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CATALOGUE

OF

ROMANCES

IN THE

DEPARTMENT OF MANUSCRIPTS

IN THE

BRITISH MUSEUM

VOLUME III.

BY

J. A. HERBERT, B.A.,
ASSISTANT IN THE DEPARTMENT OF MSS.

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NOTICE.

THE first two volumes of this *Catalogue of Romances,* issued in 1883 and 1893 respectively, were compiled by the late Mr. H. L. D. Ward. In the final revision of Vol. II. he was assisted by Mr. J. A. Herbert, who is now solely responsible for Vol. III., though in many cases he has been able to make use of Mr. Ward's preparatory notes. This volume includes no separate romances of any length, such as are to be found in its predecessors, but deals with the popular collections of Exempla, or short stories used for illustration by mediaeval preachers, and of similar tales, moralized or otherwise, both in prose and verse. Among them are the well-known works of Jacques de Vitry, Odo of Cheriton, Étienne de Bourbon and Robert Holcot, the Gesta Romanorum, William of Waddington's Manuel des Péchés, Robert Manning's Handlyng Synne and the Dialogus Miraculorum of Caesarius of Heisterbach.

A fourth volume, completing the Catalogue, will include Chaucer's Canterbury Tales and their precursors in Boccaccio's Decameron and elsewhere, and romances by Petrarch, Aeneas Sylvius and others, together with an Appendix containing MSS. acquired since the publication of the previous volumes or inadvertently omitted from them. A General Index to all four volumes will also be added.

G. F. WARNER,
Keeper of MSS.

DEPT. OF MSS.,
14 *July,* 1910.

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CORRECTIONS AND ADDITIONS.

p. 2, l. 6. *Add:* Also P. Funk, *Jakob von Vitry*, 1909 (Heft 3 of W. Goetz's *Beiträge zur Kulturgeschichte des Mittelalters*).

p. 14, l. 20. *Add:* From Vitae Patrum (Migne, lxxiii. col. 911).

p. 24, l. 29. *Add:* See too Caesarius of Heisterbach, *Libri VIII. Mirac.*, iii. 35.

p. 28, l. 5. *After* added, *insert:* Herbert of Torre, De Mirac., ii. 42, see below, p. 611.

p. 57, l. 15 from foot. *Add:* Belonged to Henry Savile of Banke (*ob.* 1617): see Bibliographical Soc., *Transactions*, Dec. 1908, p. 174, No. 96, p. 164, No. 50.

p. 61, l. 15. *Add:* Told of Crates the Theban by Jerome, Ep. 58 ad Paulinum (Migne, xxii. col. 580); *cf.* Diog. Laert., lib. vi. cap. 5, § 87.

p. 64, l. 7 from foot. *Add:* J. de Vitry, *Exempla*, No. 191.

p. 67, l. 9 from foot. *Add:* For a discussion of the tale, see W. Hertz, *Deutsche Sage im Elsass*, 1872, pp. 115–8, 263–277.

p. 77, l. 19. *Add:* Migne, lxxiii. col. 860.

p. 85, last l. *Add:* A version agreeing with the present is printed in the Vienna Acad. *Sitzungsb.*, phil.-hist., cxxxix. Abh. viii. p. 41.

p. 205, last l. *After* f. 54., *insert:* Printed by Wright, *Lat. Stories*, No. 126, from this MS. and Harl. 2270.

p. 206, l. 18. *After* of, *insert:* Caesarius of Heisterbach, *Libri VIII. Mirac.*, ii. 50; or of.

p. 256, l. 3. *For Latin, read English.*

p. 258, l. 20. *After* 1114, *insert:* In a version introduced into the "Speculum Sacerdotis" *al.* "Speculum Edwardi regis et confessoris," he is an imaginary Odo, Bishop of Winchester: see Roy. 8 F. vii., f. 33, *etc.*

p. 404, l. 15. *After* f. 85b., *insert:* See *Liber Exemplorum*, ed. A. G. Little, 1908, p. 48; also Caesarius, *Libri VIII. Mirac.*, ii. 1 (told of an unnamed Paris theologian), and Hauréau in *Mém. de l'Institut, Acad. des Inscr.*, vol. xxxii., pt. i., 1886, p. 2 (Alain de Lille).

p. 411, last l. *Add:* This MS. was described in 1882, when it belonged to the Diocesan Library at Derry, and seven of the tales were printed, by J. K. Ingram, in *Proceedings of the Roy. Irish Acad.*, 2nd ser., vol. ii. pp. 129–140.

p. 437, l. 4. *Add:* See below, p. 663.

p. 449, l. 5. *For* may, *read* amy.

p. 474, l. 24. *Add:* Printed in *Romania*, xxxviii. p. 429.

p. 504, l. 2. *Add:* Another copy, imperf. at beg., is in Harl. 3773, f. 71.

p. 517, l. 4 from foot. *After* f. 34., *insert:* From Giraldus Cambrensis, see below, p. 647.

p. 527, l. 19. *After* Norwich, *insert:* (for conclusion see below, p. 633).

p. 528, l. 7 from foot. *Add:* See too below, p. 673.

——— l. 2 ———. *Add:* *Cf.* Migne, lxxiii. cols. 757, 969.

p. 532, l. 12. *After* Woodstock, *insert:* identified by Dugdale, *Ant. of Warwickshire*, i., 1730, p. 580, with Long Compton in Warwickshire.

——— l. 19. *Add:* Versified by Lydgate: see Harl. 2255, f. 24*, Harl. 4826, f. 46, Lansd. 699, f. 35, and J. O. Halliwell, *Lydgate's Minor Poems*, 1840, p. 135.

p. 535, l. 1. *Before* Begins, *insert:* *Cf.* below, p. 608.

p. 542, l. 10 from foot. *Add:* The present version is taken from Caesarius, *Libri VIII. Mirac.*, i. 29.

p. 547, l. 6. *Add:* From Vit. Pat. (Migne, lxxiii. cols. 745, 878).

p. 552, l. 12. *After* f. 130, *insert:* Also in Sloane 3548, f. 118 b:

"A holy wooman that hight seynt Bryde
Couetid to knowe the woundys wyde," *etc.*

p. 566, l. 11 from foot. *Add:* Told briefly by Pope Celestine V. (*ob.* 1296), opusc. vi., De Mirac. B. M. V., cap. 6 (La Bigne, *Maxima Bibl.*, xxv. 814).

p. 571, l. 9 from foot. *Add:* *Cf.* R. Rolle of Hampole, *Engl. Prose Treatises*, E. E. T. S., 1866, p. 8.

p. 587, l. 10. *Add:* From Caesarius, *Homiliæ Dominicales*, ed. Coppenstein, 1615, pt. ii. p. 110.

p. 593, l. 18. *Add:* From Vit. Pat., Migne, lxxiii. cols. 773, 891 (Agathon).

p. 628. l. 10. *After* p. 489, *insert:* , and below, pp. 711–2.

EXEMPLA AND MORALIZED TALES.

Harley 463.

Vellum; early xivth cent. Small folio; ff. 24, in double columns. In two hands, the first (ff. 1–12 b) in columns of 27 to 35 lines, the second (ff. 13–24 b) in columns of 48 to 58 lines. Initials and headings in red. On f. 1* "Liber Petri Le Neve, Norroy, 1704."

Exempla of Jacques de Vitry. Exempla, similitudes, and moral sentences, extracted from thirty-nine of the Sermones Vulgares. In 219 paragraphs. *Latin.*

Nothing is known for certain of our author's early life, and his biographers disagree as to precise dates and details throughout his career, but it is generally agreed that he was probably born about 1180 (perhaps a little earlier) at Vitry-sur-Seine, near Paris, or perhaps at Vitry-le-Brûlé,* near Châlons-sur-Marne. About 1210 he came under the influence of the saintly Mary of Oignies, was ordained priest at Paris, and joined the canons regular of Oignies. After the death of Mary in 1213 he preached the crusade against the Albigenses, gaining great fame as a preacher, and eventually joined the crusade himself. Having been elected Bishop of Acre, he went in 1216 to the Holy Land, where he took part in various expeditions. He resigned his bishopric in 1227–28, and returned to Europe, became cardinal-bishop of Tusculum in 1228, and died (probably at Rome) in 1240. Besides the Sermones Vulgares, from which these Exempla are taken, and other collections of sermons, he wrote a Life of Mary of Oignies, and many of his letters have been preserved; but he is best known by his Historia Orientalis and Historia Occidentalis.

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* Not Vitry-le-François, as Prof. Crane suggests (*Exempla of Jacques de Vitry*, 1890, p. xxiv.), for that town was only founded in 1545.

For fuller details concerning his life and writings, see Daunou in *Hist. Litt. de la France*, vol. xviii. (1835), pp. 209 -246, and Prof. Crane's introduction to the *Exempla*, pp. xxii–liii.

Preachers of all ages have used narratives to give point to their discourses. In the first centuries after Christ these stories were copied or imitated from the Parables of the New Testament; or (in later times) from the apologues of Barlaam and Josaphat, the sayings and incidents of the Vitae Patrum, or the supernatural anecdotes told by Gregory the Great in his Dialogues. Jacques de Vitry often drew his narratives from the old sources; but to these he added Aesopic fables and sometimes trifling stories that seem only intended to keep his hearers awake. But out of his four collections of Sermons, there is only one (we are told) that contains these curious Exempla. This collection is entitled Sermones Vulgares because they were addressed to all sorts and conditions of men, some sermons to one class and some to another.

One of the contemporaries of Jacques de Vitry was St. Dominic, who (like Jacques) preached against the Albigenses, and who founded his Order at Toulouse in 1215. He is known to have used Exempla, but none of his sermons have been preserved. We have been much more fortunate in the case of a younger contemporary, who extracted from his own sermons some of the most amusing portions for the use of other preachers.* This was Étienne de Bourbon, who became a Dominican soon after 1223 (apparently), was appointed an Inquisitor about 1235, and died at Lyon about 1261. He borrowed many of his Exempla from Jacques, introducing them by such phrases as "Item audivi a magistro Jacobo de Vitri," "Refert magister Jacobus," "Dixit et scripsit magister Jacobus de Vitriaco" (see his *Anecdotes*, pp. 74, 75, 128). Another contemporary preacher who made great use of Exempla was the Englishman Odo of Cheriton; several MSS. of the "parabolae" extracted from his sermons are described below.

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* See *Anecdotes historiques, Légendes et Apologues, tirés du Recueil inédit d'Étienne de Bourbon* (Paris, 1877), edited by A. Lecoy de la Marche, for the Société de l'Histoire de France. This work is often quoted in our MSS. as "Liber de septem donis," because it was intended to be in 7 Parts, each under the heading of one of the Seven Gifts of the Holy Ghost. Only 4½ Parts remain now; and it is doubtful whether Étienne lived to write any more. See description, below, of Add. 28682, ff. 208-276 b.

Most of Jacques de Vitry's Exempla are not *moralized*, that is to say, they have not often any appendix explaining the points of the story allegorically. But we will here call attention to one exception (No. 12 of the present MS.), because the story itself is a remarkable one. It is an Arab story, which appears, according to the testimony of General Daumas, to be still popular in the Sahara. A fugitive, accompanied by his son, asks the boy to tell him the colour of the leading horse of his pursuers. He is told white, then black; for those he does not care; but he has to double his efforts when he learns that his leading pursuers are mounted on dark chestnuts and dark bays. This is only related by Daumas as an Arab story (of the flight of a chief about 1500, he says, not knowing that it had been written down in the 13th century), which turns upon the superiority of chestnuts and bays. But Jacques de Vitry, after relating it in his Sermones Vulgares, No. 37 (addressed to Brethren of a Military Order), has added a Moralization. The fugitive is the repentant sinner, the boy is reason illumined by grace; the fugitive's roan horse represents his ardent love for Christ; the devil pursues him on a black horse, trying to crush his faith by adversity; then upon a white horse, seducing him with prosperity; and lastly, upon a roan horse like his own, tempting him with men's praise of his piety.

It is uncertain when Jacques collected the Sermones Vulgares. One might suppose, at first sight, that it was after his return from the East; and that there he had picked up some of his anecdotes about Templars and Saracens, including the Arab story of the coloured horses. But, of course, when he was preaching the crusade, and preparing to go himself, he must have kept up a constant intercourse with the returned crusaders. M. Paul Meyer says (in his *Contes de Nicole Bozon,* 1889, p. xii.) that these Sermons appear to have been delivered by Jacques before his election to the bishopric of Acre; but he does not give his grounds for this assertion.

The Sermones Vulgares have never been printed entire; but Cardinal Pitra in his *Analecta Novissima,* vol ii. (1888), has printed large portions of them from a Vatican MS., the Prologue being at pp. 189–193, the Table of 75 Sermons at pp. 344–6, extracts from the Sermons at pp. 346–442, and a List of the Exempla, with a few of them printed entire, at pp. 443–461.

In the following description we shall state whether the various Articles have been printed by Pitra, either in the Sermons or the List, or only mentioned in the List; and we shall give references to the *Exempla of Jacques de Vitry*, published by Prof. T. F. Crane (Folk-Lore Society, 1890), and the *Latin Stories* (Percy Society, 1843) of Thomas Wright.

The present copy is defective. It begins with the last Exemplum of Sermon 33. The Exempla then follow in good order (with very trifling exceptions) down to Sermon 54. A few Exempla from Sermon 74 are then inserted, which (together with two or three which seem to be omitted in Pitra's list) form our Articles 82–90. Next come Exempla from Sermons 54–58, forming our Artt. 91–111. The Exempla from Sermons 59, 60, 61 are omitted. Lastly, the Exempla succeed, in good order, from Sermons 62–73, together with 3 more from Sermon 74. These Sermons are addressed as follows: Sermons 33, 34, to Anchorites and Monks (our Artt. 1–3); Sermons 35, 36, to Franciscans (Artt. 5–8); Sermons 37, 38, to Brethren of the Military Orders (Artt. 9–17); Sermons 39, 40, to Hospitallers (Artt. 18–29); Sermons 41, 42, to Lepers (Artt. 30–35); Sermons 43, 44, to the Poor and Afflicted (Artt. 36–41); Sermons 45, 46, to the Mourners (Artt. 42–49); Sermons 47, 48, to those who have taken the Cross (Artt. 50–54); Sermons 49, 50, to Pilgrims (Artt. 55–63); Sermons 51, 52, 53, to Lords and Knights (Artt. 64–78); Sermons 54, 55, to Citizens (Artt. 79–81, and 91–97); Sermons 56, 57, 58, to Merchants (Artt. 98–111); Sermon 62, to Skilled Workmen (Artt. 112–114); Sermon 63, to Sailors (Artt. 116–121); Sermons 64, 65, to Servants and Maids (Artt. 122–140); Sermons 66, 67, 68, to Married Couples (Artt. 141–167); Sermons 69, 70, to Widows (Artt. 169–189); Sermons 71, 72, to Virgins and Girls (Artt. 192–206); Sermons 73, 74, to Boys and Youths (Artt. 207–219 and 82–90).

The Articles are as follows:

1. Fable of the Belly and the Members. f. 1. Printed in full in Pitra's list (p. 448), as the last Exemplum of Sermon 33. Crane, No. 73.

2. St. Macarius sees a Devil going, laden with bottles to tempt anchorites, and returning with the bottles empty, all drained by

one anchorite. f. 1, col. 2. From Sermon 34 (see Pitra's list, p. 449). Crane, 75. A variant of a well-known Vitae Patrum story, for which see Migne, *Patrol. Lat.*, lxxiii. cols. 769, 981, 1027.

3. Hermit kills his own father, supposing him to be a devil. f. 1, col. 2. From Sermon 34 (Pitra, p. 449). Crane, 76. Also derived from the Vitae Patrum (Migne, lxxiii. col. 1022).

4. Devil only appears to the very good or the very bad: a moral sentence. f. 1 b. Not in Crane.

5. Humble poor man collects much corn by begging for it to be poured into his glove, while proud poor man can get nothing in his sack. f. 1 b, col. 2. From Sermon 35 (printed by Pitra, p. 404). Crane, 77; Wright, No. 2, from this MS. and Arundel 506 (f. 4).

6, King and his knight hear poor man singing merrily in cellar. f. 1 b, col. 2. From Sermon 35 (printed by Pitra, p. 404). Crane, 78; Wright, 4, from this MS. One of the apologues in Barlaam and Josaphat (see this *Cat.*, vol. ii. p. 123).

7. Old hermit rebukes youth harshly, but falls himself when exposed to the same temptations (seen by Abbot [Apollo] as arrows shot at him by an Ethiop). f. 2. From Sermon 36 (see Pitra's list, p. 449). Crane, 81. Derived from Vit. Pat. (Migne, lxxiii. col. 874; xlix. col. 544).

8. King's son admires "Devils who seduce men," *i.e.* Women. f. 2, col. 2. From Sermon 36 (Pitra, p. 449). Crane, 82; Wright, 3, from this MS. and Harl. 2851; Barl. and Jos. (see this *Cat.*, ii. p. 123).

9. Templar so weakened by over-fasting, that his brother (after twice saving him in battle) calls him Sir Bread-and-Water: "Domine panis et aqua, caveatis vobis de cetero." f. 2 b. From Sermon 37 (printed by Pitra, p. 412). Crane, 85.

10. Saracens besieged in Ascalon capture Templars, and hang them before the gate. f. 2 b, col. 2. From Sermon 37 (printed by Pitra, p. 412). Crane, 86.

11. French knight, captured by Saracens, is taken for a Templar (because he is bald) and killed. f. 3. From Sermon 37 (printed by Pitra, p. 412). Crane, 87.

12. A half-blind man is flying from his chief; he is mounted on a roan ("rufus") horse, with a boy in front of him to show him the way; the boy tells him that he is pursued by a man on a

black horse, and presently by a man on a white horse; the fugitive easily distances these, but is put to great straits to escape the third pursuer, who rides a roan horse like his own. Moralized (see above, p. 3). f. 3. From Sermon 37 (printed by Pitra, p. 413). Crane, 88; Wright, 69, from this MS. (but without the moralization).

General E. Daumas, *Les chevaux du Sahara* (5th ed., 1858, p. 140), tells this anecdote of Ben Dyab, a chief of the desert about 1500. He asks his son the colour of his foremost pursuers' horses. His son answers "White." "Ride in the sun," says Ben Dyab, "they will melt like butter." Again, "Black." "Ride on the stones, they are as tender-footed as a negress of the Soudan." But when the son says "Dark chestnuts and dark bays," Ben Dyab exclaims "Then spur for your life." This is a curious instance of the tenacious life of a popular tale.

13. Knight surrounded by Saracens says to his horse "O good black comrade ('O morelle, bone socie'), we have had many good rides together, but to-day's will be best of all, for thou wilt carry me to eternal life." f. 3 b. From Sermon 38 (printed by Pitra, p. 420). Crane, 89.

14. "Saltus Templarii," between Tyre and Acre, where a Templar escaped by leaping his horse down a cliff into the sea. f. 3 b. From Sermon 38 (printed by Pitra, p. 420). Crane, 90; Wright, 5, from this MS.

15. Against vain-glory and putting trust in man: a moral sentence, illustrated in the next two articles. f. 3 b, col. 2. From Sermon 38 (printed by Pitra, p. 420). Crane, 91.

16. Fable of Fox and Raven with cheese. f. 3 b, col. 2. From Sermon 38 (printed by Pitra, p. 421). Crane, 91. The raven's father is here named "Roardus," in Pitra "Croardus," and in Crane "Coardus"; but see the *Roman de Renart* (ed. Martin, 1882), Branch ii. ll. 920–1, where Reynard says:

"Bien ait hui l'ame vostre pere
Dant Rohart qui si sot chanter."

17. Examples of Joseph in prison, and the Machabaei. f. 4. From Sermon 38 (printed by Pitra, p. 421). Not in Crane.

18. St. Martin changes tunics with a beggar; the ragged garment acquires gold sleeves miraculously during mass. f. 4. From Sermon 39 (see Pitra's list, p. 449). Crane, 92.

19. Rich lady gives poor woman her fur-lined garment, during mass, in the belfry; the priest cannot go on till she returns. f. 4, col. 2. From Sermon 39 (printed by Pitra, p. 449). Crane, 93.

20. St. Martin heals a leper with a kiss; charity of Theobald, Count of Champagne. f. 4 b. From Sermon 39 (latter part printed by Pitra, p. 449). Crane, 94.

21. Count Theobald visits and talks with a leper at Sézanne ("Secana"), not knowing that he has long been dead and buried. f. 4 b, col. 2. From Sermon 39 (printed by Pitra, p. 449). Crane, 94. Told more fully, on the authority of King Louis VII. (1137–1180), by Walter Map, *De Nugis Curialium* (ed. T. Wright, 1850), p. 221. The Count in question is Theobald IV. of Blois and Champagne (d. 1152); for another instance of his kindness to lepers, see this *Cat.*, vol. ii. p. 670.

22. Lady lays a leper on her own bed; he disappears, leaving a sweet smell behind him. Beg. "Noui quandam nobilem dominam." f. 5. From Sermon 39 (printed by Pitra, p. 450). Crane, 95.

23. Paulinus, Bishop of Nola, sells himself into captivity to redeem a widow's son. "Refert beatus Gregorius" (Dialogi, iii. 1, see Migne, *Patrol. Lat.*, lxxvii. col. 216). f. 5 b. From Sermon 40 (in Pitra's list, p. 450). Not in Crane.

24. Rich man gives all his wealth to bishop for alms; after his death his sons sue the bishop; in the dead man's hand is found a declaration that he has received an hundredfold. f. 5 b. Probably from Sermon 40, though not in Pitra's list (p. 450). Crane, 96. For other tales with the same main idea, see below, Odo of Cheriton (Ar. 231, No. 155), Holcot (Vit. C. xiv., No. 52), the Speculum Laicorum (Add. 11284, No. 253), *etc.*

25. St. John [the Almoner] of Alexandria is so constantly enriched by God, that he cannot give all his goods to the poor. f. 5 b, col. 2. From Sermon 40 (in Pitra's list, p. 450). Crane, 97.

26. Hermit [Serapion] says his Gospel-book has stripped him half-naked, and gives that away too. f. 5 b, col. 2. Probably from Sermon 40, but not in Pitra's list (p. 450). Crane, 98.

27. St. Fursey is accused by the devils of having accepted a cloak from a usurer. f. 6. From Sermon 40 (Pitra, p. 450). Crane, 99.

28. Hermit carrying his mother across a stream wraps his hands in a cloak. f. 6, col. 2. From Sermon 40 (Pitra, p. 450). Crane, 100.

29. Fable of the swallow that vainly urged other birds to eat up the hemp-seed. f. 6, col. 2. From Sermon 40 (printed by Pitra, p. 450). Crane, 101. One of the Fables of Romulus (see this *Cat.*, ii. p. 282).

30. Pilgrim to St. Michael, when in danger, vows a cow and calf to the saint; when the danger is past, he says "Ne la vache ne le veel." f. 6 b. From Sermon 41 (printed by Pitra, p. 451). Crane, 102. Another version is printed by Wright, 79, from Roy. 7 E. iv. To the references given by Crane may be added Gautier de Coincy, *Miracles de la S^{te} Vierge* (ed. Poquet, 1857), col. 215 (Harl. MS. 4401, f. 152 b).

31. Fierce French knight, having one foot diseased, begs a clerk to pray for him; the clerk prays that the other foot may be attacked, so that his conversion may be completed. f. 6 b, col. 2. From Sermon 41 (printed by Pitra, p. 451). Crane, 103.

32. Angel helps hermit to bury a corpse; the hermit holds his nose because of the corpse, the angel holds his because of a proud youth who passes by. f. 7. From Sermon 42 (see Pitra's list, p. 451). Crane, 104; Wright, 146, from this MS.

33. Sick hermit cures others by prayer, but never prays for himself. f. 7, col. 2. From Sermon 42 (Pitra, p. 451). Crane, 105.

34. Priest commends dying usurer's soul to all the fiends. f. 7 b. From Sermon 42 (Pitra, p. 451). Crane, 106.

35. Miserly woman quarrels with her maid about the material for her dying husband's shroud, when the dying man cries out: "Curtum et grossum facite mihi sudarium, ne luto inquinetur." The French equivalent is added, "Curt le fetes pur le croter." f. 7 b, col. 2. From Sermon 42 (Pitra, p. 451). Crane, 107; Wright, 6, from this MS. and Roy. 7 E. iv. And see Alphabetum Narrationum, below, Harl. 268, No. 70.

36. Poor man consoles himself in the cold, by thinking of rich men in hell or prison. f. 7 b, col. 2. From Sermon 43 (Pitra, p. 451). Crane, 108.

37. Angel convinces hermit of the justice of God. f. 8. From Sermon 43 (Pitra, p. 451). Crane, 109; Wright, 7, from this MS., Add. 11579, and Harl. 219. This apologue, well-known to modern

readers through Parnell's *Hermit* and Voltaire's *Zadig*, is found in the Koran, xviii. 64, and was a favourite theme of moralists in the middle ages. It has been fully discussed by Gaston Paris, *La Poésie du Moyen Âge*, 1885, pp. 151–187; and, more recently, by A. E. Schönbach, "Die Legende vom Engel und Waldbruder," in the Vienna *Sitzungsberichte*, phil.-hist. Classe, Bd. cxliii., Abh. 12, 1901. For other references see Crane, pp. 180–182.

38. Godfrey, a Sussex chaplain, sees his dead mother in torment, with two serpents at her breasts; she tells him that she is damned for adultery, and that his masses cannot help her. An insertion, 14th cent., on the margins of ff. 8 b–9 b. Not in Pitra nor Crane. Other versions of this tale (in many of which the serpents are explained as representing her murdered infants) are in the Speculum Laicorum (see below, Add. 11284, Nos. 27, 441), Harl. 219, No. 82, Eg. 1117, No. 55, Bromyard's *Summa Praedicantium* (title Adulterium), *Gesta Romanorum* (ed. Oesterley, Berlin, 1872), cap. 263, *etc.* In Add. 28682, No. 5 (apparently derived from Étienne de Bourbon), the son is Bernard, a Dominican friar; but a different version is given by Herolt, *Prompt. Exempl.* (ed. Elers, 1728), No. 282, from the "Liber de donis."

39. Fable of horse, who asked help of man against stag. f. 8 b. From Sermon 44 (printed by Pitra, p. 451), Crane, 110.

40. Monk rejoices at loss of an eye, saying he has lost one of two enemies. f. 8 b, col. 2. From Sermon 44 (in Pitra's list, p. 451). Crane, 111. An anecdote told of Petrus Monoculus, Abbot successively of Val-Roi, Igny, and Clairvaux (*ob.* 1186): see cap. 26 of his Life in Migne, ccix. col. 1029.

41. Blind and lame beggars cured against their will by relics of St. Martin. f. 9. From Sermon 44 (Pitra, p. 451). Crane, 112.

42. Man bids his servant say at every meal "Morieris, morieris." f. 9, col. 2. From Sermon 42 or 45 (Pitra, p. 451). Crane, 113.

43. The faithless executor, who kept the horse entrusted to him for the poor by one of Charlemagne's knights (from Turpin's Chronicle, ch. 7; see this *Cat.*, i. p. 554). f. 9, col. 2. From Sermon 45 (printed by Pitra, p. 451). Crane, 114.

44. Parisian scholar leaves his mattress for the poor; his executor delays, till he has a vision of the dead scholar on a plank bed. Beg. "Audivi cum essem parisius." f. 9 b. From Sermon 45 (printed by Pitra, p. 452). Crane, 115.

45. Only son of nobleman turns monk; he tells his father he would willingly return to the world but for one bad custom which prevails there, *viz.* that the young die as well as the old. f. 9 b, col. 2. From Sermon 45 (in Pitra's list, p. 452). Crane, 116. In the *Anecdotes* of É. de Bourbon, p. 58, the nobleman is "Dominus de Vagnori" (Vignory in Haute-Marne) and the monastery Clairvaux. For other references see Crane, p. 184, and the *Contes Moralisés de Nicole Bozon* (Soc. des Anc. Textes Français, 1889), p. 291.

46. Two other monastic examples:—(a) Monk [Apollo] rejects his brother's plea for help, saying that he is dead to the world;—(b) Abbot sends novice to bless and curse dead bones, and bids him imitate their silence. f. 10. From Sermon 45 (Pitra, p. 452). Crane, 117, 118. The first of these tales is from the Vitae Patrum (Migne, lxxiv. col. 379). The second is printed, from an anonymous sermon, by B. Hauréau, *Notices et Extraits de quelques MSS.*, iii. (1891), p. 68; also by L. Hervieux, *Fabulistes Latins,* iv. (1896), p. 243, among the Fables of Odo of Cheriton (see below, Arund. 275, No. 100).

47. Saladin orders that after his death a piece of cloth be shown throughout his kingdom, as a measure of all that he has taken with him to the grave. f. 10, col. 2. From Sermon 46 (printed by Pitra, p. 452). Crane, 119.

48. (a) Similitude of Christ to a king's son imprisoned by the subjects whom he comes to protect;—(b) Vision of hell shown to a hermit: he sees two lovers (in intention only) at first buried up to the neck, then rising and fighting each other. Insertions on the margins of f. 10 b. Not in Pitra nor Crane.

49. Traitor, condemned to death for admitting the enemy to his lord's castle, gets little help from his two best friends, but finds a half-friend ready to die for him. f. 10 b. From Sermon 46 (in Pitra's list, p. 452). Crane, 120; Wright, 108, from this MS. For other forms of this apologue, see this *Cat.*, ii. pp. 123, 237.

50. Symon, a Cistercian "conversus," sees a vision of the Virgin offering her Son to crusaders. Beg. "Memini cum aliquando de cruce suscipienda in quadam ecclesia predicarem." f. 10 b, col. 2. From Sermon 47 (Pitra, p. 452). Crane, 121.

51. Confession compared to currying a horse. Inserted on margin of f. 11. Not in Pitra nor Crane.

52. Christ compared to a tigress throwing herself on the hunter's

spear to rescue her cubs. f. 11. From Sermon 48 (printed by Pitra, p. 425). Not in Crane.

53. Man listens from upper window to Jacques de Vitry preaching the crusade, and jumps down from the window (his wife guarding the door) to take the cross. Beg. "Nam et ego cum aliquando in quadam villa predicarem." f. 11. From Sermon 48 (printed by Pitra, p. 428). Crane, 122.

54. Charlemagne takes a piece of apple, and bids his son Gobaut (or Gobaudus) open his mouth; he refuses indignantly, but his brothers Louis and Lothaire (Loerius) obey, and are invested severally with the kingdom of France and the duchy of Lorraine. Gobaut then opens his mouth, but is told he is too late: "A tart beau Gobart, id est, targe avez Gobart." f. 11, col. 2. From Sermon 48 (printed by Pitra, p. 430). Crane, 123; Wright, 48, from this MS. and Roy. 7 E. iv.

55. Crusader prolongs his parting look at his children, so that he may suffer the more for Christ's sake. f. 11 b. From Sermon 49 (in Pitra's list, p. 452). Crane, 124.

56. The ass that would not leave the burning mill; and the ass which did not feel a wolf devouring his loins. f. 11 b, col. 2. From Sermon 49 (Pitra, p. 452). Crane, 125 and 126.

57. Ape throws away nut because of its bitter rind. f. 11 b, col. 2. From Sermon 49 (Pitra, p. 452). Crane, 127.

58. Hermit, whose cell is far from a spring, sees an angel counting his steps. f. 12. From Sermon 49 (Pitra, p. 452). Crane, 128. From Vitae Patrum (Migne, lxxiii. col. 900).

59. Man compelled to listen to sermon against his will. f. 12, col. 2. Not in Pitra's list. Crane, 129.

60. Nun eats lettuce without signing the cross, and swallows a devil who was sitting on the lettuce. "Beatus Gregorius narrat" (Dial. i. 4). f. 12, col. 2. From Sermon 50 (Pitra, p. 452). Crane, 130. This and the following tale occur in some versions of the Holy Cross legend in English verse: see *The Early South-English Legendary* (ed. Horstmann, Early Engl. Text Soc., 1887), p. 18.

61. Jew saves himself from devil by crossing himself; devil calls him "vas vacuum sed signatum." "Narrat idem Gregorius" (Dial. iii. 7, where it forms an episode in a longer story). f. 12, col. 2. From Sermon 50 (Pitra, p. 452). Crane, 131.

62. David sent by God to draw the soul of a dying pilgrim from his body with music. f. 12 b. From Sermon 50 (Pitra,

p. 452). Crane, 132. This is the second half of the tale noted in vol. ii. p. 665 of this *Cat.* as "Hermit sees two deathbeds"; it is derived from the Vitae Patrum (Migne, lxxiii. col. 1012).

63. Angels attend the deathbed of a pilgrim, but not that of his ease-loving brother. "In vita etiam patrum legimus" (Migne, lxxiii. col. 994). f. 12 b. From Sermon 50 (Pitra, p. 452). Crane, 133.

64. Man chased by Unicorn (from Barlaam and Josaphat: see this *Cat.*, ii. p. 123). f. 12 b, col. 2. From Sermon 51 (printed by Pitra, p. 452). Crane, 134.

65. Fable of Wolf and Lamb. f. 13. From Sermon 51 (printed by Pitra, p. 453). Crane, 135.

66. Fable of Wolf and Crane. f. 13, col 2. From Sermon 51 (in Pitra's list, p. 453, printed on p. 454). Crane, 136. The fable is followed (as in Crane, 137) by the modern instance of extortionate *corvées:* "angarias, quas hodie torneos [*for* corueos] gallici appellant."

67. Knight attends sermons diligently, but leads a worldly life. f. 13, col. 2. From Sermon 52 (Pitra, p. 453). Crane, 139.

68. Knight avoids mass, on the ground that the priests care for nothing but the offerings. f. 13, col. 2. From Sermon 52 (Pitra, p. 453). Crane, 140.

69. Jacques de Vitry converts a knight from delight in tournaments, showing how they involve all the seven deadly sins. Beg. "Memini quod quadam die loquebar cum quodam milite." f. 13, col. 2. Not noted in Pitra. Crane, 141.

70. Marriage of the sun, and grief of the earth when a second sun is born. f. 13 b. From Sermon 52 (Pitra, p. 453, printed on p. 454). Crane, 142. A variant of the well-known Aesopic fable.

71. Bear devours young ape, and is burnt to death by mother-ape. f. 13 b. From Sermon 52 (Pitra, p. 453). Crane, 143. Also in Alexander Neckam, *De Naturis Rerum* (ed. Wright, Rolls series, 1863), p. 208.

72. Eagle carries off fox-cub; vixen burns the tree in which eagle has her nest. f. 13 b. From Sermon 52 (Pitra, p. 453, printed on p. 454). Crane, 144.

73. Fable of Lion and Mouse. f. 13 b, col. 2. From Sermon 52 (printed by Pitra, p. 453). Crane, 145.

74. Wise man bids king dismiss his enemies wrath, impatience, and lust. f. 13 b, col. 2. From Sermon 52 (Pitra's list, p. 453). Crane, 146.

75. Flatterers compared to a serpent with a rose in its mouth. f. 13 b, col. 2. From Sermon 52 (Pitra, p. 453). Crane, 147.

76. Philosopher tells Xerxes that his vast army will perish by its own bulk. f. 13 b, col. 2. From Sermon 53 (Pitra, p. 453). Crane, 148.

77. Philosopher at royal table spits in the king's beard, as the only place he could see not covered with gold and jewels. f. 13 b, col. 2. From Sermon 53 (Pitra, p. 453). Crane, 149. A very popular tale, found in Diogenes Laertius (ii. 75, life of Aristippus) and in most of the mediaeval collections: see the references given by Crane, p. 195.

78. Bailiff persuades his lord to sell sunshine by taxing bleached clothes. f. 14. From Sermon 53 (Pitra, p. 453). Crane, 150.

79. Devil preaches truth, to enhance his hearers' guilt. f. 14. From Sermon 54 (Pitra, p. 453). Crane, 151.

80. Fable of Horse and Doctor Lion. f. 14. From Sermon 54 (Pitra, p. 453). Crane, 152.

81. Fable of Bat, and war between Birds and Beasts. f. 14, col. 2. From Sermon 54 (printed by Pitra, p. 453). Crane, 153.

82. Fox confesses his sins to badger, promising amendment; and next moment is ready to snatch a hen. So men who confess once a year only make a "confessio vulpis, que solet in Francia confessio Renardi appellari." f. 14, col. 2. From Sermon 74 (printed by Pitra, p. 461). Crane, 297.

83. Men confess to Jacques de Vitry, and are given penance for robbing vineyards; they rob the first vineyard they pass on leaving him. Beg. "Memini cum quadam die confessiones quorundam iuuenum audirem." f. 14, col. 2. Crane, 298.

84. Man strikes his breast with one hand, and with the other steals the purse of the priest who is giving him absolution. f. 14, col. 2. From Sermon 74 (in Pitra's list, p. 461). Crane, 299.

85. Child stops crying, so that after a rest he may cry louder than ever. f. 14, col. 2. Crane, 300.

86. Those who confess when ill, but return to their sins when well, compared to a dog which alternately fawns and bites. f. 14, col. 2. Not in Crane.

87. On confession. f. 14, col. 2.

88. Clerk in France cannot confess for weeping, and gives the priest a written confession; the writing vanishes before the bishop

can read it. f. 14, col. 2. From Sermon 74 (Pitra, p. 461). Crane, 301.

89. Man confesses a deadly sin to his fellow-passengers in a ship; when the storm is over, none of them can remember the confession. f. 14 b. Perhaps from Sermon 74 (see Pitra, p. 461, "in articulo mortis," for "in periculo maris" ?). Crane, 302.

90. Dying man confesses to the devil disguised as a priest; his soul is allowed to return to the body for proper confession (*cf.* this *Cat.*, ii. p. 685). f. 14 b. From Sermon 74 (Pitra, p. 461). Crane, 303.

91. Hermit sees allegorical vision of the vain, the miserly, and the wanton. f. 14 b. From Sermon 54 (Pitra, p. 454). Crane, 154.

92. Sinners compared to four animals. f. 14 b. From Sermon 54 (Pitra, p. 454). Crane, 154.

93. Three great teachers, fear, shame, love. f. 14 b, col. 2. Not in Crane, but quoted from J. de Vitry in the Alphabetum Narrationum: see below, Harl. 268, No. 38.

94. Man, who refuses to receive the sacraments from unworthy priests, has a vision of a leper giving pure water to the thirsty. f. 14 b, col. 2. From Sermon 55 (Pitra, p. 454). Crane, 155.

95. Fable of Town Mouse and Country Mouse. f. 14 b, col. 2. From Sermon 55 (printed by Pitra, p. 454). Crane, 157.

96. Fable of Lion's Share (with sheep, goat and heifer). f. 15. From Sermon 55 (printed by Pitra, p. 454). Crane, 156.

97. Fable of Lion's Share (with wolf and fox). f. 15. From Sermon 55 (printed by Pitra, p. 454). Crane, 158.

98. Fable of Man and frozen Serpent. f. 15. From Sermon 56 (printed by Pitra, p. 454). Crane, 160.

99. Fable of Bitch in borrowed kennel. f. 15. From Sermon 56 (printed by Pitra, p. 455). Crane, 161.

100. Vendor of cooked meat is amazed that his customer has lived so long. f. 15, col. 2. Doubtless from Sermon 57 (though not noted by Pitra, p. 455). Crane, 162.

101. Vendor of cooked meat at Acre, captured by Saracens, pleads that he has killed many of the Sultan's enemies. f. 15, col. 2. From Sermon 57 (printed by Pitra, p. 455). Crane, 163.

102. Speculator in corn hangs himself in despair after a succession of good harvests. f. 15, col. 2. From Sermon 57 (in Pitra's list, p. 455). Crane, 164.

103. Horse-dealer winks at his customers. Beg. "De hiis autem qui aliorum equos vendunt, quos accionarios uel correttiers seu cossors Gallici dicunt." f. 15, col. 2. From Sermon 57 (Pitra, p. 455). Crane, 309; Wright, 90, from this MS.

104. Taverner spills his customer's wine, and tells him it is a lucky sign; customer retaliates by pulling out the spigot from a cask. f. 15 b. From Sermon 57 (Pitra, p. 455). Crane, 310.

105. Fable of Fox and Stork. f. 15 b. From Sermon 57 (printed by Pitra, p. 455). Crane, 165.

106. Fable of Wolf offering his services to pregnant sow: "Timeo Danahos et dona ferentes." f. 15 b. From Sermon 57 (in Pitra's list, p. 455). Crane, 166.

107. Usurer puts out all his money at interest, and dares not spend even the interest on himself. f. 15 b, col. 2. From Sermon 58 (Pitra, p. 455). Crane, 167 (a more complete text than the present).

108. Usurer leaves one-third to his wife, one-third to his children, and one-third to be buried with him. His tomb is opened, and devils are seen putting the money red-hot into his mouth. f. 15 b, col. 2. From Sermon 58 (Pitra, p. 455). Crane, 168.

109. Dying usurer, instead of restoring ill-gotten gains, bequeaths money to accumulate at interest for his soul. f. 15 b, col. 2. Doubtless from Sermon 58, but not in Pitra's list, p. 455. Crane, 169.

110. Dying usurer commends his soul to the devils, because it will not stay in his body. f. 15 b, col. 2. From Sermon 58 (Pitra, p. 455). Crane, 170.

111. Fable of Ape asking Fox for part of her tail. f. 15 b, col. 2. From Sermon 58 (Pitra, p. 455). Crane, 171.

112. Hermit [Paul] keeps himself employed by making and destroying baskets of palm-leaves: "In vita patrum" (*cf.* Migne, lxxiii. col. 839). f. 16. From Sermon 62 (Pitra, p. 456). Crane, 194.

113. Clerk makes his servant carry stones backwards and forwards. f. 16. From Sermon 62 (Pitra, p. 456). Crane, 195; and *cf.* Vita S. Euphrasiae, in the Vitae Patrum (Migne, lxxiii. col. 631).

114. Two beggars, one envious, the other greedy; the former asks to lose an eye, so that the latter may lose two. f. 16. From

Sermon 62 (Pitra, p. 456). Crane, 196. No. 22 of the Fables of Avianus see this *Cat.*, ii. p. 274).

115. Man tells Jacques de Vitry he has been converted by thinking of eternal torment. f. 16. Crane, 199.

116. Harlot weeps, when her impoverished lover leaves her, to think she has still left him his cloak. f. 16, col. 2. From Sermon 63 (Pitra, p. 456). Crane, 200.

117. Fable of the old man with two mistresses, who plucked out all his hair between them. f. 16, col. 2. From Sermon 63 (Pitra, p. 456). Crane, 201.

118. Man tests his mistress's protestations of love by setting fire to himself and her. f. 16, col. 2. From Sermon 63 (Pitra, p. 456). Crane, 202. A somewhat similar tale is in Caesarius of Heisterbach, x. 34 (see below, Add. 18346, No. 163).

119. Jongleur on sinking ship eats salt meat, because (he says) he will soon have plenty to drink. f. 16 b. From Sermon 63 (Pitra, p. 456). Crane, 203; Wright, 142, from Roy. 7 E. iv.

120. Another jongleur on sinking ship says to haughty noble "Today we must drink from the same cup and wash in the same bath." f. 16 b. From Sermon 63 (Pitra, p. 456). Not in Crane.

121. The lazy servant (the "Maimundus" of Petrus Alfunsi, see this *Cat.*, ii. p. 241). f. 16 b. From Sermon 63 (Pitra, p. 456). Crane, 204; Wright, 24, from Harl. 2851.

122. Climax of horrors: servant begins by telling his lord why the dog limps, and goes on to tell him of the burning of his house with his lady in it. f. 16 b, col. 2. From Sermon 64 (Pitra, p. 456). Crane, 205. Another of the Maimundus-stories of Petrus Alfunsi (*Cat.*, ii. 241). For other versions see Crane's notes, p. 217.

123. Man attacked by a shrew is advised to pit another shrew against her. f. 16 b, col. 2. Crane, 206.

124. Bishop declares he would rather his nephew were profligate than untruthful, for lying is a vice that grows worse with old age. f. 16 b, col. 2. Crane, 207.

125. Contest in thieving among the students' servants at Paris. "Cum essem Parisius, audiui quod garciones seruientes scolarium, qui omnes fere latronculi solent esse, habebant quemdam magistrum, qui princeps erat huiusmodi latronum." f. 17. From Sermon 64 (printed by Pitra, p. 456). Crane, 208; Wright, 125, from this MS.

126. Man keeps his cat from straying by singeing off its fur and tail. f. 17, col. 2. From Sermon 64 (in Pitra's list, p. 456). Crane, 209.

127. Man finds his wife with a priest, and tonsures her. f. 17, col. 2. Crane, 210.

128. Woman pays doctor to remove black mark from her face; he gives her a juice which removes it by taking off her skin. f. 17, col. 2. From Sermon 64 (in Pitra's list, p. 456). Crane, 211.

129. St. Bernard gets rid of a temptress by calling "Thieves." f. 17, col. 2. From Sermon 64 (Pitra, p. 456). Crane, 212. This anecdote appears in the Life of Bernard by William (Abbot of St. Thierry near Reims, 1119–1134, afterwards a monk at Signy): see Migne, clxxxv. col. 230, *Acta SS.*, 20 Aug., p. 259, *etc.*

130. Weasel pleads that she has kept her captor's house free of mice; but he says she did so in order to have his bread to herself. f. 17 b. From Sermon 64 (Pitra, p. 457). Crane, 213.

131. "Saltus Galteri" in Normandy, where a lover leapt from a cliff into the sea, expecting his mistress to leap with him. f. 17 b. From Sermon 65 (printed by Pitra, p. 457). Crane, 214; Wright, 49, from this MS.

132. Wolf carries sheep into the wood before eating it. f. 17 b. From Sermon 65 (in Pitra's list, p. 457). Crane, 215.

133. Priest curses the soul of his father, who was a usurer. "Sicut quidam sacerdos, quem cognoui." f. 17 b. From Sermon 65 (Pitra, p. 457). Crane, 216.

134. Fable of Wolf and Watchdog. f. 17 b, col. 2. Crane, 217.

135. Jew playing at dice with Christian, stops his ears and runs away, leaving his winnings, when he hears the Christian blaspheme. f. 17 b, col. 2. Crane, 218.

136. Knight strikes burgher of Paris for blasphemy; he is arrested for breaking the king's peace, but successfully pleads his loyalty to his heavenly king. f. 17 b, col. 2. From Sermon 65 (printed by Pitra, p. 457). Crane, 219.

137. Woman cannot break herself of the habit of swearing, even at the confessional. f. 17 b, col. 2. From Sermon 65 (in Pitra's list, p. 457). Crane, 220; Wright, 68, from this MS.

138. Quarrelsome woman persists in calling her husband lousy, even when she is drowning. f. 18. From Sermon 65 (Pitra, p. 457). Crane, 221; Wright, 8, from this MS.

139. Woman insists that field is shorn and not mown (one of the Fables of Marie de France: see this *Cat.*, ii. p. 305). f. 18. From Sermon 65 (Pitra, p. 457). Crane, 222; Wright, 9, from this MS.

140. Wife and mistress reconciled by the Virgin (*Cat.*, ii. p. 621). f. 18. From Sermon 65 (Pitra, p. 457). Crane, 223 (Crane mistranslates "Attrebatensis" as "of Artois," instead of Arras).

141. Drunken man beats his wife with a sack, and escapes justice, the witnesses not having seen that there was a ploughshare wrapped up in the sack. f. 18, col. 2. From Sermon 66 (Pitra, p. 457). Crane, 225.

142. Drunkard's foul breath causes miscarriage. f. 18, col. 2. Crane, 226.

143. Contradictory wife, sure to float up-stream (one of the Fables of Marie de France: see this *Cat.*, ii. p. 305). f. 18 b. From Sermon 66 (printed by Pitra, p. 457). Crane, 227; Wright, 10, from this MS.

144. Disobedient wife puts her fingers in the hole where her husband has fixed sharp nails. f. 18 b. From Sermon 66 (in Pitra's list, p. 458). Crane, 228; Wright, 11 (wrongly numbered 12), from this MS.

145. Adulteress falls in the mud at her lover's door. f. 18 b. From Sermon 66 (Pitra, p. 458). Crane, 230; Wright, 12 (wrongly numbered 11), from this MS. and Harl. 2851.

146. Drunken man turned into a monk by his wife's contrivance. f. 18 b, col. 2. From Sermon 66 (Pitra, p. 458). Crane, 231; Wright, 65, from this MS. and Herolt's *Prompt. Exempl.* (title Ebrietas).

147. Widow, mourning at her husband's tomb, is consoled by the sentinel at the gallows (Matron of Ephesus). f. 18 b, col. 2. From Sermon 66 (Pitra, p. 458). Crane, 232.

148. Guinehochet the devil, through the mouth of a demoniac in France, tells a man that one of his supposed sons is the priest's. f. 19. From Sermon 67 (Pitra, p. 458). Crane, 233; Wright, 15, from this MS. (No. 44 is another version from Arund. 52, for which see below).

149. St. Germanus tracks a monstrous serpent "in quadam villa [de] Francia" to the tomb of an adulteress. f. 19. Not in Pitra or Crane. For other versions see below, Harl. 273, No. 11.

150. Stork's unfaithfulness is detected by her mate, because the water is frozen. f. 19. From Sermon 67 (Pitra, p. 458). Crane, 234.

151. Lion always recognizes and attacks adulterers. f. 19. Crane, 234.

152. Inquisitive woman told by her husband that the city council has passed a law that one man may have many wives (a debased version of the story of Papirius told by Macrobius, Sat. i. cap. 6). f. 19. From Sermon 67 (Pitra, p. 458). Crane, 235.

153. Inquisitive wife, told by her husband not to enter the bakehouse till he returns from a pilgrimage to St. James, burrows about the place to discover the reason for the prohibition, and is half-killed by the stones falling on her. f. 19, col. 2. From Sermon 67 (printed by Pitra, p. 458). Crane, 236.

154. Man beats his wife because she differs from him as to the best mode of cooking a hare which they failed to catch; in revenge she has him beaten by the king's servants as a physician who hides his skill (Molière's *Médecin malgré lui*). f. 19, col. 2. From Sermon 67 (printed by Pitra, p. 458). Crane, 237.

155. Denunciation of the faults of women. f. 19 b.

156. Wife feeds her husband in prison from her breast. f. 19 b. From Sermon 68 (in Pitra's list, p. 458). Crane, 238.

157. Neglected wife changes places with her maid, and so wins back her husband. f. 19 b. Not in Pitra or Crane.

158. Priest sees a devil in church, recording the idle words spoken, and stretching out the parchment with his teeth to make it suffice. f. 19 b. From Sermon 68 (printed by Pitra, p. 459). Crane, 239. To the references given by Crane may be added John de Garland and Vincent de Beauvais (see this *Cat.*, ii. p. 704); also an English metrical version printed in Wright and Halliwell's *Reliquiae Antiquae*, i. (1841), p. 59, from Harl. 3954, f. 75, in which the devil is observed by St. Austin while St. Gregory is celebrating mass.

159. Priest takes his concubine to stay at an honest woman's house; she tells them the latrine is the only place in her house fit for them. f. 19 b. From Sermon 68 (in Pitra's list, p. 458). Crane, 240.

160. Priest gives up his parish for the sake of his concubine, and is deserted by her. f. 19 b, col. 2. From Sermon 68 (Pitra,

p. 458). Crane, 241. Etienne de Bourbon, *Anecdotes,* p. 406, " Magister Jacobus [de Vitriaco] dicebat."

161. Saying, that priests who have concubines may be recognized by their ragged sleeves. f. 19 b, col. 2. Crane, 242. This and the next paragraph are printed (from the Paris MS. 17509) by Lecoy de La Marche, *Anecdotes d'Étienne de Bourbon*, p. 391.

162. Popular belief that anyone receiving the kiss of peace from a " priestess " does not benefit by the mass, exemplified in a French rhyming charm against rats and mice, beg. " Jeo vus coniurz, soriz e raz." f. 19 b, col. 2. From Sermon 68 (printed by Pitra, p. 459). Crane, 242; Wright, 74, from this MS. Lecoy de La Marche, as above, No. 161.

163. Devil rides on a lady's long train, and falls into the mud when she lifts it. f. 19 b, col. 2. From Sermon 68 (printed by Pitra, p. 459). Crane, 243; Wright, 16, from this MS. and Harl. 2316 (f. 58).

164. Hermit cures himself of desire for his dead sweetheart by digging up her remains. f. 20. From Sermon 68 (in Pitra's list, p. 459). Crane, 245. From Vitae Patrum (Migne, lxxiii. cols. 744, 878).

165. Hermit tempted in his cell by a woman thrusts his fingers into the candle-flame. f. 20. From Sermon 68 (Pitra, p. 459). Crane, 246; Wright, 17, from this MS. and Harl. 219 (f. 11 b). From Vit. Pat. (Migne, lxxiii. col. 883).

166. Monk who has never seen a woman can handle a hot horseshoe; he loses that power with his innocence. f. 20, col. 2. From Sermon 68 (Pitra, p. 459). Crane, 247.

167. Woman tells her husband he is ill, and locks him in the bedroom while she keeps an assignation; to please her lover she contrives to make her husband part with his best tooth. f. 20, col. 2. From Sermon 68 (Pitra, p. 459). Crane, 248; Wright, 18, from this MS. and Arund. 506 (f. 44).

168. Woman stores up her lovers' knives for reminders in her old age. f. 20 b. Not in Pitra or Crane.

169. Fable of Crow in other birds' feathers. f. 20 b. From Sermon 69 (printed by Pitra, p. 459). Crane, 249; the version in Wright, 53, from the Fables of Odo of Cheriton, is quite different. For the literature of the subject, see K. Warnke, in *Forschungen zur rom. Phil., Festgabe für H. Suchier,* 1900, p. 212.

170. Denunciation of go-betweens. f. 20.

171. Procuress and crying bitch (see this *Cat.*, ii. pp. 197, 239). f. 20 b. From Sermon 69 (in Pitra's list, p. 459). Crane, 250; Wright, 13, from this MS. and Harl. 2851.

172. Husband sees his wife with her lover, but is persuaded that he has seen double. f. 20 b, col. 2. From Sermon 69 (Pitra, p. 459). Crane, 251; Wright, 14, from this MS. (for the fable to which Wright refers, see this *Cat.*, ii. pp. 290, 300).

173. Virtuous wife has her maid beaten and thrown into the river as a procuress. Beg. "Benedicta sit quedam prepotens et nobilis domina, quam ego cognoui." f. 20 b, col. 2. From Sermon 69 (Pitra, p. 459). Crane, 252.

174. Cripples visiting a shrine, in hopes of being cured, make a disturbance; the priest undertakes to cure them, and says he must burn the most deformed of them, so as to cure the rest with his ashes; they all run away without their crutches. f. 20 b, col. 2. From Sermon 69 (Pitra, p. 459). Crane, 254.

175. Woman charges young man with rape, and is awarded ten marks; but she shows herself able to resist him effectually when he tries to take the money from her, so she is condemned to restore it. f. 21. From Sermon 69 (Pitra, p. 459). Crane, 255; Wright, 20, from this MS. and Arund. 506 (f. 44 b).

176. Hermit leads wanton into market-place, saying that the desert is not more secluded from God. f. 21. From Sermon 70 (Pitra, p. 459). Crane, 256. From the Life of St. Ephraem (Migne, lxxiii. cols. 323, 916; and *cf.* col. 322).

177. Holy man [Paphnutius] makes wanton lead him from one place to another, saying none is secret enough. f. 21. From Sermon 70 (Pitra, p. 459). Crane, 257. From the Life of St. Thais (Migne, lxxiii. col. 661).

178. Jongleur trains his horse to kneel when he says "Flectamus genua," and to remain kneeling till he says "Levate." f. 21, col. 2. From Sermon 70 (Pitra, p. 459). Crane, 258.

179. Husband wins back his faithless wife by a duel, but when she deserts him again he lets her go. f. 21, col. 2. From Sermon 70 (Pitra, p. 459). Crane, 259.

180. Stork nourished when old by her young. f. 21, col. 2. From Sermon 70 (Pitra, p. 459). Crane, 260.

181. Knight goes to question a demoniac, taking with him another knight whom he suspects of adultery with his wife; the

demoniac denounces the wife, but cannot name her lover, who contrived to confess before going there. f. 21 b. From Sermon 70 (Pitra, p. 459). Crane, 261; Wright, 30, from Harl. 2316 (f. 2), Arund. 506 (f. 44 b), the present MS. and Bromyard's *Summa Praedicantium* (title Confessio). Tales of the clairvoyance of demoniacs, and of the protective power of confession against them, occur very frequently in collections of exempla: *e.g.* see the references given by Crane, also vol. ii. pp. 664, 730 of this *Cat.* and B. Hauréau, *Notices et Extraits de quelques MSS.*, ii. (1891), p. 229.

182. St. Macarius cures a man of an illusion that his wife has been transformed into a heifer (*cf.* Migne, xxi. col. 451, lxxiii. col. 1110). f. 21 b. From Sermon 70 (Pitra, p. 460). Crane, 262.

183. Roman widow denounced for incest by the devil, but saved by the Virgin (see this *Cat.*, ii. pp. 627, 669). f. 21 b. From Sermon 70 (Pitra, p. 460). Crane, 263; Wright, 110, from this MS.

184. Fortune-teller uses scouts to inform her about her clients. f. 21 b, col. 2. From Sermon 70 (Pitra, p. 460). Crane, 264; Wright, 120, from this MS.

185. Denunciation of auguries and superstitious observances, such as that of throwing corn in a bride's face and crying "'Habundancia, habundancia,' quod Gallice dicitur 'Plente, plente.'" f. 21 b, col. 2. From Sermon 70 (Pitra, p. 460). Crane, 265; Wright, 121, from this MS.

186. Fortune-teller scoffed at for promising to teach others how to grow rich, while remaining poor herself. Followed by the fable of Dr. Frog taunted by Fox (from Avianus, see this *Cat.*, ii. p. 273). f. 22. From Sermon 70 (Pitra, p. 460). Crane, 266, 267; Wright, 67, from this MS.

187. Meeting a priest considered unlucky; priest thrown into grave "in quadam villa Francie" as a spell to stop the plague. f. 22. From Sermon 70 (Pitra, p. 460). Crane, 268; Wright, 89, from this MS.

188. Against the belief that only near relations will recognize each other at the day of judgment. f. 22.

189. Priest cures woman of her delusion that she is a witch, by locking the church-door and beating her. f. 22. From Sermon 70 (Pitra, p. 460). Crane, 269; Wright, 19, from this MS., Arund. 506 (f. 45), and Bromyard (title Sortilegium).

190. Woman keeps the Host in her mouth, meaning to use it in divinations; it grows into her palate and stops her speech. f. 22, col. 2. Crane, 270.

191. Woman hides the Host in a hollow tree; she forgets it for a year, and then finds that bees have built a shrine of honeycombs round it. f. 22, col. 2. Not in Crane. This tale occurs in various forms in 12th and 13th century collections, the Host being usually put in a beehive to check mortality among the bees, or to increase their productiveness. Perhaps the earliest extant version is that of Petrus Venerabilis, Abbot of Cluny (*ob.* 1156), De Miraculis, lib. i. cap. 1 (Migne, clxxxix. col. 851), where in the sequel the Host is found transformed into a Boy. In lib. iii. cap. 30 of De Miraculis by Herbert of Torres (written 1178), it merely rises from the bottom to the top of the hive (Migne, clxxxv. col. 1374). Other versions, more closely resembling the present one, are in Add. MS. 35091, f. 113 (early 13th cent., in elegiacs); Caesarius of Heisterbach, *Dial. Mirac.*, ix. cap. 8; and Étienne de Bourbon, *Anecdotes*, p. 266.

192. Virgin boasts of her superiority to St. Mary Magdalen; shortly afterwards she falls. f. 22, col. 2. From Sermon 71 (Pitra, p. 460). Crane, 271.

193. Proud and quarrelsome virgin's corpse burnt (as to upper half) by devils. "Narrat beatus Gregorius" (Dial., iv. 51). f. 22, col. 2. From Sermon 71 (Pitra, p. 460). Crane, 272.

194. St. Bernard's sister rebuked by her brothers for her fine clothes. Introducing the French proverb "Femine (*sic, for* femme) de bellatur est arbaleste a tour, quod est dicere, Femina pulcre exterius preparata est balista ad turrem," and the lines "Quant Aliz fu leue et laue, e quant fu lie et mire et afuble, sen furent les croiz porte et la messe chante, et diables la vnt mene. Quod est, Quando Alicia de lecto surexit et lota fuit, iam cruces ad processionem tulerant et missam cantauerant, et demones eam tulerant." f. 22 b. From Sermon 71 (Pitra, p. 460). Crane, 273. Both Pitra and Crane print this last passage, though somewhat differently, and cite parallels. The anecdote of St. Bernard's sister is from the Life by William (above, No. 129): see Migne, clxxxv. col. 244, *Acta SS.*, 20 Aug., p. 266.

195. Fable of stag at fountain. f. 22 b. From Sermon 71 (Pitra, p. 460). Crane, 274.

196. The girl [Musa] who asked the Virgin to receive her into

her company. "Narrat beatus Gregorius" (Dial., iv. 17: see this *Cat.*, ii. p. 620). f. 22 b. From Sermon 71 (Pitra, p. 460). Crane, 275.

197. Thief tries to carry off a silver image of the Virgin and Child from a church in England; finding it too heavy he tries to take the Child separately, and is felled by a blow from the Virgin. f. 22 b. From Sermon 71 (Pitra, p. 460). Crane, 276.

198. Man and wife vow to drink no wine except on market-days; they soon begin to market daily by selling an ass to each other. f. 22 b. From Sermon 71 (Pitra, p. 460). Crane, 277.

199, 200. Two similar instances of evaded vows of abstinence:—(i.) Man invites guests whenever he yearns for meat;—(ii.) Monks hunt their pigs, and so reckon them as game. f. 22 b, col. 2. Crane, 278.

201. Béguines praised by God in a vision to a Cistercian monk, and their detractors compared to the venomous spider. f. 22 b, col. 2. Crane, 279.

202. Detractor compared to dog befouling Cross. f. 22 b, col. 2. Not in Crane.

203. Girl defamed by rejected suitor. f. 22 b, col. 2. From Sermon 72 (Pitra, p. 461). Crane, 281.

204. Monk and matron, under the devil's instigation, rob convent and husband, and elope; they are caught and chained up in prison; but they pray to the Virgin, who releases them and chains up two devils in their stead. Beg. "Narrauit mihi quidam homo valde religiosus quod in partibus in quibus commoratus fuerat accidit." f. 23. From Sermon 72 (Pitra, p. 461). Crane, 282; Wright, 47, from this MS. For other versions see this *Cat.*, ii. pp. 654, 682, and the references given by Crane, p. 257.

205. Fable of kid enticed out of fold by wolf. f. 23, col. 2. From Sermon 72 (printed by Pitra, p. 460). Crane, 283. A variant of one of the fables of Romulus (see this *Cat.*, ii. pp. 282, 304, *etc.*).

206. Self-indulgent woman, refusing all other penance, is ordered by her confessor to abstain from leeks, which she dislikes; they have at once an irresistible fascination for her. f. 23, col. 2. From Sermon 72 (in Pitra's list, p. 461). Crane, 284. The parallel cited by Crane from Herolt (No. 375) is abridged from Caesarius of Heisterbach, *Dial. Mirac.*, iv. cap. 88.

207. Thief, allowed to choose a tree to be hanged on, cannot

find one to his liking. f. 23 b. From Sermon 73 (Pitra, p. 461). Crane, 285.

208. St. Bernard always salutes shepherd-boys, so as to have a blessing from innocent mouths. f. 23 b. From Sermon 73 (printed by Pitra, p. 440). Crane, 286.

209. Thief at the gallows bites his father's lips for having spoiled him as a child. f. 23 b, col. 2. From Sermon 73 (printed by Pitra, p. 441). Crane, 287. This occurs in Pseudo-Boethius, De Disciplina Scholarium, cap. 2 (Migne, lxiv. col. 1227), and is included in many mediaeval collections: see the references cited by Crane.

210. Undutiful son makes his old father live in the stable and clothes him in a wretched smockfrock ("sclauina"); he is rebuked by his own young son asking for a similar smockfrock to be stored up against his own old age. f. 23 b, col. 2. From Sermon 73 (printed by Pitra, p. 441). Crane, 288 (and see his references).

211. Good father and bad mother: orphan girl doubts which example to follow (see this *Cat.*, ii. p. 654). f. 24. From Sermon 73 (printed by Pitra, p. 441). Crane, 289.

212. Wild kid obeys its mother's injunction, not to stray till she returns, so faithfully that it is captured by hunters. f. 24, col. 2. From Sermon 73 (printed by Pitra, p. 442). Crane, 290.

213. Ungrateful son, to whom his old father has given everything, finds various excuses for refusing him a drink from his five casks of wine. f. 24, col. 2. From Sermon 73 (in Pitra's list, p. 461). Crane, 291.

214. Fox stinks badger out of his hole. f. 24, col. 2. From Sermon 73 (Pitra, p. 461). Crane, 292.

215. St. Bernard's youngest brother refuses to take his brothers' lands, and becomes a monk like them. f. 24, col. 2. From Sermon 73 (Pitra, p. 461). Crane, 293. From the Life by William (*Acta SS.*, 20 Aug., p. 262; Migne, clxxxv. col. 236).

216. St. Bernard compares his father to a damp log that will not burn, and induces him too to become a monk. f. 24, col. 2. From Sermon 73 (Pitra, p. 461). Crane, 293. See *Acta SS.*, 20 Aug., p. 117.

217. Sudden death of blaspheming boy, crying out to his father that the black men were come for him. "Narrat beatus Gregorius" (Dial., iv. 18). f. 24 b. From Sermon 74 (Pitra, p. 461). Crane, 294.

218. Impatient man calls to his servant "Come, devil, take my shoes off," and is unshod by the Devil himself. "Item refert beatus Gregorius" (Dial., iii. 20). f. 24 b. From Sermon 74 (Pitra, p. 461). Crane, 295.

219. The spendthrift who refused to become rich by renouncing the Virgin, and who was bowed to by an image of the Virgin (see this *Cat.*, ii. pp. 629, 669, *etc.*, and *Romania*, xxix. pp. 524–7). f. 24 b. From Sermon 74 (Pitra, p. 461). Crane, 296.

Followed by notes on the Resurrection, in another hand. f. 24 b, col. 2.

Additional 26770. ff. 75–80.

Vellum; early xivth cent. Quarto; ff. 6, in double columns of 42 or 43 lines. Heading in red, and two initials in red, green and blue. For the whole volume, see this *Cat.*, ii. p. 403.

Exempla of Jacques de Vitry, with a few doctrinal sentences, *etc.* *Latin.*

These Exempla are mixed up with extracts from sermons and anecdotes of St. Bernard and Jacques de Vitry. Reckoning all the narratives, and one or two trifling similitudes in addition, the number of articles only amounts to thirty-two. They do not seem to follow any particular order, and some of them differ so much from the usual texts that they may be supposed to have been written down from memory.

Heading: "Exempla magistri Jacobi de uitriaco." Begins: "De profundis clamaui ad te domine etc. Quam malum sic (*for* sit) peccare." The sermon goes on to compare Adam with a chariot stuck fast in the mud, which could not be moved by Moses nor by any of the Prophets, until the coming of Christ. Other doctrinal sentences follow. But the tales and similitudes enumerated below are somewhat more detached:—

1. Ass in burning mill (see above, Harl. 463, No. 56). f. 75 b.

2. King, asked by his brother why he looks sad at a feast, invites his brother to listen to music while four men threaten him with drawn swords. Beg.: "In annualibus libris Grecorum est ista narracio translata apud Romam in Latinum." f. 75 b. From

No. 19 of the Sermones Vulgares of J. de Vitry (see Pitra's list, *Analecta Novissima,* vol. ii., 1888, p. 446); *cf.* Crane, *Exempla of Jacques de Vitry* (Folk-Lore Society, 1890), Nos. 8, 42 (the latter is also printed in *Romania,* xiii. p. 591). For parallels, see Crane's notes to No. 42, and the *Contes Moralisés de Nicole Bozon* (ed. P. Meyer and L. T. Smith, Soc. des anc. textes français, 1889), pp. 59, 246. The present text differs from that printed in *Romania* and by Crane, especially in omitting the "Trumpet of Doom."

3. Voluptuous poet, converted by thinking of the pains of hell, becomes a Cistercian monk, and finally Bishop of Toulouse. f. 75 b, col. 2. This is Foulques de Marseille, troubadour, afterwards Bishop of Toulouse 1205–1231, and one of the chief instigators of the Crusade against the Albigenses, in which Jacques de Vitry took part. The story of his conversion is also in the *Anecdotes* of Étienne de Bourbon (Soc. de l'hist. de France, 1877), p. 23.

4. St. Bernard cries "Thieves" (= Harl. 463, No. 129). f. 75 b, col. 2.

5. Two brothers in Scotland take the cross and set out for Jerusalem; one dies on the way; the other, missing his purse, has the grave opened, and finds his brother's corpse arrayed in full palmer's habit, as though he had completed the pilgrimage. Beg. "Narrauerunt duo scotici sacerdotes." f. 76.

6. Headed "Exemplum de sancto Bernardo et asino suo": a holy man enters a church, leaving his ass outside; he cannot say the Paternoster properly, for thinking of his ass, so he gives it away to lepers. Afterwards he converts harlots at Rouen, and founds for them an abbey "que gallice dicitur Ronceual." An English king visits this abbey, and demands one of the nuns, whose beautiful eyes have attracted him; she plucks them out and sends them to him. f. 76.

The first part is in É. de Bourbon, *Anecdotes*, p. 177, where it is immediately followed by the tale of a man who was offered a horse if he could say the Paternoster without a wandering thought, and who began to wonder (before he finished the prayer) whether he would be given a saddle too. Jacques de Vitry is cited as authority for this last anecdote, which is often told of St. Bernard and a boastful rustic: see *Legenda Aurea* (ed. Graesse, 1846), cap. 120, p. 534; Herolt, *Prompt. Exempl.* (ed. 1728), No. 383 (title Oratio), *etc.*

The second part (nun plucks out her eyes and flings them at lover) is in No. 26 of the Sermones Vulgares (Pitra, p. 447); Crane, 57. Crane gives a long list of references, from the Vitae Patrum (Migne, lxxiv. col. 148) downwards, to which may be added É. de Bourbon, pp. 211, 431, Odo of Cheriton in his Sermons (see below, Arund. 231, No. 139), and Honorat Nicquet, *Histoire de l'ordre de Fontevraud* (Paris, 1642), p. 72. É. de Bourbon tells the story of King Richard [I.] of England and an unnamed abbey, in Odo and Nicquet the abbey is Fontevrault (the burial-place of Henry II. and Richard I.).

7. St. Bernard feels vain of his tears; repenting, he is comforted by an angel. f. 76, col. 2.

8. Ostrich hatches her eggs by gazing at them. f. 76 b.

9. Man chased by Unicorn (= Harl. 463, No. 64). f. 76 b, col. 2.

10. Fool "in ciuitate reuensi" [? for Senonensi, *i.e.* Sens: see below, Add. 11284, No. 68], sets cat to guard cheese; cat eats both cheese and mice. f. 77. From Sermon 6 (printed by Pitra, p. 444). Crane, 11.

11. Petrus Monoculus ("quidam in ordine citerniensi petrus nomine") rejoices at the loss of an eye (see Harl. 463, No. 40). f. 77.

12. Youth earns indulgence by serving forty days against the Albigenses; "episcopus cartosomensis" persuades him to serve forty days more for his father's soul; his dead father appears and thanks him for delivering him from purgatory. f. 77, col. 2. In the *Anecdotes* of É. de Bourbon, p. 36, it is William, Archdeacon of Paris and Legate against the Albigenses, who persuades the youth to stay.

13. Virgin offers her Son to crusaders (= Harl. 463, No. 50): a vision seen by Symon when Jacques de Vitry was preaching in Hainault. "Quadam die cum predicaret magister Jacobus pro cruce in terra de Henauh." f. 77, col. 2.

14. Fable of crow in borrowed plumes (= Harl. 463, No. 169). f. 77 b.

15. Philosopher spits in king's beard (*ib.* No. 77). f. 77 b.

16. Hermit leads harlot into market-place (*ib.* No. 176). f. 77 b.

17. Wolf carries off sheep before biting it (*ib.* No. 132). f. 77 b, col. 2.

18. No place secret enough for fornication (*ib.* No. 177). f. 77 b, col. 2.

19. Burgher of Paris keeps his tomb in his house, and fills it on the morrow of All Saints with food for the poor. f. 77 b, col. 2. Not in Crane or Pitra; it is in É. de Bourbon, *Anecdotes*, p. 68, but with no reference to Jacques de Vitry.

20. Feeble old man, who has come a long way to hear Jacques de Vitry preach, is miraculously carried over a mountain on his way home. Beg. "Narrauit beatus Iacobus magister," and ends "et hoc narrauit magistro Iacobo." f. 78. É. de Bourbon, p. 74, but without naming J. de Vitry.

21. Similitude of the bee that has lost its sting. f. 78.

22. Girl, on her way to hear Jacques de Vitry preach, is pursued by a gallant on horseback; she prays to be saved from him, and his horse falls with him into a ditch. "Item narrauit magister Iacobus." f. 78.

23. Faithless executor (= Harl. 463, No. 43). f. 78.

24. King for one year (Apologue 7 in Barlaam and Josaphat, see this *Cat.*, ii. p. 123). f. 78, col. 2. From Sermon 5 (printed by Pitra, p. 358). Crane, 9.

25. Angel helps hermit to bury corpse (= Harl. 463, No. 32). f. 78, col. 2.

26. Devil in church, recording idle talk (*ib.* No. 158). f. 78, col. 2.

27. Bad custom in the world, that the young die (*ib.* No. 45). f. 78 b.

28. Fable of Mouse, Frog and Kite (from Romulus, *etc.*, see this *Cat.*, ii. pp. 282, 289, *etc.*); moralized. f. 78 b, col. 2. From Sermon 1 (printed by Pitra, p. 353). Crane, 3.

29. Merchant of the neighbourhood of Beauvais entrusts his savings to his wife Bertha, bidding her give alms freely; at her death he finds she has hoarded up the money instead, and says "Berta gerebat claues nostras . si pauperibus large dedit:' mercedem modo recipiet . Gallice . Berte si fu alameth:' si reyn en dona si eueyt." Begins "Narrauit magister Iacobus quod narratum fuit ei." f. 78 b, col. 2. From Sermon 60 (in Pitra's list, p. 455). Crane, 182. Crane prints the French "Berte fu ale mait se le sen dona si en ait." The tale is given in the Alphabetum Narrationum, of which the Museum possesses two copies (described below), under title Avaritia, Jacques de Vitry being cited as authority. The

French is as follows: "Vers fu auerouse si ele dona si eit" (Harl. 268, f. 69); "Kert fu alamet si ele en dona ce ueit" (Arund. 378, f. 14).

30. Magister Serlo (MS. "Serlus") of Paris has a vision of a dead pupil ("in prato sancti Germani, sicut prius constitutum fuit") wrapped in a parchment cloak which tortures him with infernal heat; a drop of sweat falls on Serlo's hand, and burns a hole through it. Serlo becomes a Cistercian monk, taking leave of his dialectical studies with the verses

"Linquo coaux ranis, cra corvis vanaque vanis.
Ad l[o]gicam pergo que mortis non timet ergo." f. 79.

From Sermon 16 (printed by Pitra, p. 368). Crane, 31. This very popular tale, whose first appearance seems to be in the sermons of Jacques de Vitry and Odo of Cheriton, is discussed at length by B. Hauréau, *Mémoires de l'Institut, Académie des Inscriptions*, vol. xxviii. pt. ii. (1876), pp. 242–6. The cloak is in most versions described as covered with the sophistries to which the pupil had devoted his life. It was doubtless suggested by the instrument of torture known as *capa plumbea*, which is the punishment allotted to hypocrites in Dante, Inferno xxiii.

31. Reynard invites Isengrim (here "Ysangrinus") to feast in a larder with a narrow entrance; he squeezes in, being thin from fasting; but when gorged he cannot escape. Moralized. f. 79. From Sermon 59 (in Pitra's list, p. 455). Crane, 174. For the history of this well-known fable, from Babrius downward, see Regnier's notes to La Fontaine iii. Fab. 17 (*Œuvres de La Fontaine*, vol. i., 1883, p. 250).

32. The ten daughters of the Devil and their marriages. f. 79 b, col. 2. Ends imperfectly (left unfinished) with the marriage of the fourth daughter, Usury, to burghers: "Quartam filiam que dicitur usura ✓ mar[i]tauit burgensibus et est usura accomodare nummum pro nummo . . . participes sunt lucri." f. 80, col. 2. A much shorter version (with nine daughters) is in Crane, 244. The legend is discussed by B. Hauréau in the *Journal des Savants*, 1884, pp. 225–8; see too his *Notices et Extraits de quelques MSS.*, iii. (1891), p. 72, iv. (1892), p. 135; also P. Meyer in *Romania*, xxix. (1900), pp. 54–72.

Arundel 292. ff. 12–24 b.

Vellum; late xiiith cent. Quarto; ff. 13, having 26 to 28 lines to a page. Initials and headings in red. For the rest of the volume, see this *Cat.*, vol. ii. p. 452. To the description there given may be added that on ff. 3, 114 b is an old press-mark, "C. x.";—that the Bestiary on ff. 4–10 b was printed from this MS. by T. Wright in Haupt and Hoffmann's *Altdeutsche Blätter*, ii., 1840, p. 99; that the religious poem on ff. 31–38, beg. "Deu le omnipotent," was printed from this MS. by H. Suchier, *Reimpredigt* (*Bibl. Norm.*, I., 1879), p. 82 (for other copies, see *Romania*, xxxvi. p. 111); and that the French version (by Everard) of Disticha Catonis has been printed from this MS. by E. Stengel, *Ausgaben und Abhandlungen*, xlvii., 1886, p. 111.

Fables of Odo of Cheriton. In 47 articles. *Latin.*

The varied forms in which Odo's local designation appears in the MSS. have given rise to many different conjectures as to his birthplace—Sherrington (Wilts or Bucks), Sherston (Wilts), Cherrington (Gloucester, Shropshire, Wilts or Warwick), *etc.* Arundel MS. 231 (described below) is a collection of sermons on the Sunday gospels throughout the year, entitled "Morales exposiciones Magistri Johannis de Abbatis uilla, Magistri eciam Odonis de Cancia et Magistri Rogeri de Sarisbiria in vnum compacte," *etc.* These sermons are remarkable for the frequent introduction of exempla and fables, whose resemblance to the "Parabolae" known under Odo's name was first pointed out by Thomas Wright (*Biogr. Brit. Lit.*, Anglo-Norman period, 1846, p. 226). Wright inferred that both sermons and "Parabolae" were by the Odo of Kent (also called Odo of Canterbury) who became Abbot of Battle in 1175 and died in 1200; but later critics, while accepting his conclusion as to the common authorship of sermons and "Parabolae," recognize the impossibility of ascribing the latter to Odo of Canterbury, and are thus driven to conclude that the fabulist too was a Kentish man, and that Cheriton, near Folkestone, was his birthplace. This conclusion is confirmed by the occurrence of a "Magister Odo" of Cheriton in the legal records for the first half of the thirteenth century *—the very period during which our author certainly flourished, for he completed his Sermons on the Sunday Gospels in 1219.† Thus, the Pipe Roll for Kent, 13 John [1211–12] has an entry that William de Cyrinton owes the king a "good hautein falcon" as a fine for securing to his son, Magister Odo, the custody of the church of "Cyrinton" [*i.e.* Cheriton]: see T. Madox, *Hist. of the Exchequer*, vol. i. (2nd ed., 1769), p. 508. This William de Cyrinton had been given the estates in Delce, near Rochester, which were forfeited by Geoffrey de Bosco for transferring his allegiance to the French king when John lost Normandy: see T. D. Hardy, *Rot. Litt. Claus.*, vol. i. (1833), p. 59; Madox, *op. cit.*, i. p. 428; T. Stapleton, *Magni Rotuli Scaccarii Normanniae*, vol. ii. (1844), p. cxv. Again, on 18 April 1233, "Magister Odo de Cyriton, filius et heres Willelmi de Ceriton," paid a relief on succeeding to his father's estates in Delce and elsewhere (C. Roberts, *Excerpta e Rot. Fin.*, vol. i., 1835, p. 240). The Museum possesses a charter (Harl. Ch. 49 B. 45) by which "Magister Odo de Cyreton, filius Willelmi de Cyreton," quitclaims the rent of a shop "in foro Londoniensi" [Cheapside ?], in the parish of St. Mary-le-Bow. It is witnessed by Gerard Bat and Robert Hardel as Sheriffs of London, and so must be dated 1235–6. Odo's seal is affixed, bearing the figure of a monk sitting at a desk with a star above him (possibly representing St. Odo of Cluny as his patron saint), and having the legend S' MAGISTRI [ODONI]S D' C[ERITO]NA. He died in 1247—the writ for the inquiry as to his estates being dated 15 Oct. 31 Hen. III. This inquiry showed that he died seised of the manor of Delce, and that his next heir was his brother Walran, aged forty years and more: see *Cal. Inquis. post mortem*, vol. i. (1806), p. 4; *Archaeologia Cantiana*, vol. ii. (1859), p. 296.

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* See art. Odo of Cheriton, in *Dict. Nat. Biogr.*, vol. xli. (1895), p. 428. This article was altered in some important particulars by the editor (without the knowledge of the contributor whose initials are appended to it), in order to reconcile it with the art. on Odo of Canterbury. The latter, instead of Odo of Cheriton, is identified with the "Odo de Cancia" of Arund. 231 in both articles as they now stand. But the editor has since acknowledged this to be a mistake. The biography of Odo is fully discussed by Hervieux, *Fabulistes Latins*, vol. iv., 1896, pp. 1–31.

† See *Romania*, xiv. p. 390.

The older bibliographers, from Bale * onwards, have called Odo a Cistercian monk; and Voigt produces, in support, some instances of his supposed partiality to the Cistercians (*Kleinere Lat. Denkmäler der Thiersage,* forming No. 25 of B. ten Brink's *Quellen und Forschungen,* 1878, pp. 48, 50). But these instances cannot be regarded as significant (*cf.* Hervieux, iv. pp. 27–30); and his ownership of private property affords, to say the least, a strong presumption against his having taken the vows of any regular order. That he studied in Paris seems a reasonable inference from his allusions to that city (*e.g.* see Hervieux, iv. p. 24; B. Hauréau, *Notices et Extraits de quelques MSS. Latins,* v., 1892, p. 169), and it is not unlikely that his degree of Magister was gained there. The printed edition (1520) of his sermons calls him Chancellor of Paris, but he never held that office; the editor may perhaps have found him described in the MS. as "Odo Canc?" [= Cancianus], and so have been led to confuse him with Odon de Châteauroux, who was Chancellor 1238–44 (*Chartularium Univ. Paris.,* ed. Denifle, vol. i., 1889, pp. 162, 179).

Odo is best known by his Fables and Sermons (for the latter see below, Arund. 231). There is great confusion between his works and those of Odo of Canterbury (see above); but we may fairly confidently attribute to Odo of Cheriton a "Poenitentiale" or "Tractatus de Poenitentia," and a "Tractatus de Passione," the former of which is in five MSS. at Paris (see Hauréau, *Not. et Extr.,* ii. p. 83, v. p. 163; Hervieux, iv. pp. 128, 130, 133), and the latter in one of the Paris MSS. and in MS. 38 at Balliol College, Oxford (Hauréau, v. p. 168; Hervieux, iv. p. 140).

In his Sermons Odo used exempla largely, taking many of them from such sources as Reynard the Fox, the Bestiaries, and the Aesopic Fables. It would seem that he himself extracted some of these exempla, and gave them a few additional touches (so far as we can judge from the MSS. of his Sermons), and so formed a collection (probably of about 100 articles) to which he prefixed a Prologue, "Aperiam in parabolis os meum," *etc.* Voigt held that the original collection consisted of 60 articles only (*Klein. Lat.*

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* *Scriptorum . . . . Catalogus,* pt. i. (Bâle, 1557), p. 221, "ordinis (ut fertur) monachorum Cisterciensium." But in his *Index* (ed. R. L. Poole and M. Bateson, Oxford, 1902), p. 314, Bale notes "Hic fertur esse Pręmonstratensis."

Denkm., p. 39). But Hervieux's opinion, based on a much more exhaustive study of the MSS., is that Odo's original collection is most nearly represented by the 107 articles of MS. 441 of Corpus Christi College, Cambridge, with 5 additional articles which he found in other MSS.: see Hervieux, iv. pp. 36–44, 72.

The collection was certainly formed after 1198 (see below, No. 24); and probably after 1219, when the Sermons on the Sunday Gospels were completed. The alternative supposition, that Odo first formed his collection of fables and then borrowed from them for his sermons, seems unlikely. Hervieux suggests that the fables were composed between 1219 and 1221; but his arguments for the later limit do not appear to us to carry much weight (see below, No. 1 (b)), and the only certain *terminus ad quem* is 1247, the date of Odo's death.

The present MS. has no prologue. It is headed "Narraciones magistri Odonis de Ciringtonia. Capitulum primum. Quomodo elegerunt sibi regem," and begins "Iverunt lingna ut ungerent super se regem." f. 12.

The order of the fables here differs widely from that adopted by Hervieux, as will be seen below (see too Hervieux, iv. pp. 39–40). They are as follows:—

1. Bramble chosen king of trees. f. 12. In the moralization are two anecdotes:—(a) Canon of Turin ("taurinensis canonicus") refuses a bishopric and, dying shortly afterwards, appears to a friend and says that promotion would have been damnation for him. This is told of Geoffroi de Péronne, Prior of Clairvaux, and the bishopric of Tournai (vacant 1166, and again 1171) by Petrus Blesensis (Ep. 102, in Migne, *Patrol. Lat.*, ccvii. col. 325) and later writers, *e.g.* Étienne de Bourbon, *Anecdotes* (Soc. de l'hist. de France, 1877), pp. 249, 421; (b) "Magister H." after becoming Bishop of Meaux tells an old friend in Paris that he could not wish his enemy worse than to be made a bishop. Most of the MSS. have "H." as this has, pointing to Bishop Hugh, 1161–2 (a Berne MS. actually has "Hugo"), but a 15th cent. Berlin MS. has "Gwillhelmus." Hervieux considers, therefore, that the bishop alluded to is Guillaume de Nemours (1214–1221), who had previously been Cantor at Paris; and he argues (but somewhat inconclusively), from the use of an initial instead of the full name, that the Fables were composed during the Bishop's lifetime, *i.e.* before 1221 (see Hervieux, iv. pp. 24–27, 46, 51).

The fable and moralization are printed by Hervieux, iv. p. 175, as No. i. (from the Corpus MS., collated with many others).

2. Log, afterwards serpent, chosen king of ants (Herv., i.[a]). f. 12 b.

3. Dove, afterwards kite, chosen king of chickens (Herv. i.[c]). f. 12 b.

4. Each of three successive abbots is more niggardly than his predecessor; a monk prays for long life to the last (Herv. i.[e]). f. 13. A variant of the tale of Dionysius of Syracuse and the old woman, told by Valerius Maximus, lib. vi. cap. 2. The present copy breaks off with the words "Vnde per prouerbium dicitur," leaving a space below for the proverb, which has been inserted in the margin, 16th cent.: "Seldum cumþ y^{e} better." Published by Francis Douce, *Illustrations of Shakspeare*, 1807, ii. p. 33, from one of his own MSS. (now Douce 88 at Oxford), to illustrate the proverb "Seldom comes the better" as used in "Richard III.," Act. ii., Scene 3. Also printed by T. Wright, *Latin Stories* (Percy Soc., 1843), No. 51, from the present MS. and Add. 11579.

5. Dungbeetle ("Scrabo") finds his dunghill more fragrant than lilies and roses (Herv. xxviii.[a]). f. 13.

6. Raven bids Mother-Dove sing to ransom her young (Herv. xl.). f. 13 b.

7. Rich lord robs poor widow of her cow, and is choked by the first mouthful (Herv. xlii., p. 249). f. 13 b.

8. Simplicity of the men of "Wilebege," who sent a purse by a hare (Herv. xlii.[a]). f. 14. Printed by Wright, *Lat. Stories*, No. 93, from this MS. He also prints (in the notes) the Gothamite version of this tale, and identifies "Wilebege" with Wilby in Norfolk, giving reasons for supposing that "Norfolk was the Gotham of our forefathers"; but Wilby in "Silly Suffolk" seems an equally probable identification.

9. Ants' stores devoured by pigs (Herv. xlii.[b]) f. 14.

10. Funeral of "Yselgrimus" the wolf: Berengarius the bear says mass, *etc.* (Herv. xliii.). f. 14 b. Wright, 63, from this MS., Add. 11579, and Harl. 219.

11. Dog pricked by bulrush (Herv. xliv.). f. 14 b. Wright, 64, from this MS. and Add. 11579.

12. Man chased by Unicorn (Herv. xlv.). f. 15.

13. Fox and ferryman (Herv. xlvi.). f. 15.

14. Ape throws away nut because its rind is bitter (Herv. xlvii.). f. 15 b.

15. Tortoise with her house on her back (Herv. xlviii.). f. 15 b.

16. Tortoise uses her feelers to avoid thorns (Herv. xlviii.^{a}). f. 15 b.

17. Spider fears bumble-bee or wasp (Herv. xlviii.^{b}). f. 16.

18. Fox shams death, to catch raven or kite (Herv. xlix.). f. 16.

19. Toasted cheese in mousetrap, compared to finely-dressed woman in devil's man-trap (Herv. xlix.^{a}). f. 16.

20. Fox with sackful of tricks is caught, while cat escapes through her one trick of climbing a tree. Cat cries out "Reinarde, reinarde, aperi sacculum tuum" (Herv. xxxix.). f. 16 b. Wright, 62, from this MS., Add. 11579, and Harl. 219.

21. Fox, admitted on plea of illness into hen-roost, devours the hens (Herv. l.). f. 17.

22. Fox in sheepskin gains admission to fold (Herv. li.). f. 17.

23. Robber-Count disguises himself and his men as Cistercian monks (Herv. li.^{a}). f. 17 b.

24. White and black sheep, ass, and he-goat, contending as to sanctity: compared to the several religious orders (Herv. lii.). f. 17 b. From the inclusion of the Trinitarians (founded 1198), and the omission of Franciscans (1209) and Dominicans (1215), among the orders mentioned, Voigt inferred that Odo compiled his Fables about A.D. 1200 (*Denkmäler*, p. 50); but, as Hervieux has pointed out (iv. pp. 44–46), this argument is only reliable as regards the *terminus a quo*, 1198, and other considerations point to a later date. The Dominicans are, in fact, mentioned elsewhere in the Fables: see below, Arund. 275, No. 58.

25. Toad wounded by harrow (Herv. liii.). f. 18 b.

26. Kite overpowered by falcon, because of his faint heart (Herv. liv.). f. 18 b.

27. Belling the cat (Herv. liv.^{a}). f. 18 b. Wright, 92, from this MS., Harl. 219, and Roy. 7 E. iv.

28. Owl steals rose, the prize of beauty; and is forbidden by the other birds to fly by day (Herv. lv.). f. 19.

29. Mouse in ale-vat, helped out by cat (Herv. lvi.). f. 19 b.

30. One Alexander makes vow when in danger of shipwreck, but retracts it on reaching port (Herv. lvi.^{b}). f. 20.

31. Fire in grange extinguished, but corn not given (as vowed) to the poor (Herv. lvi.^{c}). f. 20.

32. Pelican kills her young, and then revives them with her own blood (Herv. lvii.). f. 20.

33. Duel between wolf and hare; hare wins by speed of foot (Herv. lviii.). f. 20 b.

34. Man and frozen serpent (Herv. lix.). f. 21.

35. Ungrateful courtier denounces his benefactor (Herv. lix.[a]). f. 21 b.

36. Panther protected from other beasts by her sweet smell (Herv. lx.). f. 21 b.

37. Pigeons appeal to "Dux" (eagle-owl) for protection against sparrowhawk, but he only says "Kloc" (Herv. ii.). f. 22. Wright, 52, from this MS., Add. 11579, and Harl. 219.

38 (appended to 37, without separate heading). Chafer ("scrabo") says "Frai ben, frai ben" (= ferai bien) with his wings, but does nothing but harm (Herv. ii.[a]). f. 22 b.

39. Crow with borrowed plumes (Herv. iii.). f. 22 b. Wright, 53 (as above, No. 37).

40. Buzzard hatched by hawk is ejected for fouling the nest (Herv. iv.). In this MS. the fostermother-hawk's speech is given only in Latin: "De ouo te eduxi . de natura non potui." f. 22 b. Wright, 54, from Add. 11579 and Harl. 219.

41. Young cuckoo eats its fostermother "burneta" [? hedge-sparrow, or less probably sandpiper? See *brunet*, *brunette* in C. d'Orbigny, *Dict. Univ. d'Hist. Nat.*, 1842, ii. p. 749]. (Herv. iv.[a]). f. 23.

42. Tortoise carried aloft by eagle to see the world (Herv. v.). f. 23.

43. Wolf with a bone in his throat, relieved by stork (Herv. vi.). f. 23 b.

44. St. Martin's bird ("Quedam auis dicitur sancti Martini in Hispania, paruula ad modum reguli") boasts that he could hold up the sky; a leaf falls, and he flies away in terror. In the moralization he is compared "quibusdam militibus Anglie" who, when primed with wine or beer, are ready to fight three Frenchmen, but when fasting cry out in panic "O sein Martin, kar eidez uostre oyselin" (Herv. vii.). f. 23 b. Wright, 55, from this MS., Add. 11579, and Harl. 219.

45. Partridges killed by bald man with crying eyes (Herv. viii.). f. 24.

46. The bird (osprey) which drops marrowbones from a height to break them (Herv. ix.). f. 24.

47. Eagle tests eaglets by making them gaze at the sun (Herv. x.). f. 24 b.

This MS. is described by Hervieux, *Fabulistes Latins*, vol. iv., 1896, pp. 62–3, and designated AA in his collations. It was used by Wright for nine of his *Latin Stories* (see above, Nos. 4, 8, *etc.*); and printed in full by Hermann Oesterley in *Jahrbuch für rom. und engl. Literatur*, ix., 1868, pp. 127–154.

Additional 11579. ff. 95–116 b.

Vellum; early xivth cent. Small octavo; ff. 22, having 23 lines to a page. With marginal titles in red, mostly mutilated by binders. The whole MS. is a theological miscellany, chiefly in *Latin*, but with a few passages in *French* and *English*; containing abridgments of sermons, notes on various subjects, *etc.*, interspersed with a number of religious tales, which are described further on in this *Catalogue*. On the lower margins of ff. 98 b, 99 are the names of various kinds of falcons: "[A]lietus, id est hobe.... falco ascencorius, id est faukun hautein," *etc.* (see T. Wright, *Lat. Stories*, 1843, p. 227).

FABLES OF ODO OF CHERITON. In 54 articles, with Prologue. *Latin*, with some proverbs and phrases in *English* and *French*.

The Prologue begins: "Aperiam in parabolis os meum, loquar proposiciones ab inicio. Legitur in libro Ruth, proicite de manipulis uestris ex industria." The reapers are compared to prelates, whose duty it is to throw out "verba et exempla" for the laity to glean, "nec tantum in ecclesia, sed in aula, in camera, in prandio, in cena, in via," *etc.* Ends: "ad instruccionem morum et commodum animarum. Et quoniam tractatus est parabolicus, a parabola libri [Judicum] exordium sumamus." ff. 95–96. Printed by L. Hervieux, *Fabulistes Latins*, vol. iv., 1896, p. 173, from MS. 441 of Corpus Christi College, Cambridge.

The Fables are as follows:

1. Bramble chosen king of trees: anecdotes of (a) Canon of Turin, and (b) Magister H., Bishop of Meaux (= Arund. 292, No. 1; No. i. in Hervieux's edition). f. 96.

2. Dove, then kite, king of chickens (*ib.* 3; Herv. i.^{c}). f. 97.

3. Third abbot the worst: "Selde comet þe lattere þe betere" (*ib.* 4; H. i.^{e}). f. 97 b. Printed by T. Wright, *Latin Stories* (Percy Soc., 1843), No. 51, from this MS.

4. Eagle-owl says "Clok" (*ib.* 37; H. ii.). f. 97 b. Wright, 52, from this MS.

5. Crow with borrowed plumes (*ib.* 39; H. iii.). f. 98. Wright, 53, from this MS.

6. Buzzard hatched by hawk: "Of aye ich þe brouste . of aþele ich ne miste" (*ib.* 40; H. iv.). f. 98 b. Wright, 54, from this MS.

7. Young cuckoo eats "burneta" (*ib.* 41; H. iv.[a]). f. 99.

8. Eagle carries tortoise (*ib.* 42; H. v.). f. 99.

9. Wolf and stork (*ib.* 43; H. vi.). f. 99 b.

10. St. Martin's bird: "O seynt Martin, eydez tun oyselin" (*ib.* 44; H. vii.). The words "in Hispania," and "Anglie" and "Francigenas" in the moralization, are omitted. f. 99 b. Wright, 55, from this MS., Harl. 219, and Ar. 292.

11. The Phœnix (H. xiii.). f. 100.

12. Toad thinks his son handsome: "Ky Crepaude eyme, Lune ly semle. Si quis amat ranam, ranam putat esse Dianam" (H. xiv.). f. 100. Wright, 56, from this MS.

13. Youth in love with ugly old mistress (H. xiv.[a]). f. 100 b.

14. Antelope caught by his horns becoming entangled with the branches of trees (H. xvii.). f. 101.

15. Crocodile swallows watersnake and is killed by it (H. xviii.). f. 101.

16. Fox and wolf in well (H. xix.; from Reynard the Fox, see this *Cat.*, ii. p. 388). f. 101. Wright, 57, from this MS.

17. Lion, wolf and fox hunt together: Lion's share (H. xx.). f. 101 b. Wright, 58, from this MS.

18. Cat eats both cheese and mouse (H. xxi.; and see above, Add. 26770, No. 10). f. 102.

19. Mouse, frog and kite (H. xxi.[b]; Add. 26770, No. 28). f. 102.

20. Isengrin the wolf, as monk, says "Agnus" or "Aries" instead of the Paternoster, and ogles the sheep (H. xxii.). The moral contains the proverb "Þey þou þe vulf hore hode to preste . þey þou him to skole sette, salmes to lerne. Heuere bet hise geres to þe groue grene." f. 102. Wright, 59, from this MS.

21. Sheep versus Wolf, before Judge Lion (H. xxiii.) f. 102 b.

22. Wolf and lamb (H. xxiv.). f. 103.

23. Asses in lions' skins (H. xxvi.). f. 103.

24. Gauterus in search of never-ending joy (H. xxvii.). f. 103 b. Wright, 50, from this MS. and Harl. 219. The moralization

includes an anecdote of a great man meeting monks with the corpse of a usurer (= J. de Vitry, *Exempla*, ed. Crane, No. 175); here (f. 105), as in some other MSS., divided off as a separate "Exemplum."

25. Liar and Truth-teller in the land of apes (H. xxvii.[a]). f. 105 b. Wright, 60, from this MS.

26. Wasp invited by spider to rest on her "white curtain" ("tele aranearum cortine lombardice uocantur") is caught and eaten (H. xxviii.). f. 105 b.

27. Dungbeetle loves his dunghill (Ar. 292, 5; H. xxviii.[a]). f. 106.

28. Eagle blinded, and eaglets devoured, by Dr. Raven (H. xxix.). f. 106 b.

29. Layman is disappointed when clerk tells him there will be no hounds or hawks in Paradise (H. xxx.). Clerk replies with the fable how the pig preferred his "drasia uel drasta" (draff, refuse) to all the dainties at the lion's feast (H. xxx.[a]). f. 107.

30. Dungbeetles yoked to plough halt when they come to cow-patch (H. xxxi.). f. 107 b.

31. Dungbeetles and bees interchange hospitality (H. xxxii.). f. 107 b.

32. Donkey shams illness (H. xxxiii.). f. 108.

33. Greedy chick caught by kite (H. xxxiv.). f. 108 b.

34. Lion's feast spoiled by a dish of mice provided for cat; the other animals saying "Fi, fi" (H. xxxv.). f. 109. Wright, 61, from this MS.

35. Just man prays in vain for sinner, who will not help himself (H. xxxvi.[a]). f. 109 b.

36. Kite tries to carry off so many partridges that he drops them all (H. xxxviii.). f. 109 b.

37. Reynard with many wiles, Teburg with only one (H. xxxix.; Ar. 292, 20). f. 110. Wright, 62, from this MS.

38. Raven and mother-dove (H. xl.; Ar. 292, 6). f. 110 b.

39. Rich man seizes poor widow's cow (H. xlii.; Ar. 292, 7). f. 110 b.

40. Funeral of Ysengrin (H. xliii.; Ar. 292, 10). f. 111. Wright, 63, from this MS.

41. Dog and bulrush (H. xliv.; Ar. 292, 11). f. 111 b. Wright, 64, from this MS.

42. Man chased by unicorn (H. xlv.; Ar. 292, 12). f. 111 b.

43. Spider fears "burdo, *Borþe*" and "vespa, *Wasp*" (H. xlviii.^{b}; Ar. 292, 17). f. 112.

44. Fox shams death (H. xlix.; Ar. 292, 18). f. 112.

45. Fox in sheepskin (H. li.; Ar. 292, 22). f. 112 b.

46. White sheep, black sheep, ass and "hircus, id est *got*," contend as to sanctity (H. lii.; Ar. 292, 24). f. 112 b.

47. Kite and falcon (H. liv.; Ar. 292, 26). f. 113 b.

48. Owl steals rose (H. lv.; Ar. 292, 28). f. 113 b.

49. Mouse in ale-vat (H. lvi.; Ar. 292, 29). f. 114 b.

50. Alexander retracts vow when danger is past (H. lvi.^{b}; Ar. 292, 30). f. 115.

51. Pelican (H. lvii.; Ar. 292, 32). f. 115.

52. Wolf and hare (H. lviii.; Ar. 292, 33). f. 115 b.

53. Frozen serpent (H. lix.; Ar. 292, 34). f. 116.

54. Panther's fragrance (H. lx.; Ar. 292, 36). f. 116 b.

The present MS. was used by T. Wright for fifteen of his *Latin Stories* (Percy Soc., 1843). It is described by Hervieux, p. 64 (but incorrectly), and designated AD in his collations.

Harley 5235. ff. 127 b–129 b.

Vellum; early xivth cent. Small quarto; ff. 3, having 32 lines to a page. With headings in red. The MS. contains (1) "Tractatus beati Jeronimi de vita clericorum ad Nepocianum," beg. "Clericus qui Christi seruit ecclesie" (a series of extracts from Jerome's Epistles: *cf.* Migne, *Patrol. Lat.*, xxii. cols. 531, 583, 553, 1072, 643, 421). f. 110;—(2) "Liber de miseria hominis quem fecit Lotharius diaconus Cardinalis qui post fuit Papa Innocencius .iij.^{us}," beg. "Domino patri karissimo. P. Portuensi episcopo" (abridged: *cf.* Migne, ccxvii. col. 701). f. 116 b. Imperf., wanting some leaves after f. 119;—(3) "Bernardus de altercacione quatuor sororum" (Mercy, Truth, Peace and Justice), beg. "Diuina potencia duo fecit palacia." f. 122;—(4) "Modus cantandi secundum Bernardum," beg. "[V]enerabilis pater sanctus Bernardus abbas clareuallensis precepit monachis." f. 127;—(5) The present article. f. 127 b. Bound up with theological treatises by Richard Rolle of Hampole and others, in various hands of the 13–15th centt. On ff. 2* b, 129, "Constat Domino Thome Baylle" (16th cent.). Belonged to Robert Burscough, Archdeacon of Barnstaple, *ob.* 1709: see Wanley's entry "17 May 1715" on f. 2*, and his diary for that date, Lansd. MS. 771, f. 8.

Fables of Odo of Cheriton. Only thirteen in number, and the last imperfect at the end. Preceded by the concluding passages of the Prologue. *Latin.*

Heading: "Incipiunt parabole sancti (*sic*) Odonis de ceritonia ad honorem et lau[dem] ipsius qui est alpha et ω." The Prologue begins "Quoniam ut dicit gregorius plus est uerbi dei pabulo victuram in perpetuo mentem reficere quam ventrem carnis moriture pane terreno saciare," and ends "quoniam tractatus est parabolicus a parabola libri iudicum exordium sumamus." f. 127 b. This corresponds to the last eleven lines of the full Prologue, as printed by Hervieux, *Fabulistes Latins*, iv. (1896), p. 175. In enumerating Odo's works Bale (*Catalogus*, 1557, pt. i. p. 221) mentions "Opus 60 parabolarum," citing the opening words "Quoniam ut dicit Gregorius, plus"; and he repeats this in his *Index* (ed. R. L. Poole and M. Bateson, 1902, p. 313), adding the reference "Ex Nordouico," by which he presumably meant the library of Norwich Cathedral priory (see his *Index*, p. 517). According to Oudin (*Comment. de Script. Eccl.*, vol. ii., 1722, col. 1624), a MS. answering to this description was in his time at the abbey of Les Dunes at Bruges; but Visch, whose *Bibliotheca Script. Ord. Cisterc.* he cites as authority, merely copies Bale, mentioning the work but not any particular copy: see ed. 1649, p. 207; ed. 1656, p. 253.

The fables are as follows (H. denoting the edition by Hervieux, *Fabulistes Latins*, vol. iv., 1896, pp. 173–255):—

1. Bramble king of trees (H. i.; Ar. 292, No. 1); with anecdote (a) of "Cant[uariensis] canonicus." Anecdote (b) omitted. f. 127 b.

2. Serpent king of ants (H. i.^{a}; Ar. 292, 2). f. 128.

3. Kite king of chickens (H. i.^{c}; Ar. 292, 3). f. 128.

4. Third abbot (H. i.^{e}; Ar. 292, 4): "Vnde solet dici Anglice . Selde comet þe betre . Versus . Raro uenit melior quam fuit ante prior." f. 128.

5. Eagle-owl says "dok" or "blok" (H. ii.; Ar. 292, 37). f. 128 b.

6. Crow in borrowed plumes (H. iii.; Ar. 292, 39). f. 128 b.

7. Buzzard hatched by hawk (H. iv.; Ar. 292, 40): "Of eye i þe broutte, of eþel i n[e] miste." f. 129.

8. Young cuckoo eats foster-mother "mesenga" [*i.e.* mésange, titmouse] (H. iv.^{a}; Ar. 292, 41). f. 129.

9. Eagle and tortoise (H. v.; Ar. 292, 42). f. 129.

10. Wolf and stork (H. vi.; Ar. 292, 43). f. 129.

11. St. Martin's bird (H. vii.; Ar. 292, 44). The words "in

Hispania" and "Anglie" are omitted, and "fastigas" takes the place of "Francigenas." f. 129 b.

12. Osprey (H. ix.; Ar. 292, 46). f. 129 b.

13. Eaglets' eyes tested (H. x.; Ar. 292, 47). f. 129 b. Imperfect, breaking off at the foot of the page with the words "qui nesciunt nisi terrena conspicere" (just before the end of the moralization).

Not included by Hervieux in his list of MSS., perhaps because of its fragmentary state.

Royal 7 C. i. ff. 121 b–130 b.

Vellum; late xivth cent. Folio; ff. 10, in double columns of 54 or 55 lines. Initials in blue, flourished in red. The MS., which belonged to Ramsey Abbey (f. 2 b, "Liber dompni Willelmi de Keturingge monachi Rameseye"), contains a number of theological and philosophical treatises, for a detailed account of which see the forthcoming *Catalogue of the Royal MSS.*; they include (1) "Tractatus de oculo morali." f. 3;—(2) "Tractatus de venenis" [by Grosseteste]. f. 82;—(3) "Convertimini," a collection of moralized tales, *etc.*, by R. Holcot (?), noticed further on in this *Catalogue.* f. 93;—(4) The present article. f. 121 b;—(5) "Declamationes Seneche," with moralizations. f. 147 b.

FABLES OF ODO OF CHERITON. Eighty-three in number, preceded by the usual Prologue. *Latin.*

Heading: "Incipit prohemium in exempla de animalibus compilata a Magistro O. ad laudem ipsius qui est alpha et O." f. 121 b, col. 2.

The Prologue begins "Aperiam os meum in parabolis," and ends "quoniam tractatus est parabolicus, a parabola libri iudicum exordium sumamus." f. 121 b, col. 2. It agrees in the main with the text printed by Hervieux, *Fabulistes Latins*, vol. iv., 1896, p. 173.

The fables are as follows (H. denoting Hervieux's edition):—

1. Bramble king of trees (H. i.; Ar. 292, 1); with anecdotes (a) of "cauriencis canonicus," (b) of "Magister H.," Bishop of Meaux. f. 122.
2. Serpent king of ants (H. i.^{a}; Ar. 292, 2). f. 122, col. 2.
3. Kite king of chickens (H. i.^{c}; Ar. 292, 3). f. 122, col. 2.
4. Third Abbot (H. i.^{e}; Ar. 292, 4):

"Seldyn cometh þe latter þe better." f. 122, col. 2.

5. Eagle-owl says "dor" (H. ii.; Ar. 292, 37). f. 122 b.
6. Chafer says "fray ben" (H. ii.^{a}; Ar. 292, 38). f. 122 b, col. 2.
7. Crow in borrowed plumes (H. iii.; Ar. 292, 39). f. 122 b, col. 2.
8. Buzzard in hawk's nest (H. iv.; Ar. 292, 40): "O fi . of ey ihc þe broutte, of kynde y ne moute." f. 122 b, col. 2.
9. Young cuckoo eats "burnetta" (H. iv.^{a}; Ar. 292, 41). f. 123.
10. Tortoise and eagle (H. v.; Ar. 292, 42). f. 123.
11. Wolf and Dr. Stork (H. vi.; Ar. 292, 43). f. 123.
12. St. Martin's bird (H. vii.; Ar. 292, 44): "in Hispania" and "Anglie" omitted. f. 123, col. 2.
13. Osprey (H. ix.; Ar. 292, 46). f. 123, col. 2.
14. Eaglets' eyes tested (H. x.; Ar. 292, 47). f. 123 b.
15. Stork pecks out his mate's eye, and in remorse goes into exile; raven sneers—"Nonne adhuc habes idem rostrum tecum?" (H. xi.). f. 123 b.
16. Heretic at Toulouse preaches that God could not have made a fly; a fly stings him to madness (H. xii.). f. 123 b.
17. Toad's handsome son (H. xiv.; Add. 11579, 12). f. 123 b.
18. Youth and old mistress (H. xiv.^{a}; Add. 11579, 13). f. 123 b, col. 2.
19. Phœnix (H. xiii.; Add. 11579, 11). f. 123 b, col. 2.
20. Cat becomes monk, in order to catch a wily old rat (H. xv.). f. 123 b, col. 2.
21. Spider's web shattered by gust of wind (H. xv.^{a}). f. 124.
22. Three ways in which flies are a pest (H. xv.^{b}). f. 124.
23. Town mouse and country mouse (H. xvi.). f. 124, col. 2.
24. Antelope caught by horns (H. xvii.; Add. 11579, 14). f. 124, col. 2.
25. Crocodile and watersnake (H. xviii.; Add. 11579, 15). f. 124, col. 2.
26 Fox and wolf in well (H. xix.; Add. 11579, 16). f. 124 b.
27. Lion's share, with wolf and fox (H. xx.; Add. 11579, 17). f. 124 b.
28. Cat eats cheese and mouse (H. xxi.; Add. 11579, 18). f. 124 b, col. 2.
29. Mouse, frog and kite (H. xxi.^{b}; Add. 11579, 19). f. 124 b, col. 2.
30. Ysengrin as monk (H. xxii.; Add. 11579, 20); "Þey meo (*sic*) þe wolf hore hodi to prest. and him to boke sete salmes to leren, her benth is eyen atte vodes hent." f. 124 b, col. 2.
31. Sheep *v.* Wolf (H. xxiii.; Add. 11579, 21). f. 125.
32. Ysengrin eats the sheep entrusted to him, and is detected by teeth-marks on their skins (H. xxiii.^{a}). f. 125.
33. Wolf and lamb (H. xxiv.; Add. 11579, 22). f. 125, col. 2.
34. Reynard confesses to Chaplain Chantecler, and then eats him (H. xxv.). f. 125, col. 2. *Cf.* Reynard's confession to Hubert the kite, in the Roman de Renart (see this *Cat.*, ii. p. 390).
35. Asses in lions' skin (H. xxvi.; Add. 11579, 23). f. 125, col. 2.
36. Gauterus seeking endless joy, with anecdote of usurer's corpse (H. xxvii.; Add. 11579, 24). f. 125 b.
37. Liar and Truthteller in Apeland (H. xxvii.^{a}; Add. 11579, 25). f. 126.
38. Wasp caught by spider (H. xxviii.; Add. 11579, 26). f. 126.

39. Dungbeetle loves dunghill (H. xxviii.^{a}; Ar. 292, 5). f. 126, col. 2.
40. Eagle and Dr. Raven (H. xxix.; Add. 11579, 28). f. 126, col. 2.
41. Pig scorns lion's feast: fable told to man who wanted hawks and hounds in Paradise (H. xxx., xxx.^{a}; Add. 11579, 29). f. 126 b.
42. Dung-beetles yoked to plough (H. xxxi.; Add. 11579, 30). f 126 b.
43. Bees and dung-beetles (H. xxxii.; Add. 11579, 31). f. 12 b, col. 2.
44. Donkey shams illness (H. xxxiii.; Add. 11579, 32). f. 126 b, col. 2.
45. Kite and greedy chick (H. xxxiv.; Add. 11579, 33). f. 127.
46. Cat at lion's feast (H. xxxv.; Add. 11579, 34). f. 127.
47. Vain prayers for wilful sinner (H. xxxvi.^{a}; Add. 11579, 35). f. 127, col. 2.
48. Saint calls rich man the purse of kings, chancellors and robbers. Riches compared to a man who pays only fleeting visits, whether to emperor, king or pauper. f. 127, col. 2. The first part is not in Hervieux; the rest is printed by him in an Appendix to Odo's fables, as No. xxxvi.^{b} (p. 249), from three MSS.
49. Enchanter blinds kings and princes (H. xxxvi.^{c}; in Appendix, p. 249, from five MSS.). f. 127, col. 2.
50. Rich men compared to chessmen (H. xxxvi.^{b}; on p. 210). f. 127 b.
51. Fleshly lusts compared to a colt without a bridle (H. xxxvii.). f. 127 b.
52. Kite and partridges (H. xxxviii.; Add. 11579, 36). f. 127 b.
53. Fox with many wiles (H. xxxix.; Ar. 292, 20). f. 127 b, col. 2.
54. Raven and mother-dove (H. xl.; Ar. 292, 6). f. 127 b, col. 2.
55. Widow's cow (H. xlii.; Ar. 292, 7). f. 128.
56. Purse sent by Hare. Beg. "Quidam simplices dicuntur anglice Wal Walebei" (H. xlii.^{a}; Ar. 292, 8). f. 128.
57. Ants' hoards eaten by pigs (H. xlii.^{b}; Ar. 292, 9). f. 128, col. 2.
58. Funeral of "Ysyngrinus" (H. xliii.; Ar. 292, 10). f. 128, col. 2.
59. Dog and bulrush (H. xliv.; Ar. 292, 11). f. 128, col. 2.
60. Unicorn (H. xlv.; Ar. 292, 12). f. 128 b.
61. Fox and ferryman (H. xlvi.; Ar. 292, 13). f. 128 b.
62. Ape and nut (H. xlvii.; Ar. 292, 14). f. 128 b.
63. Tortoise with house on back (H. xlviii.; Ar. 292, 15). f. 128 b.
64. Tortoise's feelers (H. xlviii.^{a}; Ar. 292, 16). f. 128 b, col. 2.
65. Spider fears bumblebee or wasp (H. xlviii.^{b}; Ar. 292, 17). f. 128 b, col. 2.
66. Fox shams death (H. xlix.; Ar. 292, 18). f. 128 b, col. 2.
67. Mousetrap (H. xlix.^{a}; Ar. 292, 19). f. 128 b, col. 2.
68. Fox in henroost (H. l.; Ar. 292, 21). f. 129.
69. Fox in sheepskin (H. li.; Ar. 292, 22). f. 129.
70. Robbers as Cistercians (H. li.^{a}; Ar. 292, 23). f. 129, col. 2.
71. Animals' contest as to sanctity (H. lii.; Ar. 292, 24). f. 129, col. 2.
72. Toad and harrow (H. liii.; Ar. 292, 25). f. 129 b.
73. Kite and falcon (H. liv.; Ar. 292, 26). f. 129 b.
74. Belling the cat (H. liv.^{a}; Ar. 292, 27). f. 129 b.
75. Owl steals rose (H. lv.; Ar. 292, 28). f. 129 b, col. 2.
76. Mouse in ale-vat (H. lvi.; Ar. 292, 29). f. 129 b, col. 2.
77. Alexander's vow (H. lvi.^{b}; Ar. 292, 30). f. 130.

78. Grange on fire (H. lvi.^{c}; Ar. 292, 31). f. 130.
79. Pelican (H. lvii.; Ar. 292, 32). f. 130.
80. Wolf and hare (H. lviii.; Ar. 292, 33). f. 130, col. 2.
81. Frozen serpent (H. lix.; Ar. 292, 34). f. 130, col. 2.
82. Ungrateful courtier (H. lix.^{a}; Ar. 292, 35). f. 130 b.
83. Panther's sweet smell (H. lx.; Ar. 292, 36). f. 130 b.

The collection ends "de furore Dei nos defendat qui sine fine viuit et regnat. Amen. Explicit." It is not noticed by Hervieux.

Arundel 275. ff. 66 b–81 b.

Vellum; late xivth cent. Small quarto; ff. 16, in double columns of 39 to 41 lines. The whole MS., written in German hands, contains:—(1) A collection of sermons, one of which is headed (f. 45 b) "Sermo quidam bonus et ad multa applicabilis, factus a fratre Gerardo de Pruuino, lectore fratrum minorum Trecensium." f. 1;—(2) The present article. f. 66 b;—(3) "Ars predicandi," beg. "In predicatione debent esse vita, sapientia vel scientia, et eloquentia." f. 81 b;—(3) "Exercitatio in collationibus," beg. "[S]i quis wlt exercitari in collationibus." f. 86;—(4) Latin-German glossary, beg. "[A]doptiuus, ein togenomen soen oft vtucorn." f. 90. Belonged to the Carthusians at Mainz (f. 1, "Iste liber pertinet ad fratres Carthus. prope Mog[untiam]").

FABLES OF ODO OF CHERITON. One hundred and five in number, preceded by the usual Prologue. *Latin.*

Prologue beg. "Aperiam in parabolis os meum," and ends "quoniam tractatus est parabolicus, a parabola libri Judicum sumamus exordium. Explicit prologus." f. 66 b. See Hervieux, *Fabulistes Latins*, vol. iv., 1896, p. 173.

The fables are as follows (H. denoting Hervieux's edition):—

1. Bramble king of trees (H. i.; Ar. 292, 1); (a) "decanus quidam"; (b) "Magister H.," Bishop of Meaux. f. 66 b, col. 2.
2. Serpent king of ants (H. i.^{a}; Ar. 292, 2). f. 67, col. 2.
3. Kite king of chickens (H. i.^{c}; Ar. 292, 3). f. 67, col. 2.
4. Third Abbot* (H. i.^{e}; Ar. 292, 4). f. 67 b.
5. Eagle-owl says "clore" (H. ii.; Ar. 292, 37). f. 67 b.

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* Hervieux (p. 179, note 1) quotes the present MS. as giving the English proverb in the form "Seldum cum tho ye better." But this is a mistake; the English is corrupted (as might be expected in a foreign MS.), *viz.* into "Fel cumet se letare."

6. Kite and falcon (H. liv.; Ar. 292, 26). f. 67 b, col. 2.
7. Owl steals rose (H. lv.; Ar. 292, 28). f. 67 b, col. 2.
8. Pelican (H. lvii.; Ar. 292, 32). f. 68, col. 2.
9. Crow in borrowed plumes (H. iii.; Ar. 292, 39). f. 68, col. 2.
10. Buzzard in hawk's nest* (H. iv.; Ar. 292, 40). f. 68 b.
11. Young cuckoo eats "bruneta" (H. iv.^{a}; Ar. 292, 41). f. 68 b.
12. Eaglets' eyes tested (H. x.; Ar. 292, 47). f. 68 b, col. 2.
13. Stork pecks out mate's eye (H. xi.; Roy. 7 C. i., 15). f. 68 b, col. 2.
14. Phœnix (H. xiii.; Add. 11579, 11). f. 69.
15. Tortoise and eagle (H. v.; Ar. 292, 42). f. 69.
16. Wolf and Dr. Stork (H. vi.; Ar. 292, 43). f. 69.
17. St. Martin's bird (H. vii.; Ar. 292, 44): om. "Anglie." f. 69, col. 2.
18. Partridges and weeping baldhead (H. viii.; Ar. 292, 45). f. 69, col. 2.
19. Osprey (H. ix.; Ar. 292, 46). f. 69 b.
20. Heretic and fly (H. xii.; Roy. 7 C. i., 16). f. 69 b.
21. Toad's handsome son (H. xiv.; Add. 11579, 12). f. 69 b, col 2.
22. Old mistress (H. xiv.^{a}; Add. 11579, 13). f. 69 b, col. 2.
23. Cat turns monk (H. xv.; Roy. 7 C. i., 20). f. 70.
24. Spider's web blown away (H. xv.^{a}; Roy. 7 C. i., 21). f. 70.
25. Flies a three-fold pest (H. xv.^{b}; Roy. 7 C. i., 22). f. 70, col. 2.
26. Town mouse and country mouse (H. xvi.; Roy. 7 C. i., 23). f. 70, col. 2.
27. Antelope (H. xvii.; Add. 11579, 14). f. 70 b.
28. Crocodile and watersnake (H. xviii.; Add. 11579, 15). f. 70 b, col. 2.
29. Fox and wolf in well (H. xix.; Add. 11579, 16). f. 70 b, col. 2.
30. Lion's share, with wolf and fox (H. xx.; Add. 11579, 17). f. 70 b, col. 2.
31. Cat eats cheese and mouse (H. xxi.; Add. 11579, 18). f. 71, col. 2.
32, Dogs devour a corpse; crows wait their turn (H. xxi.^{a}). f. 71, col. 2.
33. Mouse, frog and kite (H. xxi.^{b}; Add. 11579, 19). f. 71, col. 2.
34. Ysengrin as monk (H. xxii.; Add. 11579, 20). f. 71, col. 2.
35. Sheep *v.* Wolf (H. xxiii.; Add. 11579, 21). f. 71 b.
36. Sheep left in Ysangrin's care (H. xxiii.^{a}; Roy. 7 C. i., 32). f. 71 b, col. 2.
37. Wolf and lamb (H. xxiv.; Add. 11579, 22). f. 71 b, col. 2.
38. Reynard confesses to "Cantecler" (H. xxv.; Roy. 7 C. i., 34). f. 71 b, col. 2.
39. Asses in lions' skins (H. xxvi.; Add. 11579, 23). f. 72.
40. Galterus in search of endless joy, with anecdote of usurer's corpse (H. xxvii.; Add. 11579, 24). f. 72, col. 2.
41. Liar and truthteller in Apeland (H. xxvii.^{a}; Add. 11579, 25). f. 72 b, col. 2.
42. Wasp caught by spider (H. xxviii.; Add. 11579, 26). f. 73.
43. Dungbeetle loves dunghill (H. xxviii.^{a}; Ar. 292, 5). f. 73.
44. Eagle and Dr. Raven (H. xxix.; Add. 11579, 28). f. 73, col. 2.
45. Pig scorns lion's feast, as layman wants hawks and hounds in Paradise (H. xxx., xxx.^{a}; Add. 11579, 29). f. 73 b.

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* Again the English is corrupt: "Oue eye hiche vach, et similia."

46. Dungbeetles yoked to plough (H. xxxi.; Add. 11579, 30). f. 73 b, col. 2.
47. Bees and dungbeetles (H. xxxii.; Add. 11579, 31). f. 73 b, col. 2.
48. Ass shams illness (H. xxxiii.; Add. 11579, 32). f. 74.
49. Kite and greedy chick (H. xxxiv.; Add. 11579, 33). f. 74, col. 2.
50. Cat at lion's feast (H. xxxv.; Add. 11579, 34). f. 74, col. 2.
51. Raven tries in vain to lift a fat goose (H. xxxvi.). f. 74 b.
52. Vain prayers for wilful sinner (H. xxxvi.^{a}; Add. 11579, 35). f. 74 b.
53. Chessmen (H. xxxvi.^{b}; Roy. 7 C. i., 50). f. 74 b, col. 2.
54. Unbridled mule ("mulus," instead of the "pullus" of the other MSS.: *cf.* H. xxxvii.; Roy. 7 C. i., 51). f. 74 b, col. 2.
55. Kite and partridges (H. xxxviii.; Add. 11579, 36). f. 74 b, col. 2.
56. Fox with many wiles (H. xxxix.; Ar. 292, 20). f. 75.
57. Raven and mother-dove (H. xl.; Ar. 292, 6). f. 75, col. 2.
58. Hoopoe invites nightingale to her nest, but the latter finds it too dirty to stay in (H. xli.). Followed, as in H., by a story of a monk (of Cluny, in Hervieux's text) who, tempted by a woman, invited her to enter a fire with him; and by a similar tale of a Dominican in Spain. f. 75, col. 2.
59. Simpletons of Lorraine ("Quidam simplices, ut dicitur, Lothoringi") send a purse by a hare (*cf.* H. xlii.^{a}; Ar. 292, 8). f. 75 b.
60. Ants' hoards eaten by pigs (H. xlii.^{b}; Ar. 292, 9). f. 75 b, col. 2.
61. Funeral of wolf (H. xliii.; Ar. 292, 10) f. 75 b, col. 2.
62. Dog and bulrush (H. xliv.; Ar. 292, 11). f. 76.
63. Unicorn (H. xlv.; Ar. 292, 12). f. 76.
64. Fox and Ferryman (H. xlvi.; Ar. 292, 13). f. 76, col. 2.
65. Ape and nut (H. xlvii.; Ar. 292, 14). f. 76, col. 2.
66. Tortoise with house on back (H. xlviii.; Ar. 292, 15). f. 76 b.
67. Tortoise uses feelers (H. xlviii.^{a}; Ar. 292, 16). f. 76 b.
68. Spider fears wasp (H. xlviii.^{b}; Ar. 292, 17). f. 76 b.
69. Fox shams death (H. xlix.; Ar. 292, 18). f. 76 b, col. 2.
70. Cheese in mousetrap (H. xlix.^{a}; Ar. 292, 19). f. 76 b, col. 2.
71. Fox in henroost (H. l.; Ar. 292, 21). f. 76 b, col. 2.
72. Wolf in sheepskin (not Fox, as in H. li.; Ar. 292, 22). f. 77.
73. Robbers as Cistercians (H. li.^{a}; Ar. 292, 23). f. 77.
74. Animals' contest as to sanctity (H. lii.; Ar. 292, 24). f. 77, col. 2.
75. Toad and harrow (H. liii.; Ar. 292, 25). f. 77 b.
76. Belling the cat (H. liv.^{a}; Ar. 292, 27). f. 77 b.
77. Mouse in ale-vat (H. lvi.; Ar. 292, 29). f. 77 b.
78. Flea, caught by Abbot, begs a moment's respite for confession, and so escapes (H. lvi.^{a}). f. 77 b, col. 2.
79. Alexander's vow (H. lvi.^{b}; Ar. 292, 30). f. 77 b, col. 2.
80. Grange on fire (H. lvi.^{c}; Ar. 292, 31). f. 77 b, col. 2.
81. Wolf and hare (H. lviii.; Ar. 292, 33). f. 78.
82. Frozen serpent (H. lix.; Ar. 292, 34). f. 78, col. 2.
83. Ungrateful courtier (H. lix.^{a}; Ar. 292, 35). f. 78, col. 2.
84. Panther (H. lx.; Ar. 292, 36). f. 78 b.
85. Dog and shadow (H. lxi.). f. 78 b.
86. Frog and ox (H. lxii.). f. 78 b, col. 2.

87. Knight's son killed in tournament (H. lxii.^{a}). f. 78 b, col. 2.
88. Mouse wants to marry the strongest being on earth: she applies to the Wind, who refers her to "Castrum Morbonense" (H. has "Narbonense," Narbonne); but she has finally to marry a mouse (H. lxiii. Also see this *Cat.*, ii. pp. 169, 186, 303). f. 79.
89. Cat's fur singed by her mate, to keep her from straying (H. lxiv., and *cf.* J. de Vitry, above, Harl. 463, No. 126). f. 79, col. 2.
90. Lady says she wears fine clothes to please her husband (H. lxiv.^{a}). f. 79, col. 2.
91. Stork challenges serpent to a duel, and kills him (H. lxv.). f. 79 b.
92. Peacock is asked by one bird after another for a few feathers, till he has none left (H. lxvi.). f. 79 b, col. 2.
93. Toad receives water from frog, but refuses earth in return (H. lxvii.). f. 80.
94. Dog follows his master when the latter parts from a friend, just as riches stay in the world when their owner dies (H. lxvii.^{a}). f. 80.
95. Ass offers himself as court singer to King Lion (H. lxviii.). f. 80, col. 2.
96. Ass and lapdog (H. lxix.). f. 80 b.
97. Fox and raven with cheese: "Sicut narrat Ysopus" (H. lxx.). f. 80 b.
98. Custom at Athens, of testing a philosopher by beating him (H. lxx.^{a}). f. 80 b, col. 2.
99. Cat tries in vain to cajole or taunt stork into dropping an eel (H. lxxi.). f. 80 b, col. 2.
100. Would-be monk told by abbot first to bless, then to curse, dry bones (H. lxxii.; also among the Exempla of Jacques de Vitry, see above, Harl. 463, No. 46 (b)). f. 80 b, col. 2.
101. Goat tries to ride ass, and is killed (H. lxxiii.). f. 81.
102. Old knight set to tend his son's sheep (H. lxxiii.^{a}). f. 81.
103. Undutiful son rebuked by his own little son (H. lxxiii.^{b}; and *cf.* J. de Vitry, above, Harl. 463, No. 210). f. 81.
104. Wolf fishes with his tail, and gets it frozen (H. lxxiv.; from Reynard the Fox, see this *Cat.*, ii. p. 387). f. 81, col. 2.
105. Fly and ant contend as to which of them is the nobler (H. lxxv.). f. 81 b. Ends: "refectionem inueniamus, prestante domino nostro Ihesu Christo."

Colophon: "Expliciunt parabole Magistri .O. ad laudem ipsius qui est alpha et .O." f. 81 b, col. 2.

This MS. is described by Hervieux, pp. 60–62, and denoted by AB in his collations. As he points out, it resembles the Corpus MS. 441 (on which his text is based) much more closely than any other of the Museum MSS.; but there are too many variations, both in order and wording, to sustain the theory that one of them is copied from the other.

Harley 219. ff. 1–37.

Vellum; early xvth cent. Quarto; ff. 37, having 30 to 35 lines to a page. Headings in red, and two initials (ff. 1, 9) in blue, flourished with red. The whole MS. contains:—(1) The present article. f. 1;—(2) Gesta Romanorum (described further on in this *Catalogue*). f. 37;—(3) "Le Liure du Gouuernement des Roys et des Princes": the Secreta Secretorum, supposed to have been written by Aristotle for Alexander. A *French* version, practically the same as that printed in *Le gouuernement des princes, etc.* (Paris, 1497), and again in *Le mirouer exemplaire...selon la compillation de Gilles de Romme* (Paris, 1517). f. 80;—(4) Epistle of Othea to Hector, by Christine de Pisan; in *French* verse, with "Glose" and "Allegorie" in prose. The Dedication (in which Christine names herself) beg. "Prince excellent de haute renommee" (see G. F. Warner, *Epistle of Othea to Hector*, 1904, p. xxxvii.), and the Epistle "Othea deesse de prudence." f. 106;—(5) Glossary of *French* words and phrases, with *Latin* or *English* equivalents. f. 147 b;—(6) List of "les offices accustumez destre donez par le Tresorer dengleterre pur le temps esteant." f. 152 b. At the end are two prayers (f. 153 b) and "Medicina pro conseruacione visus oculorum," by later hands.

FABLES OF ODO OF CHERITON. 66 in number. With 25 additional moralized tales and fables inserted between nos. 35 and 36, and 24 more after no. 66, of the same general character as those of Odo, and partly (at any rate) derived from his Sermons, but not found in the earlier MSS. of his Fables. *Latin.*

Headed: "Hic secuntur fabule diuerse et eorum reducciones." The Prologue is omitted. The Fables are:—

1. Asses in lions' skins (Hervieux, No. xxvi.; Add. 11579, No. 23). f. 1.
2. Cat as monk (H. xv.; Roy 7 C. i., 20). f. 1.
3. Log, then serpent, chosen king of frogs (H. i.^{b}, p. 248, from this MS.). f. 1 b.
4. Kite king of birds (H. i.^{d}, p. 248, from this MS.). f. 1 b.
5. Eagle-owl says "clok" (H. ii.; Ar. 292, 37). f. 1 b.
6. Crow in borrowed plumes (H. iii.; Ar. 292, 39). f. 2.
7. Buzzard in hawk's nest (H. iv.; Ar. 292, 40). No English. f. 2.
8. Cuckoo and "burneta" (H. iv.^{a}; Ar. 292, 41). f. 2 b.
9. Tortoise and eagle (H. v.; Ar. 292, 42). f. 2 b.
10. Wolf and Dr. Stork (H. vi.; Ar. 292, 43)). f. 2 b.
11. St. Martin's bird (H. vii.; Ar. 292, 44). f. 3. Omits "in Hispania" and "Anglie." f. 3.
12. Osprey (H. ix.; Ar. 292, 46). f. 3.
13. Toad's handsome son (H. xiv.; Add. 11579, 12). f. 3.
14. Old mistress (H. xiv.^{a}; Add. 11579, 13). f. 3 b.
15. Eaglets' eyes tested (H. x.; Ar. 292, 47). f. 3 b.

16. Quarrelsome stork (H. xi.; Roy. 7 C. i., 15). f. 4.
17. Heretic and fly (H. xii.; Roy. 7 C. i., 16). f. 4.
18. Phœnix (H. xiii.; Add. 11579, 11). f. 4.
19. Spider's web blown away (H. xv.^{a}; Roy. 7 C. i., 21). f. 4.
20. Flies a three-fold pest (H. xv.^{b}; Roy. 7 C. i., 22). f. 4 b.
21. Town mouse and country mouse (H. xvi.; Roy. 7 C. i., 23). f. 4 b.
22. Antelope (H. xvii.; Add. 11579, 14). f. 5.
23. Crocodile and water-snake (H. xviii.; Add. 11579, 15). f. 5.
24. Fox and wolf in well (H. xix.; Add. 11579, 16). f. 5.
25. Cat eats cheese and mouse (H. xxi.; Add. 11579, 18). f. 5 b.
26. Ysingryn as monk (H. xxii.; Add. 11579, 20): "If al that the wolf vnto a preest worthe / and be set vnto book / psalmes to leere ⸵ yit his eye is euere to the wodeward." f. 5 b.
27. Sheep *v.* Wolf (H. xxiii.; Add. 11579, 21). f. 6.
28. Sheep entrusted to wolf (H. xxiii.^{a}; Roy. 7 C. i., 32). f. 6.
29. Gauterus (H. xxvii.; Add. 11579, 24). f. 6 b. Printed by T. Wright, *Latin Stories* (Percy Soc., 1843), No. 50, from this MS. The moralization contains the usual anecdote of lord and dead usurer.
30. Liar and truthteller in Apeland (H. xxvii.^{a}; Add. 11579, 25). f. 7.
31. Wasp caught by spider (H. xxviii.; Add. 11579, 26). f. 7 b.
32. Dungbeetle loves dunghill (H. xxviii.^{a}; Ar. 292, 5). f. 7 b.
33. Eagle and Dr. Raven (H. xxix.; Add. 11579, 28). f. 8.
34. Pig scorns lion's feast; usual setting (H. xxx., xxx.^{a}; Add. 11579, 29). f. 8.
35. Kite and falcon (H. liv.; Ar. 292, 26). f. 8 b.
36. Dungbeetles yoked to plough (H. xxxi.; Add. 11579, 30). f. 21 b.
37. Dungbeetles and bees (H. xxxii.; Add. 11579, 31). f. 21 b.
38. Ass shams illness (H. xxxiii.; Add. 11579, 32). f. 22.
39. Greedy chick (H. xxxiv.; Add. 11579, 33). f. 22 b.
40. Cat at lion's feast (H. xxxv.; Add. 11579, 34). f. 22 b.
41. Vain prayers for wilful sinner (H. xxxvi.^{a}; Add. 11579, 35). f. 23.
42. Fox with many wiles (H. xxxix.; Ar. 292, 20). f. 23.
43. Raven and mother-dove (H. xl.; Ar. 292, 6). f. 23 b.
44. Widow's cow (H. xlii., p. 249, from this MS.; Ar. 292, 7). f. 24.
45. Ants' hoards eaten by pigs (H. xlii.^{b}; Ar. 292, 9). f. 24.
46. Funeral of wolf (H. xliii.; Ar. 292, 10). f. 24.
47. Dog and bulrush (H. xliv.; Ar. 292, 11). f. 24 b.
48. Unicorn (H. xlv.; Ar. 292, 12). f. 24 b.
49. Fox and ferryman (H. xlvi.; Ar. 292, 13). f. 25.
50. Ape and nut (H. xlvii.; Ar. 292, 14). f. 25.
51. Tortoise with house on back (H. xlviii.; Ar. 292, 15). f. 25.
52. Tortoise uses feelers (H. xlviii.^{a}; Ar. 292, 16). f. 25 b.
53. Spider fears wasp (H. xlviii.^{b}; Ar. 292, 17). f. 25 b.
54. Fox shams death (H. xlix.; Ar. 292, 18). f. 25 b.
55. Mousetrap (H. xlix.^{a}; Ar. 292, 19). f. 26.
56. Fox in henroost (H. l.; Ar. 292, 21). f. 26.
57. Foxes in sheepskins (H. li.; Ar. 292, 22). f. 26.
58. Robbers as Cistercians (H. li.^{a}; Ar. 292, 23); beg. "Quidam Comes in Francia." f. 26 b.

59. Animals' contest as to sanctity (H. lii.; Ar. 292, 24). f. 26 b.
60. Belling the cat (H. liv.^{a}; Ar. 292, 27). f. 27.
61. Owl steals rose (H. lv.; Ar. 292, 28). f. 27 b.
62. Mouse in ale-vat (H. lvi.; Ar. 292, 29). f. 28.
63. Pelican (H. lvii.; Ar. 292, 32). f. 28 b.
64. Wolf and hare (H. lviii.; Ar. 292, 33). f. 28 b.
65. Frozen serpent (H. lix.; Ar. 292, 34). f. 29.
66. Panther (H. lx.; Ar. 292, 36). f. 29.

No. 35 ends at the foot of f. 8 b (the last page of a quire). It is followed by a series of miscellaneous tales, ending at the top of f. 21 b. A space has then been left blank, after which come Nos. 36–66. No. 66 is followed, without any break, by a second series of miscellaneous tales. The whole collection is in one hand, but it is evident that the scribe has copied a MS. in which these other tales, which doubtless formed an appendix to Odo's fables, have been partly interpolated, probably by an accidental misarrangement of quires; and we have thought it most convenient in the above list to treat the 66 fables of Odo as forming a continuous and separate collection. Of the additional tales, it is interesting to note that the second series (in almost precisely the same order) follows the fables of Odo in Douce MS. 169: see Hervieux, iv. pp. 67, 147, 151–4.

The first tale in the interpolated series has a two-line rubric-heading ("Qualiter Rex animalium congregauit omnia animalia coram eo / et precepit eis vt omnia oscularentur adinuicem") and a large flourished initial. The tales are as follows (continuing the numbers from the list above):—

67. Beasts ordered to kiss each other in token of peace; sheep is coy with wolf. f. 9.

68. Two neighbours, who have quarrelled all their lives, die about the same time; a priest sees them in a vision, fighting one another in hell. f. 9.

69. Knight, whose love is scorned, is advised by a priest to say the Psalterium Mariae Virginis daily for a year; at the end of the year the Virgin appears and gives him a betrothal-ring, which by vanishing from his finger warns him of approaching death (*cf.* the tale of "A hundred Aves a day," noted in this *Cat.*, ii. p. 634). f. 9 b. Printed from this MS. by T. Wright, *Lat. Stories* (Percy Soc., 1843), No. 71.

70. Mother-asp kills her young one for biting her benefactor's son. f. 10.

71. St. Gregory mourns for the death of the bear, his companion in the desert. f. 10 b. An abridgment of the story of the hermit Florentius and his bear (Gregory, Dialogi iii. cap. 15).

72. Anselm compares the human heart to a mill, whose wheels the devil tries to clog. f. 10 b.

73. Ass absents himself from parliament of beasts; lion sends wolf and fox to summon him; he pleads his charter of exemption, and invites fox to read it in his hoof. f. 11.

74. King [Ahaziah] warned by Elijah of approaching death (2 Kings i.). f. 11.

75. Hermit burns his fingers to escape wantonness (from Vit. Pat., see above, Harl. 463, No. 165). f. 11 b.

76. The Virgin appears to a wanton clerk who is continent on one of her Vigils; and gives him a letter from her Son, inscribed "Cessa condono, pugna iuuo, vince corono." f. 12.

77. Two scholars visit Ovid's tomb, and ask him to tell them his best verse and his worst. f. 12. Printed by Wright, *Lat. Stories*, No. 45, from this MS.

78. Devil in service of robber-knight (see this *Cat.*, ii. p. 628). f. 12 b.

79. Gardener ceases alms-giving; his foot putrefies, and he has to spend all his savings on doctors. f. 13. From Vit. Pat. (Migne, *Patrol.* lxxiii. col. 892). For metrical versions in English and French, see below, Add. 22283, No. 14, Add. 32678, No. 9.

80. Matron, reputed holy, is damned for not forgiving others. f. 13.

81. Priest in dream sees pit of hell open at foot of his bed, and is told by an angel that he would be thrown into it but for his recent confession. f. 13 b.

82. Priest sees his dead mother in torment for adultery and love of finery (*cf.* above, Harl. 463, No. 38). f. 14.

83. Rich man finds his wealth grows with his alms-giving. f. 14.

84. Monk sees his dead father and brother, who had heaped up riches by fraud, reviling each other in hell. f. 14 b. A very popular tale: for other versions see *Magnum Speculum Exemplorum* (Douai, 1605), ii. p. 327; B. Hauréau, *Notices et Extraits de quelques MSS. Latins*, iii. (1891), p. 129, iv. (1892), p. 168, *etc.*

85. The false executor of Charlemagne's knight. f. 14 b.

86. Satan tells a man that what is most acceptable to God is half the moon, the circle of the sun, and "quarta pars rote"; *i.e.* COR. f. 14 b.

87. A secular canon, nephew of a Bishop, falls in love with a Jewess, and is found with her by her father on Good Friday; next day the Jews come to church to denounce him, but are miraculously struck dumb. f. 15. In Caesarius of Heisterbach, *Dialogus Miraculorum*, dist. ii. cap. 23, the scene is laid in England.

88. Hermit and angel (*v.* Harl. 463, No. 37). f. 15 b.

89. Eagle and rat dispute as to which has the better eyesight; eagle takes rat aloft, then swoops to earth and is caught in net, while rat escapes. f. 16 b.

90. Knight saves one serpent from another, and is nearly strangled by the ungrateful reptile; he appeals to horse, ox, and finally to fox. f. 18. For a discussion of this and allied fables, see K. McKenzie in *Modern Philology*, vol. i. (Chicago, 1904), p. 497.

91. Mouse wants the mightiest lord in the world for her son-in-law (an expanded version of Arund. 275, No. 88). f. 20.

The second series of additions begins on f. 29, following the last of Odo's fables without a break:—

92. Bad custom in the world: the young die (*v.* Harl. 463, No. 45). f. 29.

93. Tree in India, called in Greek "Peredixon" and in Latin "circa dexteram," in whose branches doves find refuge from a dragon. f. 29 b. Perhaps connected with cap. 185 ("Theriak") of the *Gesta Romanorum* (ed. Oesterley, 1872): see Holcot's Moralitates, Arund. 384, No. 31, below.

94. Rustic, bidden by his lord to a feast, drinks so much ditchwater on the way that he cannot enjoy the feast. f. 30. Both tale and moralization are taken *verbatim* from one of the Sermons of Odo of Cheriton: *v.* Hervieux, iv. p. 266, and below, Arund. 231, No. 3.

95. Denunciation of women who use arts to enhance their beauty; followed by the story of the cat whose tail was docked and fur singed to keep it from straying (Harl. 463, No. 126). f. 30 b. Also from Odo's Sermons (Hervieux, iv. p. 287; Arund. 231, Nos. 60, 61).

96. Abbot Athanasius weeps at the sight of a dressed-up woman. f. 31. From Odo's Sermons (Herv. iv. p. 288; Arund.

231, No. 62). In the Vitae Patrum it is told of Pambo (Migne, lxxiii. cols. 794, 862); also of Nonnus in the Life of St. Pelagia (*ib.* col. 665).

97. Arsenius rebuffs matron who asks him to pray for her. f. 31. From Odo's Sermons (Herv. iv. p. 288; Arund. 231, No. 63); abridged from Vit. Pat. (Migne, lxxiii. cols. 771, 858).

98 (included under the heading of No. 97). St. Hilary reminded by a woman that her sex bore Christ. f. 31. From Odo's Sermons (Herv. iv. p. 288; Arund. 231, No. 64); derived from the life of St. Hilarion (Migne, xxiii. col. 33).

99. Macarius overcomes the devil by humility. f. 31. From Odo's Sermons (Herv. iv. p. 289); Arund. 231, No. 66); Vit. Pat. (Migne, lxxiii. cols. 784, 959, 1036).

100. Julian the Apostate's demon-messenger delayed by hermit praying. f. 31. From Odo's Sermons (Herv. iv. p. 296; Arund. 231, No. 88); Vit. Pat. (Migne, lxxiii. col. 1003).

101. Lazy woman, who wants to hear mass, yet lies in bed till too late. f. 31 b.

102. Young man by gifts and services secures (as he thinks) three friends; all three fail when tested, but his father's friend helps him freely. f. 32. A variant of the well-known apologue of friendship tested, for which see this *Cat.*, ii. pp. 123, 237, *etc.*

103. Four kinds of trees (allegorical sentences). f. 32 b.

104. Young queen, despoiled of her inheritance, is reinstated by a prince who dies fighting for her; she hangs up his bloodstained arms in her room, and looks at them when suitors press her. f. 33. This tale (printed by Wright, *Lat. Stories*, No. 147, from this MS.) forms cap. 66 of the *Gesta Romanorum*, ed. Oesterley (= cap. 177 of ed. Dick). For other versions of the 13th and 14th centt. see B. Hauréau, *Notices et Extraits de quelques MSS. latins*, vol. iv. (1892), pp. 25, 26, 150, vol. v. (1892), p. 152; and below, Harl. 5369, No. 11, in the Anglo-Latin Gesta Romanorum. For an English translation of the present version, see below, Add. 9066, No. 41.

105. Hermit sees devil writing a register of his sins, and washes it clean with his tears. f. 34.

106. Woman concealing one sin from her confessor has a vision of Christ, bidding her touch His side; her hand has a stain of blood, until she makes full confession. f. 34. This occurs in the Speculum Laicorum: see below, Add. 11284, No. 136.

107. Roman widow denounced for incest and infanticide by the devil (disguised as doctor), but saved by the Virgin (*cf.* Harl. 463, No. 183): "Narrat Gregorius libro diologorum." f. 34 b.

108. Seducer of Jewess is cleansed in the fountain of confession after every visit that he pays. f. 34 b.

109. Fool refuses to quit prison, when his father ransoms him, for love of gaoler's daughter. f. 35.

110. Novice, complaining to his master of the fare, is advised to moisten his crust in Christ's blood; he puts it into the side of the Crucifix, and it receives a drop of blood. f. 35. Probably derived from Odo's Sermons (Hervieux, iv. p. 269; Arund. 231, No. 144).

111. Harpy kills man, and afterwards dies of grief: "Legitur in naturis rerum." f. 35 b.

112. Father, mourning at his children's grave, is compelled by a youth to join him in a revel; he sues the youth, and the latter is ordered to mourn with him at the grave: "Philosophus narrat." f. 35 b. Derived from Seneca, Excerpta Controv., iv. 1, which is followed more closely in *Gesta Romanorum* (ed. Oesterley, Berlin, 1872), cap. 272.

113. Scorpion's sting best cured by scorpion-dust. f. 36.

114. Twin-brothers fall ill of the same complaint; doctor promises to cure one if he may inspect the other's vitals: "Narrat philosophus." f. 36. This is No. 8 of the Declamationes XIX. of Quintilian.

115. Wife follows her husband into exile, and insists on sharing a cup of poison which he takes; she dies, but he recovers and is convicted of poisoning her: "Seneca dicit." f. 36 b. See Seneca, Excerpta Controv., vi. 4.

The whole collection was printed from this MS. by L. Hervieux in the first edition of his *Fabulistes Latins*, vol. ii. (1884), pp. 597–658, 661–702. In the second edition Odo of Cheriton was relegated to vol. iv. (1896), and only three fables and the additional tales were printed from this MS., *viz.* Nos. 3, 4 and 44 at pp. 248–9, Nos. 67–91 at pp. 361–386, Nos. 92–115 at pp. 387–404. Four of T. Wright's *Latin Stories* were taken from this MS. (see above, Nos. 29, 69, 77, 104), and Wright used the present text for purposes of collation in the case of other tales.

In the English version of the Gesta Romanorum contained in Add. 9066 are several tales translated, not from the ordinary Latin text of the Gesta, but from the present MS. or one closely resembling it: see description below of Add. 9066, and the *English Gesta Romanorum*, ed. Madden (Roxburghe Club, 1838), pp. 526–8; and ed. Herrtage (Early Eng. Text Soc., 1879), pp. xix.–xx. It may be noted here that both editors speak (pp. 526 and 501 respectively) of the "ensample" appended to "Gauterus" (No. 46 in Add. 9066, No. 29 in the present MS.) as "wanting in the Latin text of Harl. 219"; but as a matter of fact it is at f. 7, with the heading "Exemplum."

Arundel 231.

Vellum; early xivth cent. Two volumes. Octavo; ff. 243, 229, having 37 lines to a page (the first few pages of vol. i. 41 lines). Headings in red, and initials in blue, flourished with red; an illuminated initial and partial border on f. 13 of vol. i. Formerly belonged to the Cistercian abbey of Fountains, near Ripon, in Yorkshire: see vol. i. f. 1, "Liber sancte Marie de Fontibus," with the press-mark "Theca .4. in Nouis Armal'. liber 27," and the caution "In propria classe codicem post lecta reconde" (repeated on f. 1 b); and f. 13, "Liber Monasterii sancte Marie de Fontibus." At the end of vol. ii. is the inscription "Johannes de Munkegate de Eboraco clericus, procurator religiosorum virorum dominorum Abbatis et conuentus Monasterii de Fontibus, scripsit hunc librum." Below this is the name (of a subsequent owner, 16th cent.) "Johannes Walker de Rypon."

Exempla of Odo of Cheriton: contained in a collection of Sermons on the Sunday Gospels throughout the year. *Latin.*

At the end of the Sermons (vol. ii. f. 229 b) is the colophon, "Expliciunt morales exposiciones Magistri Johannis de Abbatis uilla, Magistri eciam Odonis de Cancia, et Magistri Rogeri de Sarisbiria in vnum compacte, super euangelia dominicalia per totum annum." The first of these three preachers is Jean Algrin (or Halgrin) of Abbeville, Dean of Amiens 1218, Archbishop of Besançon 1225, Cardinal-Bishop of Sabina 1227, *ob.* 1237 (*Hist. Litt. de la France*, xviii. pp. 162–177); the third is perhaps the Roger of Sarum who was Precentor of Salisbury 1229–1244 and Bishop of Bath and Wells 1244–7 (*cf.* this *Cat.*, vol. ii. p. 651). The "Magister Odo de Cancia" has been identified by many writers with Odo of Canterbury (see above, p. 31); but the detailed account given by L. Hervieux (*Fabulistes Latins*, vol. iv., 1896, pp. 127–145) of the MSS. and printed edition of the Sermons of Odo of Cheriton, with copious extracts (pp. 265–343) from one of the MSS. (Paris, Bibl. Nat., lat. 16506), first proved conclusively what the better-informed critics had long believed, *viz.* (1) that the Odo de Cancia of the present MS. is Odo of Cheriton, and not Odo of Canterbury; and (2) that the several sermons are composite productions, based in most cases on Odo's sermons (at all events, as regards the Exempla), and expanded by the insertion of long theological and didactic passages taken, no doubt, from the sermons of Jean d'Abbeville (of which many MSS. are extant, and which are said to have been printed at Paris in 1521: see Migne's *Troisième Encycl. Théol.*, xxxi. col. 219) and of Roger of Sarum. The question is discussed at length by Hervieux, as above, and pp. 11–16.

At the beginning of vol. i. (ff. 2–12) is an alphabetical index of subjects, with colophon "Explicit tabula omeliarum Magistri Johannis de Abbatis uilla, Magistri etiam Odonis d[e] Cancia, et Magistri Rogeri de Sarisbiria."

The sermons are headed "Incipiunt morales exposiciones in euuangeliis Dominicalibus per totum Annum." f. 13. The following are the exempla, most of which may safely be attributed to Odo of Cheriton, because they occur also either in the Sermons on the Sunday Gospels which bear only his name, or in the collections of his Fables, or under his name ("Odo de Seriton") in the Speculum Laicorum, a compilation made in England towards the end of the 13th cent. (see description, below, of Add. 11284):—

Vol. i.

Sermon i. Dom. i. in Adv., "Cum appropinquasset Ihesus . . . . In hac dominica tempus quoddam inchoamus." f. 13.

1. Knight visits all the Holy Places in succession, ending with the Mount of Olives, where he dies in ecstasy. f. 16. Printed by Hervieux, *Fab. Lat.*, iv. p. 265, as No. i. of the Exempla from Odo's Sermons. For other versions see É. de Bourbon, *Anecdotes* (ed. Lecoy de La Marche, Soc. de l'hist. de France, 1877), p. 92; B. Hauréau, *Notices et Extraits de quelques MSS. Latins*, iv. (1892), p. 161; and below, Roy. 7 D. i., No. 68 (fuller, enumerating the Holy Places).

Serm. ii. Dom. ii. in Adv., "Erunt signa in sole .... In hac dominica agitur de utroque aduentu." f. 23.

2. Foolish knight wears flitches of bacon (bacones) sent him by the king, instead of selling them to buy clothes (Hervieux, iv. p. 265, No. ii.). f. 26 b.

3. Rustic on his way to feast drinks ditchwater (= Harl. 219, No. 94; Herv., iv. p. 266, No. iii.). f. 29 b. "Odo de Seriton" is cited as authority for this in the Speculum Laicorum, under title Amor Mundi (see below, Add. 11284, No. 36).

Serm. iii. Dom. iii. in Adv., "Cum audisset Johannes .... In duabus precedentibus." f. 35.

4. Captive Bishop hesitates when challenged to move a mountain by prayer; his serving-boy prays, and the mountain is moved (not in Herv.). f. 36. For another story of this kind, see below, Spec. Laic. (Add. 11284, No. 290).

5. Rich sinner's corpse interred with pomp, while saintly hermit is devoured by a wild beast; an angel shows the justice of this (Herv., No. iv.). f. 41. From Vitae Patrum (Migne, lxxiii. col. 995).

Serm. iv. Dom. iv. in Adv., "Miserunt Judei ab Jerosolimis ...... Vnicuique nostrum." f. 42 b. No exempla.

Serm. v. in Vigil. Nat. Domini, "Cum esset desponsata ... Jam ingreditur Rex." f. 50 b. No exempla.

Serm. vi. ad primam missam in Nativitate, "Exiit edictum a Cesare Augusto .... Triplicis celebracionis." f. 52. No exempla.

Serm. vii. ad secundam missam, "Pastores loquebantur ..... Exemplo pastorum." f. 56. No exempla.

Serm. viii. ad magnam missam, "In principio erat uerbum, etc. Quia temporalem." f. 60 b.

6. Nobleman becomes a Cistercian monk, telling his friends that it is better to go to heaven in rags than to hell in silks (Herv., No. vii.). f. 62 b. In Spec. Laic., title Ornatus Corporis, citing "Odo de Seriton" (Add. 11284, No. 436).

7. A "Magister" of Paris begins a discourse before the King of France with the words "Stulti fuerunt Petrus et Paulus," and twits the prelates of his time with their luxury (Herv. viii.). f. 63 b. Spec. Laic., tit. Prelatorum Status, from "Odo de Seriton" (Add. 11284, No. 481).

Serm. ix. in die S. Stephani, "Dicebat Ihesus turbis Iudeorum .... Abel et Zachariam." f. 64.

8, 9. Christ compared to hen gathering her chickens against kite (Herv. ix.). f. 64 b;—to pelican killing and reviving its young (Herv. x., also No. lvii. of Odo's Fables, see above, Arund. 292, No. 32). f. 65.

Serm. x. in die S. Johannis, "Dixit Ihesus Petro, Sequere me, etc. Glosa super hunc locum." f. 66.

10. Monk, finding the convent diet unpalatable, is bidden by the Virgin to dip his crusts in the wounds on the Crucifix (Herv. xi.; and *cf.* above, Harl. 219, No. 110). f. 66 b. Spec. Laic., tit. Abstinentia, from "Odo de Seriton" (Add. 11284, No. 5).

Serm. xi. de Innocentibus, "Angelus Domini apparuit in sompnis Joseph .... Dominus noster cuius omnis accio." f. 68.

11. Man neglects his beautiful wife, preferring her ugly servant (Herv. xii.: *cf.* Harl. 463, No. 157). f. 69.

Serm. xii. Dom. infra Oct., "Erat pater Ihesu et mater mirantes .... In illis dominicis." f. 71.

12. Penitent robber's soul borne to heaven by angels; hermit sees this, and resolves to become a robber, but as he leaves his cell he falls and breaks his neck, and devils carry off his soul. f. 75 b. Not in Hervieux. A very popular tale, in various forms: see Méon, *Fabliaux et Contes*, ii. p. 202, analysed by Legrand d'Aussy, *Fabliaux*, v. p. 100; *Exempla of J. de Vitry* (ed. Crane, 1890), p. 166; É. de Bourbon, *Anecdotes*, p. 33; and *cf.* Wright, *Lat. Stories*, No. 105. In the present version the robber, whose name is Genisius, compels a priest to give him a penance which shall not require him to leave off robbing altogether, and is ordered to abstain from robbery from Saturday vespers until Monday. Some kindred tales are discussed by G. L. Kittredge in *Engl. Studien*, xix., 1894, pp. 177–182, in connection with the ballad of "The Eremyte and the Outelawe" (*ib.* xiv. p. 165, xvi. p. 434), the original MS. of which is now Add. 37492.

13. Servant wearies his master with invectives against Adam's curiosity and disobedience; and falls into the trap laid by his master, who conceals a bird between two plates. f. 78. Hervieux, vol. iv. p. 408, from the Wolfenbüttel MS. Gud. 200; not among the exempla printed by Hervieux from Odo's Sermons. Almost identical with Caesarius of Heisterbach, *Dial. Mirac.*, iv. cap. 75; for other versions see *Exempla of J. de Vitry*, p. 139, and Hauréau, *Not. et Extr. de quelques MSS. lat.*, v. p. 149. Perhaps the earliest extant form is the fable of the hermit and his servant (mouse

under jar), translated by Marie de France: see this *Cat.*, ii. pp. 290, 301, and K. Warnke, "Die Quellen des Esope der Marie de France," in *Forschungen zur rom. Phil., Festgabe für H. Suchier*, 1900, p. 202.

Serm. xiii. in Circumcisione Domini, "Postquam consummati sunt dies octo . . . . Saluator noster." f. 78 b.

14. Wolf turns monk to have his fill of mutton (Herv. xiii.). f. 79 b.

Serm. xiv. in die Epiphanie, "Cum natus esset Ihesus . . . . Magi isti non fuerunt malefici." f. 81.

15. Hermit throws his money at thieves, crying "Accipite tremorem capitis mei" (Herv. xvii.). f. 81 b.

16. Craton the philosopher throws gold into the sea, saying "Submergam te, ne submergar a te" (Herv. xviii., "Socrates"). f. 81 b.

17. Gardener ceases alms-giving (=Harl. 219, No. 79; Herv. xix.). f. 82.

Serm. xv. infra Octabas Epiphanie, "Cum factus esset Ihesus annorum .xij. . . . . In hac .i.^{a} dominica." f. 85.

18. Devil tempts Abbot to make new rules, so as to entrap the monks (not in Herv.). f. 90 b.

19. Monk says he is dead to the world (=Harl. 463, No. 46^a; not in Herv.). f. 91.

Serm. xvi. Dom. i. post Octabas Theophanie, "Nupcie facte sunt in Chana . . . . Quoniam fidelis." f. 92.

20. English monk has a vision of souls in torment: the soul of a drunkard says he has hopes of salvation through St. Nicholas, before whose altar he used to put a light (Herv. xx.). f. 95. Spec. Laic., tit. Ebrietas, from "Odo de Seriton" (Add. 11284, No. 202).

Serm. xvii. Dom. ii. post Octabas Theophanie Domini, "Cum descendisset Ihesus . . . . In hac .iij.^{a} dominica." f. 96.

21. Custodians of king's garden allow themselves to be infected with leprosy (Herv. xxi.). f. 96.

22. Benedictine prior welcomes guests with a show of hospitality, but weeps in secret when he finds how much wine they have drunk (not in Herv.). f. 102 b.

23. Two renegade hermits repent, and return to the desert; one is made sad, the other joyous, by a year's penance (Herv. xxii.). f. 102 b. From Vitae Patrum (Migne, lxxiii. col. 882).

24. Hermit refuses wine ostentatiously and offensively; cell-roof falls in on him (Herv. xxiii.). fol. 103. From Vit. Pat. (Migne, lxxiii. col. 871).

25. Priest summoned to dying man delays about going, and finds the man dead; his tears revive the corpse (Herv. xxiv.). f. 103 b.

Serm. xviii. Dom. iii. post Octabas, "Ascendente Jhesu in nauiculam...Hec dominica precedenti respondet." f. 104.

26. Elisha and the axe (2 Kings vi. 5–7; Herv. xxv.). f. 105 b.

27. Angel helps hermit to bury corpse (Harl. 463, No. 32; Herv. xxvi.). f. 107 b.

28. Louis the Pious [*i.e.* Louis VII., 1137–1180] always invoked the tomb and cross of Christ when crossing a stone or wooden bridge (not in Herv.). f. 107 b.

29. King [Canute] forbids the rising tide to wet his feet (Herv. xxvii.). f. 109 b. See Henry of Huntingdon, *Hist. Angl.* (Rolls series, 1879), p. 189.

Serm. xix. Dom. iiii., "Simile est regnum celorum homini qui seminauit....Homo iste Christus est." f. 112 b. No exempla.

Serm. xx. in Purificatione B. Marie, "Postquam impleti sunt dies....Sciendum est quod hoc festum." f. 114.

30. St. Bernard and his youngest brother (Harl. 463, No. 215; Herv. xxviii.). f. 115.

31. St. Benedict plunges into a thorn-bush to check the wandering thoughts evoked by sight of a blackbird (Herv. xxix.). f. 116. From his Life by Gregory the Great (Dial. lib. ii. cap. 2).

Serm. xxi. Dom. in lxx.ª, "Simile est regnum celorum homini patrifamilias....Dominica ista appellatur." f. 117.

32. Abbot Paul overcomes serpents by purity (Herv. xxx.). f. 121 b. From Vitae Patrum (Migne, lxxiii. col. 1002).

Serm. xxii. Dom. infra lx.ª, "Cum turba plurima...Dominica ista appellatur." f. 125 b.

33. Monk nourishes basilisk, and is killed by it (Herv. xxxi.). f. 127 b.

34. The son of a priest of idols sees Satan holding a court in the idols' temple, and punishing for remissness the fiends who reported bloodshed, shipwreck and strife caused by them in a few days, but rewarding the fiend who in forty years had nearly

seduced a hermit (Herv. xxxii.). f. 127 b. From Vit. Pat. (Migne, lxxiii. col. 885).

Serm. xxiii. in l.ª, "Assumpsit Ihesus duodecim discipulos.... Dominica ista appellatur." f. 132.

35. Simpleton advised by his friend to pluck out his aching eyes (Herv. xxxiii.). f. 137 b.

36. Magister Alexander of Bath, who is blind, has sight given him in answer to prayer, but prays for future eternal light instead (not in Herv.). f. 140.

Serm. xxiv. Fer. iiii. in Capite Jejunii, "Cum ieiunatis nolite fieri....Merito in capite ieiunii." f. 140 b.

37. Peasant applies hot onion to his eye, on advice of a friend whose foot had been cured by that remedy; and blinds himself (Herv. xxxiv.). f. 141.

38. King of Nineveh makes men and beasts fast at Jonah's preaching (Jonah iii. 7; Herv. xxxv.). f. 141.

39. Monk fasts excessively at instigation of devil in form of angel, and nearly kills himself (Herv. xxxvi.). f. 142. Spec. Laic., tit. Abstinentia, from "Odo de Seriton" (Add. 11284, No. 7).

40. Monk fasts in public but eats secretly; on his deathbed he cries that a dragon is devouring him (Herv. xxxvii.). f. 142 b. From Gregory the Great, Dial. iv. cap. 38.

41. Avaricious man [Chrysaorius] dying sees devils waiting for his soul; he calls to Maximus his son to help him, and cries for respite, but in vain (Herv. xxxviii.; Gregory, Dial. iv. cap. 38). f. 143.

42. St. Antony will not touch a gold vessel put in his way by devils (Herv. xxxix.). f. 143 b. From the Life of Antony in Vit. Pat. (Migne, lxxiii. col. 133).

43. King for one year (see this *Cat.*, ii. p. 123). f. 143 b. Not in Herv.

Serm. xxv. Dom. i. in xl.ª, "Ductus est Ihesus....Dominica ista dicitur." f. 144.

44. Fool whose house is burning puts wood on the fire (Herv. xl.). f. 147 b.

45. St. Antony is told that humility alone avails against the devil's snares (Herv. xli.). f. 148. From Vit. Pat. (Migne, lxxiii. cols. 785, 953). Repeated below, No. 160.

Serm. xxvi. Dom. ii. in xl.ª, "Egressus Ihesus . . . . Hec dominica precedenti respondet." f. 152 b.

46. Hermit sees a man's good and evil angels accompanying him (not in Herv.). f. 156 b. From Vit. Pat. (*cf.* Migne, lxxiii. cols. 795, 985, 1046, Paulus Simplex).

Serm. xxvii. Dom. iii. in xl.^{a}, "Erat Ihesus eiciens demonium ....In ista dominica." f. 159 b.

47. Dying robber ("uispilio") in the diocese of Vienne will not confess, until by accident he drinks some holy water (Herv. xlii., Viviers diocese). f. 163 b.

48. Cyprian, a wizard at Carthage, used to keep demons in a box (Herv. xliii.). f. 164 b.

49. Two examples of pretended penitence combined with theft (Herv. xliv.): (a) Man beats his breast with one hand, robs altar with the other (*cf.* Harl. 463, No. 84); (b) Man steals priest's knife while confessing to him. f. 164 b.

50. Preacher finds his thoughts during prayer disturbed by thoughts of his ass, which he has left outside; he gives it away, saying "Tu glosasti meum paternoster, et de eo plus quam ego habuisti" (Herv. xlv.; *cf.* Add. 26770, No. 6, and below, Add. 18351, No. 66). f. 164 b.

51. Hermit sweeps cell-walls to drive out foul thoughts (not in Herv.). f. 166.

Serm. xxviii. in medio xl.^{e}, "Abiit Ihesus trans mare Galilee ....Dominica ista vij.^{a} est." f. 168. No exempla.

Serm. xxix. Dom. v. in xl.^{a}, "Qvis ex uobis arguet me .... Dominica ista appellatur." f. 174.

52. Preacher, asked by canons "apud uillam romanensem" to address them briefly, says "Qui est ex Deo, verba Dei audit" (Herv. xlvi.). f. 174 b.

53. Rustic, nearly stifled by the fragrant spices of Montpellier, recovers when cowdung is held to his nostrils (Herv. xlvii.). f. 175. In Spec. Laic., tit. Verbum Dei, from "Odo de Seriton" (Add. 11284, No. 566). For other references see *Hist. Litt. de la France,* vol. xxiii. (1856), p. 206 ("Du Vilain Asnier").

54. Girardus, a Cistercian monk, has the gift of seeing men's good or evil angels as bright or dark stars. He is thus enabled to save a brother-monk from dying in unconfessed possession of "circiter .vij. libras uienensium" (Herv. xlviii.). f. 178 b. In Spec. Laic., title Proprietarii, reference is made to Petrus Cluniacensis (Add. 11284, No. 493).

Serm. xxx. Dom. in Palmis, "Cvm appropinquasset Ihesus . . . Dominica ista dicitur." f. 182 b. No exempla.

Serm. xxxi. in die Pasche, "Maria Magdalene et Maria Jacobi . . . Hodie dominice resurreccionis." f. 189.

55. Monk of San Lorenzo fuori le Mura at Rome, in 1109, finds his girdle suddenly loosed; a voice tells him that Christ in like manner burst the bonds of the tomb (Herv. xlix.). f. 197. Taken from Petrus Comestor, Historia Scholastica, In Evang. cap. 184 (Migne, *Patrol. Lat.*, cxcviii. col. 1636), where the date is 1111.

Serm. xxxii. Feria ii., "Duo ex discipulis ... Dominus noster." f. 199 b.

56. When two brothers are quarrelling, an outsider thinks he may safely attack one of them; but the other promptly comes to his brother's help (Herv. l.). f. 200 b.

57. Frozen serpent (Herv. liii.; above in Odo's Fables, Arund. 292, No. 34, *etc.*). f. 201.

58. Hermit sees two deathbeds (Herv. liv.; see this *Cat.*, ii. p. 665). f. 202.

Serm. xxxiii. Dom. ii. (*sic*), "Cvm esset sero...In precedente dominica." f. 202.

59. Young hermit fascinated by "capra" or "oculus diaboli," *i.e.* the first woman he has seen (Herv. lii.). f. 203 b. *Cf.* above, Harl. 463, No. 8.

60. Against women using cosmetics (above, Harl. 219, No. 95; Herv. lv.). f. 208 b.

61. Cat's tail docked (Harl. 219, No. 95; Herv. lvi.). f. 208 b. Spec. Laic., title Luxuria, from "Odo de Seriton" (Add. 11284, No. 365).

62. Athanasius weeps on seeing dressed-up woman (Harl. 219, No. 96; Herv. lvii.). f. 209.

63. Arsenius asked by matron to pray for her (Harl. 219, No. 97; Herv. lviii.). f. 209.

64. Hilarion reminded that Christ was born of a woman (Harl. 219, No. 98; Herv. lix.). f. 209.

65. Osprey (Herv. lx.; and Odo's Fables, Arund. 292, No. 46). f. 209 b.

66. Macarius conquers devil by humility (Harl. 219, No. 99; Herv. lxii.). f. 210.

Serm. xxxiv. Dom. i. post Octabas, "Ego sum pastor bonus etc. In hac dominica .ii.ª post resurreccionem." f. 210 b.

67. Devil sends layman to Archbishop, with thanks for so many souls received (Herv. lxiii.). f. 214. For other versions see P. Meyer, *Contes moralisés de N. Bozon* (Soc. des Anc. Textes Fr., 1889), p. 269; B. Hauréau, *Not. et Extr. de quelques MSS. Latins,* iii. p. 120; T. F. Crane, *Exempla of J. de Vitry,* p. 135. See too below, Add. 11284, No. 479.

68. Dying sinner bids his friends leave off praying for him, so that the dragon may come and take him (not in Herv.). f. 216. From Gregory, Dial. iv. 38 (Theodore the frivolous monk).

Serm. xxxv. Dom. ii., "Modicum et iam non uidebitis me, etc. In hac dominica .iii.^{a}" f. 217 b.

69, 70. Antony resists temptation by putting his foot in fire; Zeno, by standing five days in heat (Herv. lxvi., lxvii.). f. 218 b. The latter is from Vitae Patrum (Migne, lxxiii. cols. 742, 866).

71. Hermit burns his fingers (= Harl. 463, No. 165; Herv. lxviii.). f. 218 b.

Serm. xxxvi., "Vado ad eum qui misit me . . . In hac dominica .iiij.^{a}" f. 222 b.

72. Paulinus sells himself (= Harl. 463, No. 23; not in Herv.). f. 223.

73. St. Martin tells the devil that even he would obtain mercy if he repented (not in Herv.). f. 229 b. From cap. 22 of the Life of St. Martin by Sulpicius Severus (Migne, xx. col. 172).

74. Hermit turns the other cheek to demoniac who buffets him, and so expels the demon (not in Herv.). f. 232. Abridged from Vit. Pat. (Migne, lxxiii. col. 956).

75. Devil in form of a beautiful woman visits a Bishop; he is exposed by the Bishop's patron saint [St. Andrew] asking him the distance from heaven to hell (not in Herv.). f. 233 b. From the Life of St. Andrew: *cf. Legenda Aurea* (ed. Graesse, 1846), cap. 2, p. 19.

76. Three sons claim their dead father's estate; the king bids them prove their swordsmanship on the corpse; the youngest son refuses, and is awarded the whole estate (not in Herv.). f. 234 b. A variant of this is familiar as cap. 45 of the *Gesta Romanorum* (ed. Oesterley, 1872, p. 342; see p. 719 for references to other versions).

77. Stigmata found on St. Francis after his death. f. 236.

78. Rustic throws his dead ram to the wolves to save himself (Herv. lxix.). f. 236 b.

79. Another throws his purse to robbers (Herv. lxx.). f. 237.

80. Hermit renounces God in order to win a pagan priest's daughter, and a dove flies out of his mouth; afterwards he repents, and an old hermit prays for him, and the dove returns (Herv. lxxi.). f. 237 b. From Vit. Pat. (Migne, lxxiii. col. 884). Included in the "Vie des anciens Pères," see below, Add. 32678, No. 6.

81. Painter of Virgin and Devil (see this *Cat.*, ii. p. 628; Herv. lxxiii.). f. 243 b.

Vol. ii.

Serm. xxxvii., "Amen amen dico uobis ✓ si quid petieritis . . . Dominica ista v.ª post pascha." f. 1.

82. Fool on sinking ship eats salt meat (Herv. lxxiv.). f. 5 b. See above, Harl. 463, No. 119.

83. King who never laughed, and his brother; trumpet of doom (Herv. lxxv.). f. 6. See above, Add. 26770, No. 2, which differs from the present version only in omitting the trumpet.

84. Hermit weeps on passing a year without illness, saying that God has forgotten him (Herv. lxxvi.). f. 6 b. From Vit. Pat. (Migne, lxxiii. cols. 793, 903, 1045). Spec. Laic., tit. Infirmitas, from "Odo de Seriton" (Add. 11284, No. 334).

85. Monk, wondering what the joy of Paradise can be like, is so entranced by a bird's song that he listens to it for two hundred years (Herv. lxxviii.). f. 6 b. Spec. Laic., tit. Gaudium verum et falsum, from "Odo" (Add. 11284, No. 299). This well-known tale (familiar to English readers through Longfellow's *Golden Legend*) seems to occur first in connection with the abbey of Afflighem in Brabant: see *Contes de N. Bozon*, pp. 267–8, where the present version is printed from the 1520 edition of Odo's Sermons. A version noted below (Egerton 1117, No. 42) gives the words of the bird's song.

Serm. xxxviii., Letania minor, "Qvis uestrum habebit amicum . . . Hoc euangelium fratres in letania minori legitur." f. 7.

86. Cat drops candle to chase mouse (Herv. lxxix.). f. 7 b.

87. Hermit puts devil to flight by shaking out his tear-stiffened cloak (Herv. lxxx.). f. 10 b. In Spec. Laic. (Add. 11284, No. 358) reference is made to Vitae Patrum.

88. Julian's demon-scout delayed by hermit's prayer (Herv. lxxxi.; above, Harl. 219, No. 100). f. 11.

89. Stepmother in Lombardy poisons her stepchildren and drives them mad, lest they should claim their patrimony (Herv. lxxxiii.). f. 12.

Serm. xxxix. in die Ascensionis Domini, "Eleuata est nubes . . . Legitur in numeris." f. 13. No exempla.

Serm. xl. in Ascensione secundum Marcum, "Recumbentibus vndecim discipulis . . . Dominus noster Jhesus Christus in die ascensionis sue." f. 17 b.

90. Girl defamed by profligate (Herv. lxxxiv., and above, Harl. 463, No. 203). f. 19.

91. Knight of King Louis and blaspheming burgher of Paris (Herv. lxxxv.; Harl. 463, No. 136). f. 19 b.

92. Saint sees devils or angels hovering near the brethren, as their talk is frivolous or edifying (Herv. lxxxvi.). f. 19 b. From Vit. Pat. (Migne, lxxiii. cols. 762, 993). Repeated below, No. 196, in a slightly varied form.

Serm. xli. Dom. infra Oct. Ascensionis, "Cvm uenerit paraclitus . . . In seruicio huius dominice." f. 20 b.

93. Hermit kills his father (Herv. lxxxviii.; Harl. 463, No. 3). f. 22 b.

94. Sage despairs of his nephew on learning that he adds lying to his other vices; Cantor of Paris bids his servant be profligate rather than untruthful (Herv. lxxxix.; *cf.* Harl. 463, No. 124). f. 23.

95. Hermit strips and washes his clothes before the people who have thronged to do him honour, so that they think him mad (Herv. xc.). f. 25. From Vit. Pat. (Migne, lxxiii. cols. 782, 1020, 1035).

96. Abbot Moyses, hearing that a judge is coming to see him, covers himself with a sack and sits at his cell-door munching bread and cheese (Herv. xci.). f. 25. From Vit. Pat. (*cf.* Migne, lxxiii. cols. 782, 907).

Serm. xlii. in die Pentecostes, "Spiritus Domini repleuit . . . Scriptum est quod Dauid." f. 27.

97. Woman gives birth to serpent (Herv. xcii.). f. 29 b.

98. Miser falls into hole which he is digging for his treasure (not in Herv.). f. 29 b.

99. Old woman pleading her cause before a bishop is advised to grease his hands; she puts butter in them (Herv. xciii.). f. 29 b. The present version occurs in Add. 18344, f. 138 b, with

the note "Hoc in Odone reperitur." For other references see *Exempla of J. de Vitry* (ed. Crane, 1890), p. 149.

100. St. Edmund's invocation on receiving the viaticum. f. 30. Not in Herv., and perhaps an interpolation, but not necessarily, for it occurs in the earliest Lives of St. Edmund (*ob.* 1240): see Martène, *Thes. nov. Anecd.*, iii. col. 1815, and Wilfrid Wallace, *Life of St. Edmund of Canterbury*, 1893, pp. 369, 573, 611, 623.

Serm. xliii. in die sancto Pentecostes, "Si quis diligit me . . . In hac dominica de aduentu spiritus." f. 30 b.

101. Old harlot with beautiful daughter (Herv. xciv.). f. 39. Spec. Laic., title Pronubae, from "Odo de Seriton" (Add. 11284, No. 471).

102. St. Bernard of Clairvaux rejoices on his deathbed (Herv. xcv.). f. 40 b.

Serm. xliv. in die Trinitatis et in Inventione S. Crucis, "Erat homo ex phariseis . . . Nichodemus iste ex phariseis." f. 40 b.

103. Eagle and tortoise (Herv. xcvi.; and see Odo's Fables, above, Ar. 292, No. 42, *etc.*). f. 43.

104. Salamander and fly (Herv. xcvii.). f. 43.

105. Thief cannot find tree to his liking (Herv. xcviii.; above, Harl. 463, No. 207). f. 43.

106. Fox shams death (Herv. xcix.; Odo's Fables, Ar. 292, No. 18, *etc.*). f. 43 b.

107. Devil on lettuce (Herv. c.; Harl. 463, No. 60). f. 43 b.

Serm. xlv. Dom. i. post Oct. Pent., "Homo quidam erat diues . . . In hac dominica prima." f. 45 b.

108. Eagle when growing old soars high, and renews his youth in the sun's heat (not in Herv.). f. 46 b. In Spec. Laic., title Baptismus (Add. 11284, No. 81), reference is made to Physiologus: see Lauchert's ed., 1889, pp. 9, 236.

109. Abbess delivered by the Virgin (see this *Cat.*, ii. p. 626, *etc.*; not in Herv.). f. 47.

110. Hermit says it is easier to spring to heaven from a hut than a palace (not in Herv.). f. 47 b.

111. Crow in borrowed plumage (Herv. ci.; in Odo's Fables, Ar. 292, No. 39, *etc.*). f. 49 b.

112. Philosopher spits in king's beard (Herv. cii.; Harl. 463, No. 77). f. 50. Printed from this MS. by T. Wright, *Biogr. Brit. Lit.*, Anglo-Norm. period (1846), p. 225.

113. Hermit, moved to scorn by the splendid attire of St. Basil as Bishop of Constantinople, is told by an angel that he thinks more of his cat's tail than Basil does of all the pomp of his office (Herv. ciii.). f. 50. This is in the *Legenda Aurea* (ed. Graesse, 1846), cap. 26, p. 121, but not in the Life of Basil by the Pseudo-Amphilochius.

114. Advocate takes bribe from his client's adversary, and says when the case comes into court that he cannot speak because of quinsy. His briber says "Non squinanciam sed argenteam pateris" (Herv. cv.). f. 53 b. Spec. Laic., tit. Advocati, no reference given (Add. 11284, No. 22).

115. Cat eats cheese and mice (Herv. cvi.; Add. 11579, No. 18, *etc.*). f. 54.

116. Hermit always sleeps when talk is frivolous (Herv. cvii.). f. 57.

Serm. xlvi. Dom. ii., "Homo quidam fecit cenam . . . Dominica ista satis congrue." f. 58.

117. Hermit, whose hair and nails have grown long in the desert, dies as soon as he is brought into men's haunts (not in Herv.). f. 60 b.

118. Saint makes a devil sing as he used to do in heaven (not in Herv.) f. 62.

119. St. Martin gives his cloak to a beggar (not in Herv.; from cap. 3 of the Life by Sulpicius Severus, *v.* Migne, xx. col. 162). f. 62 b.

120. Charitable Almsman (see this *Cat.*, ii. p. 605; not in Herv.). f. 62 b.

121. Philosopher in rags is shut out from palace; returning in borrowed finery, he is admitted with honour; he kisses his fine clothes (not in Herv.). f. 64 b.

122. Miserly peasant finds the devil, in form of a gigantic toad, sitting on his treasure (not in Herv.). f. 65 b.

123. Fool loses his patrimony to Jew money-lenders (Herv. cviii.). f. 67.

124. Devil compared to gigantic fish, "quem ueteres fastitocalon nuncupant," which draws fishes into its maw by its alluring smell (not in Herv.). f. 69.

Serm. xlvii. Dom. iii. post Oct. Pent., "Erant appropinquantes ad Ihesum . . . Tercia dominica secunde respondet." f. 71.

125. St. Brendan and the Isle of Smiths (see this *Cat.*, ii. p. 528; not in Herv.). f. 77 b.

126. St. Antony tormented by devils (*cf.* Migne, lxxiii. col. 132; not in Herv.). f. 79.

Serm. xlviii. Dom. iiii., "Estote misericordes . . . Hec quarta dominica sic respondet." f. 85.

127. Cistercian Archbishop told by old woman, who has suffered from his bailiff's extortions, that he is eating her alive (Herv. cxiii.). f. 86. Baldwin, Abbot [of Ford], afterwards Archbishop [of Canterbury, *ob.* 1190], is named in Wright, *Lat. Stories*, No. 28 (from Ar. 52); see too Add. 27909 B, No. 16, below.

128. Dogs eat corpse; crows wait their turn (Herv. cxiv.; Odo's Fables, Ar. 275, No. 32). f. 86.

129. Rich man weeps for sympathy, but gives nothing to beggar (Herv. cxii.). f. 87.

130. Monastery grows poor because "Date" and "Dabitur" have been expelled (Herv. cix.). f. 87 b. The same version is in Spec. Laic., title Elemosina, from "Odo de Seriton" (Add. 11284, No. 250), and is printed by Wright, *Lat. Stories*, No. 123, from Harl. 3244. For other versions see Caesarius of Heisterbach, *Dial. Mirac.* (ed. Strange, 1851), dist. iv. cap. 68; Étienne de Bourbon, *Anecdotes* (ed. Lecoy de La Marche, 1877), p. 131, *etc.* A curious version is printed by B. Hauréau, *Notices et Extraits de quelques MSS. Latins*, iv. (1892), p. 110.

131. Abbot rejoices at losing an eye (Herv. cxvi.; Harl. 463, No. 40). f. 93.

132. Man condemned to lose his eyes is allowed to choose the instrument (Herv. cxvii.; and *cf.* No. 105 above, to which reference is made here). f. 93.

133. Blind men trying to kill pig hurt each other (Herv. cxviii.). f. 93 b.

Serm. xlix. Dom. v., "Cvm turbe irruerent . . . In hac dominica agitur de perturbacione." f. 94.

134. Benedictine monk betrays his secret hoarding by subscribing largely for a convent mill (not in Herv.). f. 97.

135. Knight in Lorraine repents on his deathbed, and his friends hear a voice from heaven comforting him (not in Herv.). f. 100.

136. Ape comes into cobbler's shop, and spoils leather; cobbler tricks ape into cutting its own throat (not in Herv.). f. 101 b.

137. Dying usurer offers St. Laumer forty shillings to pray for him; he accepts one shilling, and returns the rest as unjustly

gained (Herv. cxix.; from Vita S. Launomari, *Acta SS.*, 19 Jan., p. 597). f. 105. In Spec. Laic., title Adquisitio injusta, from "Odo de Seriton" (Add. 11284, No. 16).

138. Fursey and the usurer's cape (see above, Harl. 463, No. 27; not in Herv.). f. 105 b.

Serm. l. Dom. vi., "Nisi habundauerit iusticia uestra . . . Hec dominica sexta." f. 106 b.

139. Nun at Fontevrault gives her eyes to English king (Herv. cxx.; above, Add. 26770, No. 6). f. 107 b.

140. Girl [Musa] admitted to the Virgin's choir (Herv. cxxi.; see this *Cat.*, ii. p. 620). f. 108.

141. St. Bernard cries "Thieves" (Herv. cxxii.; Harl. 463, No. 129). f. 111 b.

Serm. li. Dom. vii., "Cvm turba multa esset cum Ihesu . . . In hac dominica .vij.^{a}" f. 114 b.

142. Dying bishop says doctor has killed his body, and lawyer his soul (not in Herv.). f. 118. Spec. Laic., title Advocati, from "Odo de Seriton" (Add. 11284, No. 20).

143. Devil comes to bedside of lazy nun, and whispers to her "'Dormi, soror, dormi, ego sibilabo tibi matutinos,' quod in lingua Anglica siue Teutonica sic sonat, 'Sleop, suster, sleop, hic wile hwistle þe vhtsanges'" (not in Herv.). f. 118 b.

144. Christ dips a monk's crust in one of His Wounds (Herv. cxxvi.; *cf.* No. 10 above). f. 122 b. Spec. Laic., title Abstinentia, from "Magister Odo de Seriton" (Add. 11284, No. 6). *Cf.* below, Add. 28682, No. 32; Add. 18346, No. 65.

Serm. lii. Dom. viii., "Attendite a falsis prophetis . . . Hec dominica .viij.^{a} septime respondet." f. 123 b.

145. Young hermit crowned by angel for each of the seven times that he resists a temptation to sleep: "in uitas (*sic*) patrum legitur" (Migne, lxxiii. col. 903; not in Herv.). f. 125.

146. Dead bones cursed and blest by novice (Herv. cxxviii.; Odo's Fables, Ar. 275, No. 100). f. 126 b.

147. Paulus Simplex ordered to sew and unsew, and then sew again; from Vit. Pat. (Migne, lxxiii. col. 1127, xxi. col. 458; Herv. cxxix.). f. 127.

148. Innocent the Donatist, rebuked by Augustine, retorts that Augustine cannot correct his own monks (not in Herv.). f. 127.

149. Macarius sees a devil with tempting drinks for the monks,

and reclaims Theotistus (from Vit. Pat., Migne, lxxiii. cols. 769, 981, 1027; Herv. cxxx.). f. 130.

150. Angels and devils pull dead man up by his arms and down by his legs respectively. From Gregory's Dialogues (iv. cap. 36, see Migne, lxxvii. col. 385; not in Herv.). f. 130 b.

Serm. liii. Dom. ix., "Homo quidam erat diues . . . Agitur in hac dominica de misericordia Domini." f. 133.

151. Girl who used to scold her mother appears after death to priest, and tells him she is damned (Herv. cxxxi.). f. 137 b. Spec. Laic., title Parentum Veneracio, no reference given (Add. 11284, No. 449).

152. Blaspheming boy (Herv. cxxxii.; Harl. 463, No. 217). f. 138.

153. Thief on gallows bites his father (Herv. cxxxiii.; Harl. 463, No. 209). f. 138.

154. Frog ("ranunculus") takes mouse for a swim, and drowns him (Herv. cxxxiv.). Followed by an allusion to the elephant captured by sawing through the tree on which he leans to sleep (Herv. cxxxv., fuller). f. 141.

155. Hundredfold acknowledged after death (as in Harl. 463, No. 24, with Bishop of Sardinia and rich Saracen; Herv. cxxxvi.). f. 141 b.

156. Man with three friends (Barl. and Jos., see this *Cat.*, ii. p. 123). f. 142. Not in Herv., his No. cxxxvii. being the version of Jacques de Vitry (Harl. 463, No. 49).

Serm. liv. Dom. x., "Cvm appropinquaret Dominus Ierusalem . . . Dominica hec .x.^{a} dominice precedenti." f. 142 b.

157. In the siege of Jerusalem a woman eats her own child. "Refert Josephus" (Bell. Jud., lib. vi. cap. 3; not in Herv.). f. 143.

158. Man chased by unicorn: "in gestis Barlaam" (Herv. cxxxviii.; Odo's Fables, Ar. 292, No. 12, *etc.*). f. 145.

Serm. lv. Dom. xi., "Dicebat Ihesus ad quosdam . . . In hac dominica .xj.^{a} de humilitate agitur." f. 151.

159. Monk sees no visions but of his own sins (Herv. cxli.). f. 157.

160. Repetition of No. 45 (Herv. cxlii). f. 157 b.

161. The saintly Constantius embraces rustic who despises him. From Gregory, Dial. (i. 5; Herv. cxliii.). f. 157 b.

Serm. lvi. Dom. xii., "Exiens Ihesus de finibus Tyri . . . In hac dominica .xij.^{a} agitur." f. 158.

162. Abbot has vision of Christ consoling a dead monk who was despised in the convent (Herv. cxliv.). f. 160 b. Spec. Laic., title Paupertas pro Christi amore, from "Odo de Seriton" (Add. 11284, No. 456).

163. Man and wife in Great Britain saved from suicide by singing an antiphon in honour of St. Edmund (Herv. cxlv.). In this MS. the English words of the antiphon, as well as the Latin (" Aue rex gentis Anglorum," *etc.*), are given : " Heil wrth þou king of Englis erde ⸵ kinges knyth of Englen erde . þu louerd Eadmund martirs blome ⸵ so se þe rose ant þe lilie come. send þine bone to þe Alweldinde ⸵ for þe hele of rith bileuinde." f. 160 b.

164. Arsenius holds putrid palm-leaves to his nostrils (*cf.* Migne, lxxiii. cols. 764, 865 ; not in Herv.). f. 166 b.

Serm. lvii. Dom. xiii., " Beati oculi qui uident . . . In hac dominica agitur." f. 167. No exempla.

Serm. lviii. Dom. xiv. (MS. " xv.^{a} "), " Dvm iret Ihesus in Ierusalem . . . In hac dominica xiiij.^{a} agitur." f. 173.

165. Reynard and Isengrim in larder (Herv. cl. ; above, Add. 26770, No. 31). f. 176 b.

166. Barber only half-shaves usurer (Herv. cli.). f. 177.

167. Knight in Provence makes his bailiff pay for loss through tempest, saying that the loss would not have occurred if tithes had been paid (Herv. clii.). f. 177. Told of a king of Spain in some 13th cent. collections : see below, Add. 11284, No. 176, Add. 18351 No. 15.

168. King tells monk that the Cistercians have married avarice, the Templars pride, and the Benedictines gluttony and wantonness (Herv. cliii.). f. 177 b. This is Richard I.'s retort when taunted by Magister Fulco with having those vices for his daughters : see Giraldus Cambrensis, *Opera*, Rolls ed., iv. p. 54, vi. p. 44.

Serm. lix. Dom. xv. (MS. "xvj.^{a}"), "Nemo potest duobus dominis seruire . . . Hec dominica .xv.^{a} tribus precedentibus." f. 178.

169. Spider's web shattered by wind (Herv. clvi. ; Odo's Fables, Roy. 7 C. i., No. 21). f. 179 b.

170. Three kinds of flies (Herv. clvii. ; Roy. 7 C. i., No. 22). f. 179 b.

171. Unicorn (so MS., for Antelope) caught by his horns (Herv. clviii.; Roy. 7 C. i., No. 24). f. 180.

172. Benefice-hunters compared to dungbeetle preferring dunghill to flowerbed (Herv. clix. ; Ar. 292, No. 5). f. 180 b.

173. St. Francis, asked how his disciples are to be fed, replies by a parable (Herv. clx.). f. 181.

Serm. lx. Dom. xvi. (MS. "xvij.ª"), "Ibat Ihesus in ciuitatem . . . In hac dominica ostenditur." f. 181 b.

174. Mousetrap (Herv. clxi.; Ar. 292, No. 19). f. 185 b.

Serm. lxi. Dom. xvii. (MS. "xviij.ª"), "Factum est cum intraret Ihesus . . . Hec dominica respondet precedenti." f. 187 b.

175. Bishop entrusts his young nephew with cure of souls, but not with a valued pear-tree (Herv. clxii.). f. 190. A favourite satire on the prevailing nepotism: see É. de Bourbon, *Anecdotes*, pp. 69, 353, 383, 420; B. Hauréau, *Not. et Extr.*, ii. p. 327; below, Roy. 7 D. i., No. 142, *etc.*

176. Bishop, told in a vision that he is an ass or ape of the devil, resigns his see (not in Herv.). In the margin is a note by a later hand: "Iste episcopus fuit Ricardus Archiepiscopus Cantuariensis primus post beatum Thomam martyrem." f. 191. Archbishop Richard died in possession of the see, but he is said to have had a warning vision just before his death: see Gervase of Canterbury, i. p. 308; Giraldus Cambrensis, i. p. 144, iii. p. 123, iv. p. 76 (both in Rolls series).

Serm. lxii. Dom. xviii. (MS. "xix.ª"), "Accesserunt ad Ihesum Saducei . . . In hac dominica de pace agitur." f. 191.

177. Hermit far from spring (Harl. 463, No. 58; Herv. clxiii.). f. 194.

178. St. Peter beats rustic who prays him to lift his ass out of the mud, and bids him help himself (Herv. clxiv.). f. 194. *Cf.* Spec. Laic., title Negligentia, from "Odo de Seriton" (Add. 11284, No. 417).

179. Hermit has vision of three brothers flying, the first two easily, with glowing wings, the third with difficulty (Herv. clxv.). f. 195 b.

180. Monk gives presents to his detractors (Herv. clxvi.). f. 195 b.

Serm. lxiii. Dom. xix. (MS. "xx.ª"), "Ascendens Ihesus in nauiculam . . . In hac dominica agitur." f. 196. No exempla.

Serm. lxiv. Dom. xx. (MS. "xxj.ª"), "Simile est regnum celorum homini regi . . . . Hec dominica respondet." f. 199 b.

181. Child cured of weeping-sickness, in Egypt, by bathing in the water used by the Child-Christ (Herv. clxviii.). f. 201. A similar miracle at Bethlehem is recorded in the Arabic Gospel of

the Infancy: see Thilo, *Codex Apocryphus Novi Testamenti*, 1832, p. 95; Tischendorf, *Evangelia Apocrypha*, 1876, p. 194.

182. Jew overhears devils holding a council, and one of them boasting that he has nearly seduced a bishop; the Jew saves himself from their wrath by crossing himself (not in Herv.). f. 201 b. From Gregory, Dial. iii. cap. 7; *cf.* above, Harl. 463, No. 61.

183. Young hermit saved from temptation by vision of lust as an ugly negress (Herv. clxvii.; Vit. Pat., Migne, lxxiii. col. 879). f. 202 b.

184. Good father and bad mother (see this *Cat.*, ii. p. 654; Herv. clxix.). f. 205.

Serm. lxv. Dom. xxi. (MS. "xxij.ᵃ"), "Erat quidam regulus . . . In dominica precedenti." f. 207 b.

185. Monk, asked to pray for sick knight's recovery, prays instead that his illness may continue* (Herv. clxxi.; and *cf.* Harl. 463, No. 31). f. 208 b. Spec. Laic., title Infirmitas, from "Odo de Seriton" (Add. 11284, No. 336).

186. Hermit tries to live like an angel; hunger teaches him that he is but a man (Herv. clxxiii.; the story of Abbot John in Vit. Pat., Migne, lxxiii. cols. 768, 812, 916). f. 211.

187. Monk refuses abbacy, lest he should one day be ejected (not in Herv.). f. 211.

188. Antony's answer to the archer who rebuked him for playing with his monks (Herv. clxxiv.; Migne, lxxiii. col. 912). f. 211 b.

189. Similar anecdote of St. John, rebuked for playing with a partridge (Herv. clxxv.; Jo. Cassiani Collat. xxiv. 21, see Migne, xlix. col. 1312). f. 211 b.

Serm. lxvi. Dom. xxii. (MS. "xxiij.ᵃ"), "Simile est regnum celorum homini regi . . . In hac dominica qualiter." f. 213.

190. Pope John [I.] and Symmachus the Patrician seen in a vision, hurling King Theodoric into hell on mount Vulcano (Herv. clxxix.; from Gregory, Dial. iv. cap. 30). f. 215 b.

191. Magister Thomas of Paris appears after death to his executor, and prays him to loose his chains by paying his debts

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* The MS., like Herv., has the distich

"Cum fero langorem, fero religionis amorem.
Expers langoris, non sum memor huius amoris."

(Herv. clxxxi.). f. 216. Spec. Laic., title Executores, from "Odo de Seriton" (Add. 11284, No. 273).

Serm. lxvii. Dom. xxiii. (MS. "xxiiij.^{a}"), "Abeuntes Pharisei consilium . . . Erat in illis diebus." f. 216 b.

192. Clerk coming to St. Bernard for confession cannot speak for tears, and writes his confession; St. Bernard finds the scroll blank (Herv. clxxxii.; *cf.* Harl. 463, No. 88). f. 217 b. Spec. Laic., title Contritio, from "Odo de Seriton" (Add. 11284, No. 123).

193. St. Jerome scourged in a vision of judgment, for being Ciceronian rather than Christian (Herv. clxxxiii.) f. 217 b.

194. Tyrant has Christian martyr's heart torn out, and finds impression of cross upon it (Herv. clxxxiv.). f. 220. *Cf.* T. de Cantimpré, *Bonum Universale de Apibus* (Douai, 1627), lib. i. cap. 25, p. 105; *Legenda Aurea,* cap. 36, p. 157 (St. Ignatius).

Serm. lxviii. Dom. xxiv., "Loquente Ihesu ad turbas . . . Agitur in hoc euuangelio de duobus miraculis." f. 221.

195. Solitude upheld as better than peacemaking or visiting the sick: "in uitas patrum legitur" (Herv. cxciii.). f. 223.

196. Angels or devils applaud good or bad talk (above, No. 92; Herv. cxci.). f. 223.

197. Theologian, appointed to judge suits against usurers, dreams that he is set on a dunghill to catch kites (Herv. clxxxv.). f. 224 b. Spec. Laic., title Usura, from "Odo de Seriton" (Add. 11284, No. 575).

198. Hermit [Arsenius] has vision of the futility of men's labours: "in uitas patrum legitur" (Migne, lxxiii. cols. 763, 978, 1054; Herv. clxxxvi.). f. 225 b.

199. Aristotle appears after death to one of his pupils, and says it is useless to ask him about genus and species, he now knows only pain (Herv. clxxxvii.). f. 225 b. Spec. Laic., title Infernus, from "Odo de Seriton" (Add. 11284, No. 344). See too B. Hauréau, "Récits d'apparitions," in *Mémoires de l'Institut,* Acad. des Inscr. et Belles-Lettres, vol. xxviii. pt. 2 (1876), p. 241.

200. Dying lawyer, urged by his friends to confess and communicate, appeals against them with his last breath (Herv. clxxxviii.). f. 226. *Cf.* Spec. Laic., title Advocati, from "Odo de Seriton" (Add. 11284, No. 19); *Exempla of J. de Vitry,* No. 39.

201. Magister Serlo and his dead pupil (Herv. cxc.; and above, Add. 26770, No. 30). f. 226. Spec. Laic., title De Festis

Sanctorum colendis, from "Odo de Seriton" (Add. 11284, No. 287).

Serm. lxix. Dom. xxv., "Cvm subleuasset oculos . . . In hoc euangelio, quod ante Christi aduentum legitur." f. 226 b. No exempla.

Additional 28682. ff. 208–276 b.

Vellum; xivth cent. Folio; ff. 69, in double columns of 49 to 52 lines. Blank spaces left for initials. The first part of the volume (ff. 1–207 b) contains Postillae super Isaiam, *etc.*, by Nicholas de Lyra, imperfect at the end.

ÉTIENNE DE BOURBON: an abridgment of parts i.–iv. of his "Tractatus de diversis materiis praedicabilibus." Imperfect, wanting several leaves between ff. 257 and 258. *Latin.*

Étienne de Bourbon is known only by his "Tractatus" and by a brief notice in one of the MSS. of Bernard Gui's Catalogue of Dominican writers. From these two sources we learn that he was born at Belleville-sur-Saône; that he studied in the University of Paris; that he joined the Dominican order, apparently at Lyon in 1223; that he travelled in various parts of France, preaching and inquiring into charges of heresy (having been appointed inquisitor by papal mandate in or soon after 1235); and that he died in the Dominican convent at Lyon, about the year 1261. For fuller details see A. Lecoy de La Marche, *Anecdotes Historiques, Légendes et Apologues, tirés du recueil inédit d'Étienne de Bourbon* (Soc. de l'hist. de France, 1877), pp. ii.–ix.

The "Tractatus de diversis materiis praedicabilibus," also known as "Liber de Septem Donis," has never been printed *in extenso;* but Lecoy de La Marche, in the volume just cited,* prints a copious series of extracts. Its general plan is fully explained in the Prologue (*Anecdotes*, pp. 3–13), and is sufficiently indicated by the heading: "Incipit tractatus de diversis materiis predicabilibus, ordinatis et distinctis in septem partes, secundum septem dona Spiritus sancti et eorum effectus, currens per distinctiones materiarum, per causas et effectus, refertus auctoritatibus et racionibus et exemplis diversis ad edificacionem pertinentibus animarum."

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* Reviewed by B. Hauréau in *Journal des Savants*, 1881, pp. 591–597, 739–744.

Both Prologue and heading speak of seven parts; but only the first four and part of the fifth are extant, and no doubt Étienne died leaving the work unfinished. It consists of a vast repertory of exempla, collected from various sources and arranged for the use of preachers in the form of a treatise on the seven gifts of the Holy Ghost; the exempla being connected by a thread of moral discourse and exhortation. In the Prologue Étienne enumerates his authorities, ranging from the Bible downwards, and including "liber quidam Exemplorum vulgalium et aliorum magistri Jacobi de Vitriaco, Tusculani episcopi cardinalis" (*cf.* above, Harl. 463 and Add. 26770). Lecoy de La Marche has printed the Prologue and the outlines of the commentary, together with a large selection of the exempla, omitting those derived from such well-known sources as the Vitae Patrum, the Dialogues of Gregory the Great, *etc.*, but including most of those which Étienne took from the sermons of his contemporaries, as well as those which he learnt orally or drew from his own experience.

A comparison of the present MS. with Étienne's work, as represented by the *Anecdotes*, shows that it follows the same general plan, though it has a different prologue, and also varies the actual wording of the commentary. It contains a great number of tales that are not in the *Anecdotes*, but most of these are mere extracts from the Vitae Patrum, *etc.* There are others, however, for which Jacques de Vitry and other contemporaries of Étienne's are cited as authorities; these were perhaps not in Étienne's original work, but inserted by successive copyists of it, or by compilers of works based upon it (like the present); it seems more probable, however, that they were in the MS., but that Lecoy de La Marche thought it unnecessary to include them in his selection. On the other hand, many of the tales contained in the *Anecdotes* are omitted here. But with these exceptions, ff. 208–257 b, 258–276 b of our MS. correspond to pp. 16–176, 345–414 of the *Anecdotes*. There is possibly some connection between this abridgment and that contained in MS. lat. 16516 of the Bibliothèque Nationale, which was bequeathed to the Sorbonne by Jean d'Essonnes about the end of the 13th century (*v.* Delisle, *Cabinet des MSS.*, ii. p. 158); but they are not identical, for the Paris MS. only goes as far as Title vii. of Part iv., corresponding to p. 261 of the *Anecdotes* (*v.* introd., p. xxiii.; and *Hist. Litt. de la France*, xxix. p. 549).

The author of the present abridgment usually repeats the tales in Étienne's words, including the introductory or concluding phrases in which the authorities are cited, even where Étienne speaks in the first person: *e.g.* "et hoc ab ore illius audiui" (f. 231, col. 2; *Anecdotes*, p. 86);—"Quem ego vidi monachum" (f. 238; *Anecd.*, p. 97);—"dicta mater mihi retulit" (f. 248; *Anecd.*, p. 139). Sometimes, however, such phrases are omitted, and sometimes altered into the third person, as on f. 274, where the tale of a woman to whom her dead lover appeared in fiery torment, which Étienne claims to have heard from the woman herself (*Anecd.*, p. 402, "Audivi a quadam persona, quod, cum fuisset peccatrix . . . Hec mihi retulit valde territa et compuncta," *etc.*), is merely said to have been told by her in confession to a Dominican: "Dicebat quedam mulier de se ipsa quod cum fuisset mulier peccatrix . . . hoc retulit illa persona valde territa fratri cuidam predicatori confessori suo" (f. 274, cols. 1 and 2). The argument between the knight and the usurer, which Étienne professes to have witnessed ("me audiente," *Anecd.*, p. 363), is here introduced by the words "Retulit quidam magnus" (f. 263 b); and the phrase "Idem dicebat" is prefixed to the next anecdote, in which Étienne tells how in his student days at Paris he saw a usurer carried to Notre Dame to be cured of the *mal des ardents* (*Anecd.*, p. 363). Again, Étienne says that he heard the tale of the dead go-between, who showed her husband the torments of hell, from the husband himself: "Quidam homo bone vite et devotus mihi dixit" (*Anecd.*, p. 24). But here the introductory phrase is changed to "Quidam magnus theologus reliquit in scriptis suis, quod quidam homo bonus et deuotus dixit sibi" (f. 211 b, col. 2).

The present MS. has no title. At the foot of the first and last pages "Liber de Abundantia Exemplorum" has been inscribed by a modern hand. This is the title of the abridgment, which has been mentioned above, in the Paris MS. 16516; but it is also frequently found as the title in MSS. of another work, sometimes called the "Liber de Dono Timoris" (a copy of which in Sloane MS. 3102 is described below); and it is the title under which that work was printed (Ulm, 1480?). There has been some confusion between the two, not only because they have the same title and resemble one another in general plan, but because the prologue of the present work is a mere abridgment of that prefixed to the "Liber de Dono Timoris."

The Prologue begins: "Quoniam plus exempla quam uerba mouent secundum Gregorium, et facilius [in] intellectum capiuntur, et altius memorie infinguntur, necnon et a multis libentius audiuntur, expedit viros predicationi deditos in exemplis huius[modi] habundare; sicut beatus Gregorius, qui talia immiscebat sermonibus, et beatus Dominicus, qui huius[modi] exemplis habundabat in uia cum sociis et familiaribus collocutionibus ad omnes, et fructus plurimos sequebatur. Item refert Beda in hystoriis Anglorum quod quidam episcopus bene literatus et subtilis ad conuersionem Anglorum fuit missus, et vtens subtilitate in suis predicationibus nil profecit. Alter uero minoris literature, vtens exemplis et parabolis in sermonibus suis, fere totam Angliam conuertit." f. 208. After naming Barlaam and Augustine as further instances of the effectiveness of exempla, the author urges caution in their use as to seven points, which he enumerates, ending his Prologue as follows: "Septimo circa auctoritatem. Non enim est aliquid referendum quod non sit competentis auctoritatis. Potest autem sufficiens auctoritas reputari, quod narratur quod dixerunt viri famosi et magni, ut magister [in] theologia uel episcopus uel cardinalis .... Sunt etiam competentis auctoritatis que in libris philosophorum nominatorum et in libro creaturarum inueniuntur. Et de talibus sunt extracta que sequuntur. Explicit proemium." f. 208, cols. 1 and 2. For the prologue of the "Liber de Dono Timoris," see Sloane 3102, described below.

The work itself begins: "[S]eptem sunt species timoris: timor mundanus, humanus . . . Mundanus timor est quando homo peccat mortaliter timore perdendi temporalia . . . Magister Guido Dorchuel doctor teologus in sermone dixit quod cum quidam philosophus," *etc.* (*cf. Anecd.*, p. 16). f. 208, col. 2.

It is divided into paragraphs of varying length, mostly without headings and not corresponding to the minor divisions of Étienne's Tractatus as represented by the *Anecdotes.* But the major divisions are as follows:—

Part i. (de dono Timoris) ends "sic unus malus alium malum in futuro comburet. Expliciunt exempla de dono timoris, ad predicandum utilia." f. 225 b, col. 2.

Part ii. (de dono Pietatis) begins "Verbum Dei diligenter audiendum, et illud Deo placet" (*cf. Anecd.*, p. 73). f. 225 b, col. 2. It ends "Hoc accidit apud Chinun, quod est castrum regium in dyocesi Turone. Immo recte dicitur Prouerbiorum xxv.°

Qui subtrahit aliquid patri aut matri, dicens hoc non esse peccatum, particeps est homicide." f. 248, col. 2.

Part iii. (de dono Scientiae) begins "Penitencia placet Deo, quod ostenditur per hoc quia Christus ex quo ascendit crucem noluit inde descendere" (*cf. Anecd.*, p. 143). f. 248, col. 2. It breaks off at the foot of f. 257 b, in the section "De Oracione," just after the tale how King Philip rewarded his "trotarius" by letting him whisper a Paternoster into his ear every day (*Anecd.*, pp. 175–6): "ceperunt eum honorare et multa ei dare et peticiones suas ei porrigere. Orandum est quia dyabolo mult. . ."

After the lacuna the MS. goes on: "vade et tu fac similiter. Guillelmus Antissiodorensis episcopus Parisius querebat" (apparently near the beginning of Title x., "De Accidia," of Part iv., de dono Fortitudinis: *cf. Anecd.*, p. 345, end of § 394). f. 258. The next section begins "Ex accidia generatur occiositas, quam dissuadet nobis exemplum Christi" (*ib.*, beg. of § 395). f. 258, col. 2.

The last section is "De ebrietate" (f. 276, col. 2; *cf. Anecd.*, pp. 414–5, the concluding division of Part iv.); it ends "refert Beda in ystoria Anglorum vbi ait, Noui hominem, quem vtinam non nouissem, in monasterio nobili ignobiliter viuentem, et cetera. Require supra tytulo de inferno. Explicit. Amen."

There is no need to enumerate the tales which Lecoy de La Marche has printed in the *Anecdotes*; but the following is a selection from the remainder:—

1. Monk near Lyon sees devils in a boat on the Saône, carrying off the soul of Ebroin, Mayor of the Palace [*ob.* 681]. "Dicitur in cronicis Odonis archiepiscopi," *i.e.* the Chronicon of Ado, Archbishop of Vienne (Migne, *Patrol. Lat.*, cxxiii. col. 117). f. 210. In a slightly varied form this story is often found in collections of Mary-Legends: see below, Add. 11284, No. 535.

2. Sermon about hell interrupted by a rustic, who will not believe the preacher because he has not been in hell. f. 210 b. See *Hist. Litt. de la France*, vol. xxix. (1885), p. 549.

3. Monk wakes the brethren at night with his cries; he says that he has seen the devil, and that he would rather enter a furnace than see him again. f. 212, col. 2. *Cf. Anecd.*, p. 200, where this is said to have happened in the Dominican house at Montpellier.

4. Peasant on his way to feast drinks ditchwater (see above, Harl. 219, No. 94). f. 212, col. 2.

5. Bernard, a Dominican, sees his dead mother with serpents in her hair (*cf. ib.*, No. 82). f. 212 b.

6. Usurer buried in cloister rises at night and disturbs the monks; he tells them that his corpse must be removed if they wish for peace. Nicholas de Flavigny, Archbishop of Besançon (1227–35), cited as authority. f. 212 b, col. 2. *Cf.* below, No. 49.

7. Necromancer tests his pupil's gratitude by making him believe himself Emperor of Constantinople. f. 212 b, col. 2. Another version is printed by B. Hauréau, *Not. et Extr. de quelques MSS. lat.*, iv. p. 245; and *cf.* the tale of Don Yllan and the Dean of Santiago in *Conde Lucanor,* ch. xii., by the Infante Juan Manuel.

8. Monk hears dead sinner's soul lamenting his lost opportunities for repentance. An old monk of Clairvaux cited as authority. f. 213.

9. Rich and fat Parisian tells an emaciated clerk that he looks as though he came from hell; the clerk retorts "You look as though you were going there." f. 213.

10. Monk dies in Abbot's absence; he appears and asks for absolution, and shrieks when the Abbot bids him for penance stay in purgatory till his corpse is buried. f. 214, col. 2. Printed in Herolt's *Prompt. Exempl.*, No. 484 (Poena purgatorii), and *Magnum Speculum Exemplorum*, Douai, 1605, ii. p. 313.

11. Vision of Purgatory, in which a saint sees (a) Drunkard, who has been strangled and carried off by the devil, but saved from hell by St. Nicholas (*cf.* Arundel 231, No. 20);—(b) Knight, too fond of sport, having his hand pecked by a bird;—(c) Crusader, tortured by devils all day, and forced to repeat his pilgrimage every night;—(d) Knight punished for selling the presentation to a church in his patronage, by having to take the money hot every day. Peter of Cluny cited. f. 214 b.

12. Dying Abbot induces the monks to elect his nephew to succeed him; after death he suffers fiery torment in a fountain in the Abbey garden, until his nephew resigns. f. 214 b.

13. Man who has been in St. Patrick's Purgatory never smiles again. "Narrauit quidam magnus theologus anglicus natione." f. 214 b, col. 2.

14. Monk visits St. Patrick's Purgatory; his wounds remain open for the rest of his life. "In libro de purgatorio Pa[tricii] dicitur" (*cf.* this *Cat.*, ii. p. 449). f. 214 b, col. 2.

15. Lear and his daughters: "Legitur in historia Britonum" (*i.e.* Geoffrey of Monmouth, Hist. Reg. Brit., lib. ii. cap. 11). f. 216.

16. Matheus Hyspanus appears after death, and says that he has been kept in purgatory through the negligence of the brethren in saying masses. "Narrabat frater Petrus dictus Remensis, post episcopus Agonensis" (*i.e.* Pierre de Reims, Bishop of Agen, 1245–47). f. 217.

17. Two women claim a ball of thread; the judge has it unwound, and gives it to the one who had described the core rightly. f. 220.

18. Hedgehog overloads himself with apples, so that the gardener catches him. f. 220, col. 2.

19. Mother-ape with two young ones, pursued by hunter. f. 220, col. 2. One of the Fables of Avianus (see this *Cat.*, ii. pp. 274, 340).

20. Clerk, converted by hearing the recurrence of the phrase "et mortuus est" in the lesson, becomes a Dominican. f. 223, col. 2. In the *Anecdotes* of É. de Bourbon this occurs at p. 66, and also more fully in part iv. at p. 222. See below, Sl. 3102, No. 56.

21. Pirate in a tempest vows confession; he kills his first two confessors in anger at their rebukes, but is converted by the gentleness of the third. Nicholas de Flavigny (*v.* No. 6 above) cited. f. 223 b.

22. King sets blind man and lame man to guard his orchard; they rob it instead. "Frater Guillelmus Prior Bisumptinus quondam hec dicebat in sermone." f. 223 b, col. 2. From the Talmud: see *Monatschrift für Gesch. u. Wissensch. des Judenthums*, 1873, p. 75. The present version is in V. de Beauvais, *Spec. Mor.* iii. xix. iii. (ed. Douai, 1624, col. 971).

23. Wise man and fool, fellow-travellers; where the road forks, wise man follows fool against his better judgment, and both are killed by robbers. "Frater Stephanus de Firmitate, et plures alii, hec dicebat in sermone." f. 223 b, col. 2. V. de Beauvais, as above, No. 22. For another version see below, Sl. 3102, No. 51.

24. Fox gives wolf a razor concealed in clotted gore to eat. f. 224 b.

25. Crocodile and water-snake (*v.* Add. 11579, No. 15). f. 224 b.

26. Sinners compared to the beasts dressed like men "in processione Reynardi." f. 224 b. For other allusions to the processions of Reynard, see B. Hauréau, *Not. et Extr. de quelques MSS. lat.*, iv. p. 51.

27. Fool, hearing his master's falcon praised, kills and eats it. f. 224 b, col. 2.

28. Bishop forsakes theology for classics; Devil appears to him in the form of Terence. f. 226 b.

29. Devil enters dead youth's body, and becomes a Bishop's chamberlain; his knowledge of the moon's age betrays him. f. 233 b, col. 2. A similar tale is in Caesarius of Heisterbach, *Dial. Mirac.* (ed. Strange, 1851), Dist. v. cap. 36 (*v.* below, Add. 18346, No. 80); *cf.* too the Mary-legend of the Devil in a robber-knight's service (noted in this *Cat.*, ii. pp. 628, *etc.*).

30. Impoverished nobleman, brought by "Magister Melchita," a wizard at Toledo, to do homage to the devil, will not renounce the Trinity; immediately the devil and all his train and the wizard vanish. "Frater Guillelmus Dusceñ, lector theologie, referebat." f. 234.

31. Man and wife resolve to hang themselves; they draw first a cup of wine of their own vintage, and sign the cross before drinking; the suicidal mania leaves them at once (*cf.* Ar. 231, No. 163). f. 234, col. 2.

32. Monk bidden by Christ to moisten his crust in His Wounds (*cf.* Ar. 231, No. 144). f. 235, col. 2. The authority cited here is Henry, first Prior of the Dominicans at Cologne (*ob.* 1234), who was perhaps indebted to Caesarius of Heisterbach: see below, Add. 18346, No. 65.

33. The Virgin and Child appear to monks as they chant the Te Deum on Christmas-day. "Hec dicebat in sermone Magister Guillelmus Dorchuel, Magister theologie, et quasi simile legitur de Hugone Cluniacensi." f. 239, col. 2. See cap. vii. of the Life of St. Hugh of Cluny by Hildebert, Bishop of Le Mans (Migne, clix. col. 887).

34. Alexius (here called Alexis III., Emperor of Constantinople) kept alive in the mine by the masses said by his wife Jordana (see this *Cat.*, ii. p. 675). f. 240, col. 2. Perhaps the earliest appearance of this tale is in Petrus Damianus, Opusc. xxxiii., "De bono suffragiorum," cap. 5 (Migne, cxlv. col. 567).

35. Pope Leo puts a poor man into his own bed; the poor man miraculously disappears. Jacques de Vitry cited. f. 243 b.

36. Man who cannot endure long fasts makes the poor eat with him. Jacques de Vitry cited. f. 245 b, col. 2.

37. King promises his daughter to the man whose hands are whitest; a blacksmith wins her. f. 248 b.

38. Devil says his names are "Claudens cor," "Claudens os," and "Claudens bursam." f. 253, col. 2. For other versions see Hauréau, *Not. et Extr.*, iv. pp. 144, 159; and below, Alphabetum Narrationum, Harl. 268, No. 12.

39. Demoniac cannot denounce adulterous knight who has just confessed to his squire. From Jacques de Vitry (above, Harl. 463, No. 181). f. 253 b.

40. Two Bishops, on the way to visit a demoniac, confess to each other, and so escape denunciation. Jacques de Vitry cited. f. 253 b, col. 2.

41. Peasant kills hen, so as to get all the eggs at once. From Jacques de Vitry (see his *Exempla*, ed. Crane, 1890, No. 187). f. 258.

42. St. Martin advises charioteer to go slowly, so as to reach Paris the sooner. From J. de Vitry (*Exempla*, 188). f. 258.

43. Larks choose owl as king, to protect them from sparrowhawk. From J. de Vitry (*Exempla*, 4). f. 259 b, col. 2.

44. Mouse, frog and kite. From J. de Vitry (Add. 26770, No. 28). f. 260.

45. Devils send letter of thanks to prelates, for giving them so many souls. From J. de Vitry (*cf.* his *Exempla*, 2; see too Ar. 231, No. 67). f. 260.

46. Usurer has one-third of his money buried with him. From J. de Vitry (Harl. 463, No. 108). f. 263 b, col. 2.

47. Dying usurer commends his wife and children and the priest, and finally his own soul, to the devil. f. 264.

48. Usurer's corpse, laid on an ass to decide the place of burial, is carried by it straight to the gallows. From J. de Vitry (*Exempla*, 177). f. 264, col. 2.

49. Usurer buried in cloister rises and beats the monks (almost the same as No. 6 above). From J. de Vitry (*Exempla*, 176). f. 264, col. 2.

50. Usurer's corpse can only be lifted by usurers. From J. de Vitry (*Exempla*, 178). f. 264 b.

51. Preacher says that the devil carries off usurers; "quidam golyardus" undertakes for a fee to refute this statement, and then says that the devil scorns to carry them, but drags them behind him instead. J. de Vitry cited. f. 264 b.

52. Devil leads hermit into deadly sin by persuading him to keep a cock. J. de Vitry cited. f. 269. This forms the subject of one of the "contes dévots" of the Vie des Anciens Pères, printed by Méon, *Nouveau Recueil*, ii. (1823), p. 362, and analysed by Legrand d'Aussy, *Fabliaux*, v. p. 179; see too Tobler in *Jahrbuch für rom. und engl. Lit.*, vii. (Leipzig, 1866), p. 419.

53. Aristotle warns Alexander against being too uxorious; in revenge the queen fools Aristotle into letting her ride him on all-fours. J. de Vitry cited. f. 270 b. For the history of this well-known apologue, apparently of Indian origin, see G. Paris in *Romania*, xi. (1882), p. 138; C. Dodgson in *Jahrbuch der k. preuss. Kunstsammlungen*, xviii. (Berlin, 1897), p. 184; Prince d'Essling and E. Müntz, *Pétrarque* (Paris, 1902), p. 116; A. Héron, "La Légende d'Alexandre et d'Aristote," in the *Précis Analytique* of the Académie des sciences, belles-lettres et arts de Rouen for 1890–91, p. 323; and Héron's two editions of the *Lai d'Aristote* by Henri d'Andeli (Soc. rouennaise de bibliophiles, 1881 and 1901).

54. Priests who have mistresses, distinguished by the raggedness of their tunics. From J. de Vitry (Harl. 463, No. 161). f. 274 b, col. 2.

Arundel 107.

Vellum; A.D. 1370–79. Small folio; ff. 30, in double columns of 42 to 56 lines. With headings in red, and initials in red and blue. Begun at Avignon in 1370, and finished in 1379 at Rubus beatae Mariae (Dornbusch Mariens), a Carthusian house near Leitomischl in Bohemia, by John, the first Prior. Belonged to the Carthusians of Mainz (see f. 30 b).

LIBER DE ABUNDANTIA EXEMPLORUM, *al.* PANTHEON, *al.* DE DONIS. An abridgment (not the same as that in Add. 28682) of the "Tractatus de diversis materiis praedicabilibus" of Etienne de Bourbon. Imperfect at the beginning. *Latin.*

Another copy of this abridgment is described by A. Dorange, and assigned to the end of the 13th cent., in his *Catalogue des*

Manuscrits de la Bibliothèque de Tours (Tours, 1875), p. 251; it is entitled "liber qui dicitur Pantheon" only. The commentary is given more fully here than in Add. 28682; but many of the tales are omitted, and the rest are given for the most part in a greatly condensed form.

Begins: "Judas dixit | quid vultis mihi dare et ego vobis eum tradam." f. 1 (originally numbered xlix.). This is in the section "De passione Christi," *i.e.* Title iv. of Part ii. (de dono Pietatis): see Étienne de Bourbon, *Anecdotes historiques* (Soc. de l'hist. de France, 1877), p. 85. On the last page (f. 30 b) is the tale of the impenitent rich man, who cried out when dying that he was galloping to hell: "L [*for* J]eo me voys en enferre loy grans galoz." This occurs in the *Anecdotes* at p. 355, under Title x. ("Accidia") of Part iv. (de dono Fortitudinis). The present work ends with a paragraph headed "De Tristicia." f. 30 b, col. 2.

Colophon: "Explicit liber de habundancia exemplorum, qui aliter dicitur pantheon et aliter de donis. Inceptus in Auinion sub anno domini M°CCC°LXX.°, finitus autem in Rubo beate Marie in Bohemia, ix.° anno sequenti, per me fratrem Jo. tunc ibidem primum priorem." Below this is a note by a later hand: "Nota quod libri huius vtilissimi vix media pars in hoc continetur volumine; dixit ergo scriptor Explicit, quia totum scribere tedium habuit." The priory of Dornbusch Mariens was founded in 1376: see Anton Frind, *Kirchengeschichte Böhmens*, vol. ii., 1866, p. 327.

Sloane 3102.

Vellum; xvth cent. Small quarto; ff. 99, having 25 to 29 lines to a page. With initials and headings in red. Belonged in the 15th cent. to Joannes Sanson (f. 99 b), and afterwards (16th cent.) to Jullien Pepin de Sainct Loup (ff. 9, 43 b). Bookplate of Nicolas Joseph Foucault (*ob.* 1720).

TRACTATUS DE ABUNDANTIA EXEMPLORUM, *al.* LIBER DE DONO TIMORIS, *al.* DE SEPTEMPLICI TIMORE. A moral treatise containing many tales and apologues, intended for the use of preachers. Composed in the latter half of the 13th century, apparently by one Magister Humbertus, who may probably be identified with Humbert de Romans, fifth General of the Dominicans. In seven parts, with a prologue. Imperfect, wanting a leaf after f. 1. *Latin.*

Barthélemy Hauréau has discussed this work in *Hist. Litt. de la France*, xxix. (1885), pp. 546–551; with some further remarks in his *Notices et Extraits de quelques Manuscrits Latins*, ii. (1891), pp. 72–74. He points out that, although closely connected with the "Tractatus de diversis materiis praedicabilibus" of Étienne de Bourbon, it is no mere abridgment of it. The system of arrangement is quite different, and many of the tales are differently treated in matters of detail, the variation being sometimes very marked. Hauréau gives two examples: the philosopher who barely escaped with his life from a fire, and declared that he had lost nothing; and the luxurious scholar who was advised to think at night of the discomfort of the beds in hell (below, Nos. 1, 25). In the former case Étienne is diffuse, while our author is extremely succinct; in the latter case, on the other hand, our author's version is much the more elaborate and effective. The independence of the two versions in the first case is indeed more marked than Hauréau has shown it to be. For our author cites Seneca, and has evidently used his version, since he names the philosopher and quotes his exact words, whereas Étienne cites Gui d'Orchuel, does not name the philosopher, and paraphrases his speech. Many other examples might be given of similar variations; *e.g.* see below, Nos. 5, 13, *etc.* But notwithstanding these differences, the present work is clearly founded on the "Tractatus" of Étienne; in fact, it would hardly be inaccurate to call it a free paraphrase of the first part. It contains few tales that are not to be found in the selected *Anecdotes historiques* (Soc. de l'hist. de France, 1877) of Étienne or else at any rate in the abridgment in Add. 28682 (described above, p. 78), which may doubtless be taken in these cases as representing the complete "Tractatus." Our author, it is true, never refers to Étienne by name; but his division of his book into seven parts was no doubt suggested by Étienne's arrangement, and many of the tales have certainly been borrowed directly from him. For instance, at p. 43 of the *Anecdotes* is an apparition of a dead knight to his comrade, asking him to make restitution for him; this Étienne professes to have learnt from the comrade himself: "cuidam militi valde devoto et bone vite, qui super hoc eciam me consuluit, cum esset solus in ecclesia in oracione, quidam cognatus ejus defunctus, qui fuerat miles valde strenuus, apparuit." And he names the comrade, Dominus Guillelmus de Contres, giving various details about him. In the present work (below, No. 39) this begins: "Item de eadem materia narrauit quidam miles fidedignus cuidam predicatori, petens ab eo consilium, dicens quod quidam cognatus," *etc.* (f. 51 b). In both works this tale is immediately preceded by that of the nine-year old child who appeared after death to his grandmother and asked her to pay his debts; which Étienne says he heard from the grandmother ("qua revelante hoc novi"), while our author simply gives the story without a word as to his authority. Étienne relates, again (*Anecd.*, pp. 57–8), how a "conversus" in a Cistercian abbey saw a vision of judgment, in which sentence was about to be passed on a Count and a Prelate, but was deferred for a while, and he was ordered to warn them; and how the Count profited by the warning, but the Prelate died impenitent; adding: "Hanc visionem et admonicionem factam esse audivi ab uxore dicti principis, qui comes erat, et uxor religiosa, devota et sancta, que hoc mihi retulit et loca et personas, nomina quorum reticeo propter scandalum aliquorum." This tale also appears in the present work (below, No. 53), but the concluding sentence runs as follows: "Hanc autem visionem et admonicionem factam narrauit vxor comitis predicti; de morte autem alterius subita satis notorium fuit" (f. 74 b).

These examples suffice to show the nature of the connection between the two works. Since Étienne died about the year 1261 (see *Anecd.*, p. iii.) leaving his "Tractatus" unfinished, the present work can hardly have been written until some time after that date. But it cannot be much later, for it exists in at least one MS. of the thirteenth century (*v. Hist. Litt.*, xxix. p. 551), and it is frequently quoted in the "Alphabetum Narrationum," a compilation which seems to have been made in 1308 (see description below of Harl. 268).

The question of authorship remains to be considered. Most of the extant MSS. are anonymous. Hauréau points out (*Hist. Litt.*, xxix. p. 550) the absurdity of an attribution to Petrus Alfunsi; and rejects the claims of Albertus Magnus, Bishop of Ratisbon (*ob.* 1280), to whom it is ascribed (1) in a 15th cent. MS. at Vienna;—(2) in the printed edition (see below, at the end of the description of this MS.);—(3) by Johannes Trithemius, *Catalogus Script. Eccl.* (Cologne, 1531), f. 88 b, who includes this in his list of Albert's writings, calling it "De multiplici timore" and quoting the opening words;—(4) by Jo. Ant. Flaminius in Leandro Alberti's *De Viris Illustr. Ord. Praed.* (Bologna, 1517), f. 114 ("De Timore multiplici"; opening words not given). Hauréau notices a copy at Troyes (made in 1321), in which Nicolas de Hanapes is named as the author; but this seems to be merely a blunder of the scribe, who mistook the work for the well-known "Liber de Exemplis sacrae Scripturae" of Nicolas: see *Catal. Gén. des MSS. des Bibliothèques publiques*, vol. ii., 1855, p. 566.

There is better evidence in favour of a writer named Humbert. The "Alphabetum Narrationum," as already remarked, contains several tales extracted from the present work. Most of these tales are also in the "Tractatus" of Étienne de Bourbon, but whenever our author's version differs from his, it is the former which is followed in the "Alphabetum Narrationum." Reference is usually made to "Liber de dono timoris," but in the first instance (below, No. 27) the authority cited is "Hymbertus [or in some MSS. Humbertus] de dono timoris," and on another occasion (below, No. 33) "Hubertus" or "Humbertus" simply. Quétif and Échard (*Script. Ord. Præd.*, vol. i., 1719, pp. 147, 186, 430) have accordingly assigned the "Liber de dono timoris" to Humbert de Romans, the fifth General of the Dominicans (1254–1263, *ob.* 1277). Hauréau rejects this attribution (*Not. et Extr. de quelques MSS.*, ii. p. 73), urging the improbability of Humbert occupying himself with the abridgment of a work in which he himself is quoted, and pointing out the silence of the earlier bibliographers. These arguments, however, do not strike us as absolutely conclusive; and Hauréau ignores some points on the other side which deserve consideration. Daunou, in his notice of Humbert de Romans (*Hist. Litt. de la France*, xix. pp. 345–6), refuses to credit him with this work. But he evidently did not study the question closely, for he did not know of the printed edition, and did not realize that the "Liber de abundantia exemplorum" and the "Tractatus de septemplici timore" are one and the same work.

Further evidence for the name Humbert is supplied by Joannes Herolt, a Dominican preacher and writer of the 15th cent. (see this *Cat.*, ii. p. 679). His "Sermones de Tempore" contain some half-dozen extracts from the present work, which he cites as "Humbertus (or "Hubertus" or "Magister Umbertus") in tractatu de septuplici timore," or as "Libr. de dono timoris," or as "Humbertus" simply, without naming the book (see below, Nos. 2, 20, 22, 25, 34, 63). It may be mentioned that Herolt also quotes (in Sermon 2), " Magistrum Humbert. super regulam Aug.," apparently meaning the " Expositio super regulam S. P. Augustini," which is accepted without dispute as by Humbert de Romans ; but it would, of course, be rash to conclude from this that Herolt always meant Humbert de Romans by Magister Humbertus, for the name Humbert or Hubert was not uncommon, though it does not happen to have been borne by many well-known ecclesiastical writers.

The fact that the present work nowhere mentions Humbert de Romans, although it includes stories for which Étienne de Bourbon cites him as authority, tends (so far as it goes) to support the attribution to him ; especially considering that some of these stories are also to be found in the *Vitae Fratrum Ordinis Praedicatorum*, which was compiled under Humbert's direction (see below, Nos. 25, 56). A further point in favour of Humbert de Romans is that after his abdication in 1263 he lived chiefly (till his death in 1277) at the Dominican convent of Lyon, where Étienne de Bourbon died, and where he would certainly have had access to Étienne's Tractatus.

On the whole, then, we may conclude that the author was a Magister Humbertus, doubtless of the Dominican order ; and with all deference to so sound a critic as Hauréau, it seems to us that the balance of arguments is decidedly in favour of identifying him with Humbert de Romans.

Heading : " Incipit tractatus de habundancia exemplorum ad omnem materiam in sermonibus." f. 1.

The Prologue is headed " Incipit prologus," and begins : " Quoniam plus exempla quam verba mouent." The writer adduces various arguments in favour of the use of " exempla," mentioning among other instances the success of Jacques de Vitry : " Magister Jacobus de Vitreio, vir sanctus et literatus, primo canonicus regularis, deinde episcopus Acconensis, postmodum cardinalis et episcopus Tusculanus, predicando per regnum Francie et vtens exemplis in suis sermonibus adeo totam Franciam commouit, quod non extat memoria aliquem ante vel post sic commouisse." f. 1 b. This passage is not in Add. 28682, the prologue of which is otherwise nearly identical with that of the present work. In our MS. the prologue is imperfect, wanting a leaf after f. 1. It ends : " [et de] talibus extracta sunt fere omnia que in isto libro continentur. Circa que tamen cauendum est ne minus certa pro certioribus asserantur, vel ne falsitas aliqua misceatur cum hijs que certa reputantur, etc. Adhuc quia omnis materia sermonis edificatorij reduci potest ad vij. dona Spiritus sancti vel annexa illis, presens tractatus diuiditur in vij. partes secundum illa dona sancti Spiritus septiformis, qui inuocandus est ad opus vtiliter consummandum." f. 2. The list of chapters follows, headed: "Incipit distinctio tractatus presentis secundum vij. particulas in capitula." f. 2. Part i. ("De speciebus timoris") begins: "Species timoris dicuntur esse septem." f. 3 b.

The following tales are included, besides many others from the Vitae Patrum, the Dialogues of Gregory, *etc.* :—

1. "Stibon" [Stilbon] the philosopher, barely escaping with his life from a fire, says that he has lost nothing: "Omnia mea mecum sunt." From Seneca, Dial. ii. 5 (ed. Haase, 1862, vol. i. p. 21). f. 4. A very brief version, contrasted by Hauréau (*Hist. Litt.*, xxix. p. 548) with the more verbose one of Étienne de Bourbon, *Anecdotes*, p. 16.

2. Dying usurer will do anything the priest bids him but make restitution. f. 4 b. Quoted by Joannes Herolt in No. 108 of his "Sermones de Tempore" (*Discipulus Redivivus*, ed. Elers, Augsburg, 1728, vol. i. p. 873), with the introductory words "Unde legitur Libr. de dono timoris."

3. Philosopher bids thief take his bedclothes and let him sleep in peace. f. 5.

4. Fool takes refuge from fire in a house full of straw. f. 5 b.

5. Knight chooses inn where horses are cared for and their masters neglected, rather than one where the opposite is done. f. 7 b. *Cf.* É. de Bourbon, *Anecd.*, p. 17, where a story is told of three knights entering a town which had three inns.

6. Cow and calf vowed to St. Michael (Harl. 463, No. 30). f. 8. *Cf. Anecd.*, p. 20.

7. Dead clerk appears to his friend, and says that he is damned, because his piety came only from fear. f. 9.

8. Old saint fears for himself when he hears of another's lapse into sin, saying "Ille heri et ego hodie." f. 12.

9. Béguine bids her faith and hope intercede for her. f. 12 b. Philippe de Montmirail cited, as in *Anecd.*, p. 20.

10. Dishonest barber finds that his customer has eyes in the back of his head. f. 17. See *Anecd.*, p. 51. Evidently derived

from Petrus Damianus, Opusc. xlii., "De Fide Deo obstricta non fallenda," cap. 5 (Migne, *Patrol. Lat.*, cxlv. col. 671).

Part. ii. ("De inferno et condicionibus tam eius quam tortorum, quam eciam damnatorum") begins at f. 18 b.

11. Sermon about hell interrupted by one of the hearers saying that the preacher has never been there. f. 19 b. This is quoted by Hauréau (*Hist. Litt.*, xxix. p. 549) as an instance of our author varying the arrangement of the tales; it is not in the *Anecdotes* of É. de Bourbon, but it is probably contained in Part i. Title iv. of the complete "Tractatus": see above, Add. 28682, No. 2.

12. Philosopher, seeing thief led to gallows, says that the greater thieves are leading the less. f. 20 b.

13. Magister at Paris sees his dead pupil, and has his hand burnt by a drop of fiery sweat. f. 21 b. An abridged version of the story of Magister Serlo (see above, Add. 26770, No. 30); much more fully given by É. de Bourbon, *Anecd.*, p. 19.

14. Conversion of Foulques de Marseille (see Add. 26770, No. 3). f. 25.

15. Delicately nurtured youth becomes a Dominican, preferring the discipline of the order to the torments of hell. f. 25 b.

16. Usurer puts off repentance, saying that he has plenty of time; on his deathbed he exclaims that it is too late. "Narrat Johannes de Abbatisuilla ca[r]dinalis" [Jean Algrin of Abbeville, Archbishop of Besançon 1225, Cardinal 1227, *ob.* 1237: see above, p. 57]. f. 28 b.

17. Monk would rather enter furnace than see devil again (= Add. 28682, No. 3). f. 29.

18. Peasant on his way to feast drinks ditchwater (*ib.* No. 4). f. 34 b.

19. Necromancer makes his pupil think himself Emperor (*ib.* No. 7). f. 35 b.

20. Dead sinner heard lamenting lost chances of repentance (*ib.* No. 8). f. 35 b. Quoted by Joannes Herolt, from "Humbert. in tractatu de septuplici timore," in No. 3 of his "Sermones de Tempore" (*Discip. Red.*, i. p. 207).

21. Usurer buried in cloister disturbs the monks (*ib.* No. 6). "Episcopus Bisuntinus magister in theologia" (*sc.* Nicholas de Flavigny) cited as authority. f. 36.

22. Dead French Countess appears to "Domina de Caudo" [Cudot], and says that she is damned for her love of finery.

Begins: "Narrauit quidam vir magne probitatis, nepos domine de Caudo." f. 36 b. Evidently taken from É. de Bourbon (*Anecd.*, p. 26), who learnt it from Sibylle de Beaujeu, sister-in-law of Philip Augustus; Étienne goes on (p. 27) to relate a miraculous cure of the same Dame de Cudot, which was told him by her nephew Étienne de Cudot. The apparition of the Countess is repeated by Herolt ("Unde exemplum narrat Humbertus") in his "Sermones de Tempore," No. 141 (*Disc. Red.*, i. p. 1067).

23. Priest's dead mother appears with serpents in her hair, and he is told that his prayers for her are useless (*cf.* Add. 28682, No. 5). f. 37 b.

24. Emaciated clerk's retort to fat rich man (*ib.* No. 9). f. 38 b.

25. Luxurious scholar at Bologna converted by a Dominican's advice to think how hard the beds in hell will be. f. 39 b. Compared by Hauréau (*Hist. Litt.*, xxix. p. 548) with the much briefer version of É. de Bourbon (*Anecd.*, p. 29), who cites Humbert de Romans as his authority. The present version is given by Herolt ("Unde tale exemplum ponit Hubertus in Tract. de septuplici timore") in "Sermones de Tempore," No. 101 (*Disc. Red.*, i. p. 829). A still fuller version is in pt. iv. cap. 12 of the *Vitae Fratrum Ord. Praed.* (ed. Reichert, Louvain, 1896, p. 178; Add. MS. 32579, f. 128 b), compiled by Gerard de Fracheto, in 1256–60, at the command and under the supervision of Humbert de Romans.

26. "Magister Jor"[danus Saxo, the second General of the Dominicans, *ob.* 1237] converts a youth by bidding him think how his graceful limbs will be distorted with the pains of hell. f. 41. See É. de Bourbon, *Anecd.*, p. 29.

Part iii. ("De timore purgatorii et condicionibus eius") begins at f. 42.

27. Dead abbot tormented for nepotism (= Add. 28682, No. 12). Begins: "Legitur in quodam libello." f. 43 b. In Add. 28682 it begins: "Quidam magnus teologus et religiosus dixit se legisse in quodam libro." This tale is the first of the extracts from the present work in the "Alphabetum Narrationum," where it occurs under the title "Abbas"; reference is made to "Hymbertus" or "Humbertus de dono timoris": see description below of Harl. 268, No. 3.

28. Vision of purgatory, narrated by Peter of Cluny (= Add. 28682, No. 11); the crusader is omitted. f. 44.

29. Layman wonders that monks fear purgatory so much; monk tells him how a blind man carried his guide over a narrow bridge, which the guide feared to cross. f. 44 b.

30. Penitent asks for a short penance; one night's torture makes all other penance seem easy (see É. de Bourbon, *Anecd.*, p. 46). f. 45 b.

31. Man who has been in St. Patrick's Purgatory never smiles again (= Add. 28682, No. 13). "Narrat quidam magister in theologia Anglicus nacione." f. 46.

32. Priest at Lausanne says that he would stay in a lake of fire till Doomsday to escape purgatory (= *Anecd.*, p. 33). f. 46.

33. Penance assigned by abbot to dead monk (= Add. 28682, No. 10). f. 46 b. This tale is given in the "Alphabetum Narrationum" under title Absolutio, on the authority of "Hubertus" or "Humbertus": see below, Harl. 268, No. 4.

34. Two days of purgatory chosen instead of two years' sickness; within an hour the choice is revoked (see *Anecd.*, p. 30; and *cf.* Arund. 406, No. 16, in this *Cat.*, ii. p. 663). f. 47. The present version is given by Herolt ("Narrat Magister Umbertus in Tract. de septuplici timore") in "Sermones de Tempore," No. 134 (*Disc. Red.*, i. p. 1026).

35. Monk visits St. Patrick's Purgatory; his wounds remain open (= Add. 28682, No. 14). "In libello sancti Patricii de purgatorio dicitur." f. 47 b.

36. Imprisoned miner saved by his wife's masses. f. 50 b. See Add. 28682, No. 34; but the present version is that of Peter of Cluny, who is cited.

37. Penitent dies, leaving his three years' penance to be completed by a friend; he appears after a year with one-third of his body white; after two years, with two-thirds white; and after three years, entirely white. From Nicholas de Flavigny. f. 51. É. de Bourbon (*Anecd.*, p. 35) says that he heard this himself from Nicholas de Flavigny in a sermon.

38. Dead child appears to his grandmother, a Duchess, and says that he is in torment because of an unpaid nursery debt. f. 51 b. As noted above, É. de Bourbon (*Anecd.*, p. 43) professes to have learnt this direct from the grandmother herself, the Duchess of Burgundy.

39. Dead knight appears to a comrade, and asks him to pay a forgotten debt for him (= *Anecd.*, p. 43; see above, p. 89). f. 51 b.

40. Parisian scholar bequeaths his bed to the poor (= Harl. 463, No. 44). f. 52.

Part iv. ("De timore judicii et de terribilibus circa judicium") begins at f. 53.

41. Hermit leads harlot into market-place (see Harl. 463, No. 176). f. 57.

42. Hedgehog overladen with apples (= Add. 28682, No. 18). f. 61.

43. Mother-ape with two young ones (*ib.*, No. 19). f. 61.

44. Devil preaches the truth, so as to enhance the guilt of sinners (= *Anecd.*, p. 53; and see Harl. 463, No. 79). f. 62.

45. Bishop summoned by devil to give an account of his administration (= *Anecd.*, p. 52). f. 62.

46. Archdeacon in Germany murders his bishop, and succeeds him; at his inaugural feast the crime is revealed in a vision to one of the guests (*ib.*, p. 55). f. 63. Printed by Hauréau, *Not. et Extr. de quelques MSS.*, iii. p. 242, from a tract entitled "Liber conscientiae."

47. Vision of judgment seen at Tours: the Archbishop is denounced by St. Martin, and his throne is overturned by the Judge (*ib.*, p. 56). f. 63 b. In the printed edition Tours and St. Martin are replaced by Mainz and St. Maurice.

48. Thief at the gallows bites off his father's nose (*ib.*, p. 51). f. 63 b.

49. Count of Poitou thinks a merchant's life would be the best of all, were it not for settling-day (*ib.*, p. 411; thus coming in part iv. instead of part i.). f. 64 b.

50. Two women dispute about a ball of thread (= Add. 28682, No. 17). f. 65.

51. Wise man and fool, fellow-travellers. f. 69. See Add. 28682, No. 23; but this version is quite different. The king orders both to be hung—the fool for not believing a wise man, and the wise man for following a fool. Substantially the same version is in *Gesta Romanorum* (ed. Oesterley, 1872), cap. 67 (cap. 179 of Dick's ed. from the Innsbruck MS.).

52. Wisdom sold at a fair: young nobleman buys maxim ("Consider the end"), which afterwards saves his life (*Anecd.*, p. 77). f. 73. A much fuller version forms cap. 103 of the *Gesta Rom.* (Innsb., 162); see Oesterley's ed., p. 727, for parallels. See too Hauréau, *Not. et Extr. de quelques MSS.*, vi. p. 5.

53. Vision of judgment of a Count and a Prelate (*Anecd.*, p. 57; and see above, p. 90). f. 74 b.

Part v. ("De timore mortis") begins at f. 75 b.

54. Saladin's grave-cloth (*Anecd.*, p. 64; Harl. 463, No. 47). f. 77.

55. Dying Duke of Lorraine reflects on the worthlessness of riches (*Anecd.*, p. 65). f. 77 b.

56. Convert made by hearing the words "et mortuus est" (= Add. 28682, No. 20). f. 79 b. No authority is cited here, and the convert is called "Quidam magne literature in philosophicis." But Étienne (*Anecd.*, pp. 66, 222) names him Guerricus or Guernerus, *i.e.* Guerric de St. Quentin, who joined the Dominicans at Paris *circ.* 1225, and died 1245: see *Hist. Litt. de la France*, xxi. pp. 363–9. This story of his conversion is also in Pt. iv. cap. 11 of the *Vit. Frat. Ord. Praed.* (*v.* above, No. 25), p. 176 (Add. 32579, f. 127 b). Étienne cites Humbert de Romans as his authority: "Item audivi ab eodem" [*sc.* fratre Hymberto, magistro ordinis Predicatorum].

57. Preacher displays a skull from under his cloak, to heighten the effect of his sermon. f. 80.

58. Bad custom in the world: young die as well as old. f. 80 b. Apparently abridged from the version of Jacques de Vitry (above, Harl. 463, No. 45) rather than from that of É. de Bourbon (*Anecd.*, p. 58).

59. Dying witch believes from cuckoo's song that she has five years more to live (*Anecd.*, pp. 59, 315). f. 81.

60. Usurer killed at Dijon on his wedding-day, by the fall of the purse from a stone figure of an usurer over the porch (*Anecd.*, pp. 60, 365). f. 81 b. Étienne says that this occurred about the year 1240, at the church of Notre-Dame at Dijon, and that he himself witnessed the consequent demolition of other sculptures on that church.

61. Crocodile and water-snake (= Add. 28682, No. 25). f. 81 b.

62. Old provost tells his king that henceforth he will only serve the Lord who can cure his sickness (*Anecd.*, p. 62, where reference is made to Jacques de Vitry). f. 82.

63. Dying usurer commends his soul to devils (*Anecd.*, pp. 63, 359; Harl. 463, No. 110). f. 82. Herolt, "Sermones de Tempore," No. 118 (*Disc. Red.*, i. p. 932), refers to "Humb. in

tractatu de septuplici timore," but his wording agrees more closely with Étienne's than with the present version.

64. Dying usurer makes no provision for his soul, saying that he bequeaths it to oblivion. f. 82.

65. At the consecration of the church at Crépy [in Valois] the tomb of the Count of Crépy [Raoul, *ob.* 1074] is opened, and a toad is found on his face; his son [Simon] leaves his estates, and dies at Rome in the odour of sanctity (*Anecd.*, p. 66). f. 82 b. See *Acta SS.*, 30 Sept., pp. 711–751, "De S. Simone, Comite et Monacho," especially p. 730. Alexander Neckam (*De Naturis Rerum*, Rolls ed., p. 334) gives the same story, but calls the convert Count of Pontoise (*cf. Acta SS.*, p. 719).

66. Pirate kills his first two confessors, but is converted by the third. "Narrauit archiepiscopus Bisuntinus magister in theologia" (*sc.* Nicholas de Flavigny: see Add. 28682, No. 21). f. 82 b. Omitted in the printed edition.

67. Pope Alexander [III.] gives knight a ring as a *memento mori* (*Anecd.*, p. 68). f. 83. For other versions see Hauréau, *Not. et Extr. de quelques MSS.*, iv., p. 151.

68. Penance enjoined on a knight, that at each meal his servant should remind him of approaching death (*Anecd.*, p. 68; *cf.* Harl. 463, No. 42). f. 83.

Part vi. ("De timore peccati") begins at f. 83.

69. Knight goes to sleep instead of joining a tournament, and is stripped by brigands (*Anecd.*, p. 70). f. 85 b.

70. Blind man and lame man set to guard king's orchard (= Add. 28682, No. 22). f. 87 b.

71. King entrusts his daughter and his dog to provost; the dog is pampered and the princess starved. f. 88 b. V. de Beauvais, *Spec. Mor.*, lib. i. dist. 26, pars 1, col. 81. An expanded version is in the *Gesta Romanorum* (ed. Oesterley, Berlin, 1872), cap. 27.

72. Fox gives wolf a razor to eat (= Add. 28682, No. 24). f. 88 b.

73. Sinners compared to monsters "in processione Renardi" (*ib.*, No. 26). f. 89.

74. Fool eats his master's falcon (*ib.*, No. 27). f. 89 b.

75. Pilgrims have a choice of two roads: one leads to a city where they will be welcomed, but robbed and killed after three days; the other road is toilsome, but safe. f. 90.

Part vii. ("De timore periculi presentis vite") begins at f. 90 b.

76. The king who never laughed ("Sword of Damocles"; the trumpet of doom is omitted, and the courtier is not called the king's brother). f. 92 b. *Cf.* Add. 26770, No. 2.

77. Scholar deluded by his companions into believing that he is too ill to fast. f. 94.

78. Philosopher throws his bag of gold into the water (*v.* Arund. 231, No. 16). f. 97.

79. Two brothers are thrown into the sea: one accepts his father's help promptly; the other delays, and is drowned. f. 97 b.

The last chapter ("De timore dyaboli, quare scilicet debet timeri") ends: "mirum est nisi valde timeat eos omnis homo. Explicit. Deo gracias." f. 99.

Printed, without date or place [J. Zainer, Ulm, 1480 ?], as *Liber de abundantia exemplorum magistri Alberti magni Ratispa. episcopi ad omnem materiam.* In this edition Part vii. includes, after the ending quoted above, a "Sermo pro Sacerdote" and several Miracles of the Virgin and other miraculous tales, clearly not belonging to the work in its original form, though followed by the colophon "Finit liber de abundantia exemplorum," *etc.*, as in title.

Harley 1288. ff. 91–105 b.

Paper and (ff. 91, 97, 98, 104, 105) vellum; beginning of the xvth cent. Octavo; ff. 15, having 27 to 36 lines to a page. Bound up with other 15th cent. MSS., *viz.* 1. Speculum Christiani. Imperfect at the beginning, and wanting two leaves after f. 6, and single leaves after ff. 16, 17, 25, 27 (*cf.* Add. 22121, ff. 14 b, *etc.*). f. 1;—2. Sixty-six Exempla (described further on in this *Cat.*). *Lat.* f. 34;—3. Treatise on the Seven Deadly Sins [by Richard Lavynham, *v.* Harl. 211, ff. 35–46 b]. Imperf. at beg., after f. 70, and at end. f. 64;—4. Form of confession (*cf.* Harl. 172, f. 11); beg. "I am ak[n]awe to God and to our Lady." f. 76;—5. Treatises in praise of patience as "a general remedy agayn all traweylys and temptacions," and "of special remedise ageyns diuerse passions and travels þat comes of the vij principall vices." ff. 81 b, 82 b;—6. Short pieces in *Engl.*, *viz.* "Pro natura pollucionis," "De solempnitate sancti nominis Jhesu," and five tales. ff. 86 b–90.

Moralized Tales. A translation from the French of Nicholas Bozon. Imperfect at the end, containing only about one-sixth of the work. *Latin.*

The whole of the French text has been published by the Société des Anciens Textes Français * from two MSS., of Gray's Inn and Cheltenham respectively, both assigned by M. Meyer to the middle of the xivth cent. The Cheltenham MS. is anonymous, but the same volume contains many pieces in French verse which are ascribed in the rubrics to "Frere Nicole Boioun (*al.* Bosoun, *al.* Boioum), del ordre des freres menours," and another whose last two lines are "Pryez Deu pur Bosoun / Ke vous fet ceo sermoun" (see *Romania,* xiii. pp. 507–526, 535); and the Gray's Inn MS. has a table of contents with the colophon "Explicit tabula Metaphorarum secundum fratrem Nicholaum Bozon, de ordine Minorum" (see *Contes Moralisés,* p. 8). M. Meyer also identifies Nicholas Bozon with the "Bozun" whose Lives of female Saints, in French verse, are in Cotton MS. Dom. xi., and with the "Boün" who (according to an Oxford MS.) wrote the "Proverbes de bon enseignement" (*Romania,* xiii. pp. 539–541; *Contes,* pp. xlvi.–lii.).

Nothing is known of Bozon apart from his writings. It is clear that he was an Englishman: he quotes several English phrases and proverbs, and some entire couplets (*v. Contes,* Table des Matières, *anglais*), but they are not sufficiently marked to fix his locality. He has very few local allusions. Some of these point to the Midland counties; *e.g.*, speaking of the smaller rivers losing their names, he says "ci tost com sont descenduz en Trente ou en Derwente ou en autre grand rievere" (*Contes,* pp. 96–7), and he repeats an amusing tale, about a miserly churchman, which "Le bon homme Johan de d'Alderby, evesque de Nichol" (*i.e.* John of Dalderby, Bishop of Lincoln 1300, *ob.* 1320), told the Abbot of Eynsham while entertaining him in his castle at Banbury (p. 181). But Dalderby was honoured as a saint at Lincoln, where he was buried, and ten English bishops petitioned the Pope to canonize him (*v. Dict. Nat. Biogr.,* xiii. p. 384), so that his name must have been familiar throughout England, and the mention of him does not necessarily help towards localizing Bozon; and perhaps the reference to sheep coming from Scotland (*Contes,* pp. ii., 25), together with the use of the name Huchon (see below, No. 24), may be regarded as suggesting the North of England rather than the Midlands. The way in which Bishop Dalderby is named seems, as M. Meyer points out (p. ii.), to indicate that he was dead when Bozon wrote; but the age of the MSS. makes it impossible to date the composition of the *Contes* much after 1320. There are no marks of date in his other works, but some of them exist in MSS. of the beginning of the XIVth cent. (pp. xxx.–lii.).

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* *Les Contes moralisés de Nicole Bozon,* edd. L. T. Smith and Paul Meyer, 1889.

M. Meyer remarks (p. iv.) that though the book contains many exempla of the usual kind (*i.e.* stories, true or fictitious, to which a moral can be attached), it is made up more largely of notions borrowed from the accepted natural history of the time, moralized; hence the term "metaphorae," used by the scribe of the Gray's Inn MS. For these notions Bozon cites Aristotle, Pliny, Isidore, *etc.*; but his immediate source seems to have been the "De proprietatibus rerum" of Bartholomaeus Anglicus, or some similar encyclopaedia of science.

Bozon's usual method (*v.* p. ix.) is first to state a supposed fact of natural history, then to draw the moral, and finally to confirm it with an anecdote or fable. M. Meyer gives a list of the fables, 37 in number, on p. xvii.

The present translation follows the original closely, agreeing in the main with the Cheltenham rather than the Gray's Inn text. An interesting feature is the translation of many single words from French or Latin into English—significant of the decay of French in favour of English, which was going on during the latter half of the XIVth cent. (*v.* pp. lxxi.–lxxiii.).

No heading. Begins: "In isto paruo libello siue opusculo potest quis inuenire multiplex exemplum pro materijs diuersis." f. 91.

The following is a list of the exempla of all kinds:—

1. Magnet. f. 91.

2. Four brothers, Justice, Truth, Judgment and Equity, overcome by Greed. f. 91 b.

3. Wolf, fox and ass report themselves to King Lion; wolf and fox commended, ass sentenced to be beaten and flayed. f. 91 b.

4. Boar defending his young, contrasted with unscrupulous stewards. Beg. "Nam natura apri, anglice a boore." Contains the couplet "Yf the lord byddyth fle . the stewward byddyth sle" (in the original, more correctly, *slay* and *flay* are transposed: *v. Contes*, p. 12). f. 92.

5. Squire bequeaths his soul to hell, not wishing to be parted from his lord. f. 92 b.

6. Vulture treats its young harshly. f. 92 b.

7. Bear, seeking honey, fights with mallet hung over hole in tree, and falls into a trap of "stakys." f. 93.

8. Olive becomes barren if touched by she-goat's tongue. f. 93.

9. Fox and raven with cheese. f. 93 b.

10. Goats lie back to back at night. f. 93 b.

11. Wise man bids his lord's guests come armed; only one comes, who is thus known for a friend. f. 93 b.

12. Hare with four feet is swifter than "crabbe" with many. f. 93 b.

13. Raven, fifty years old, taunts bee with living only one year. f. 94.

14. Sheep and goat feed in diverse manners. f. 94 b.

15. Pig when angry lifts his "groyne" (*i.e.* snout, see the Fr. text, p. 19, note 8) and grunts. f. 94 b.

16. Elephant guards his ears from flies and "herewyckys." f. 94 b.

17. Kite vows never to kill a chicken without cause; he fails to pick a quarrel with one, and raven says "Well worthe suffrawns þat abatyth stryfe, And who worthe hastynesse þat reuyth mannys lyfe." f. 94 b.

18. Stupidity and forgetfulness of the goat. f. 95.

19. Kite ("anglice a puttocke"), going into exile for killing a dove, is advised by lamprey to return home (*cf.* Odo of Cheriton's fable of the stork who pecked out his mate's eye, above, Roy. 7 C. i., No. 15). f. 95. The Fr. text has starling (estornel) and thrush (mauveyz) for kite and lamprey (p. 21).

20. Sapphire changed into sulphur, and sand into "rubye." f. 95.

21. "Rubyys" found in the Red Sea. f. 95 b. In the remarks which follow occurs the sentence "similes videntur illis qui clamant in ciuitatibus . Mustard gentyl."

22. Hawk consents to educate young owl ("anglice an howle"), but is driven to quote the proverb "Hyt ys a fowle brydde þat fylyȝth hys own neste" (a variant of Odo's Buzzard hatched by hawk: *cf.* above, Ar. 292, No. 40, *etc.*). f. 95 b. The moralization contains another proverb, "Trendul an appull neuer so ferre . hyt wyll be know fro wheyne he comyth." In the Fr. text the proverb

quoted by the hawk is "Stroke oule and schrape oule and evere is oule oule" (p. 23).

23. Peacock complains to Destiny because he cannot sing. f. 96.

24. "Hykedon" (Fr. Hichebon, Hug', or Huchon, *v.* p. 26), the unteachable son. f. 96 b.

25. Sinners compared to various kinds of beasts and birds; with the English quotation "Hurre fayre speche ys turnyd into grutchyng . Here swete smelle and sawowur ys turnyd into stynggyng." f. 97.

26. Sick lion, fox, and ass's heart (*cf.* ch. vi. of the Directorium Humanae Vitae, noticed in this *Cat.*, ii. p. 169; for other references *v. Contes,* p. 294). f. 97 b.

27. Tortoise with its feelers (*cf.* Odo of Cheriton, above, Ar. 292, No. 16, *etc.*). f. 98 b.

28. Belling the cat. In the moralization occurs the tag "Clym clam the catte lepe ouer the damme." f. 99.

29. Detractors compared to flies on a "gallyd" horse or mule. f. 99.

30. Climax of horrors (*v.* above, Harl. 463, No. 122): Maymond begins by telling his master of the death of Kenet his cat. f. 99.

31. Corrupt taste of fly, and cleanly taste of ant. f. 99 b.

32. Spider's web shattered by wind (*v.* Odo of Cheriton, in Roy. 7 C. i., No. 21, *etc.*). f. 99 b.

33. Serpent of the Euphrates, which spares strangers and only hurts natives. f. 100.

34. Wolf spares countryside while his whelps are young. f. 100.

35. Doe teaches "fawne" to leap ditches. f. 100.

36. Colt fed on ass's milk imbibes ass's nature. f. 100.

37. Fox persuades sheep to go down a well for cheese (a variation of "Reynard and Isengrim in a well," see this *Cat.*, ii. p. 388). Ends: "For was hyt neuer myne kynd . Chese in welle to fynd." f. 100 b.

38. Ass fears to cross a bridge. f. 100 b.

39. Lion and mouse. f. 100 b.

40, 41. Bad servants compared to ass reluctantly crossing a ford; and to oxen grumbling at having to drag a dung-cart. f. 101.

42. Ass's love for its young. f. 101 b.

43. Lion's share, with foal ("pullus") and goat. f. 101 b.

44. Raven tries to peck ass's eyes. f. 102.

45. Man and his son and their ass. f. 102. For a discussion of the source and development of this well-known apologue, see *Contes de N. Bozon*, pp. 284–7.

46. Hare sees better sideways than in front. Followed by an exhortation to everybody to mind his own business, "sicut fratres componentes concordancias se habebant. Nam cuilibet tradebatur vna litera alphabeti, vt iuxta illam tantum operaretur non curans de alio. Ita quod qui habebat *a* non curaret de *b*, etc. . . . Ita quod Adam nec Alicia intromitteret se de Johanne nec Beatrice . . . Ideo in fine alphabeti scribitur Tytyl. Tytyl est Amen. Vnum tytyl sunt principes et balliui . . . Aliud tytyl sunt prelati . . . Tercium tytyl sunt abbates et priores," *etc.* f. 102 b.

47. Young men exhorted to flee minstrelsy as the hare scuds at the sound of hounds and horn. f. 103.

48. Hare challenges wolf, and overcomes him by flight (*v.* Odo of Cheriton, above, Ar. 292, No. 33, *etc.*). f. 103 b.

49. The Devil and his eight hounds "Rycher and Wylmyn, Hauegyf and Bawdewyn, Trystewele and Trebelyn, Beaufyȝth and Gloffyn." f. 104. Rycher and Wylmyn (riches and selfwill) are "vncowplyd" to hunt magnates; "Haue and gyf" (simony) assails prelates and patrons, Bawdewyn the lawyers ("propter eorum balditatem et confidenciam in proprio sensu et sapientia"; Fr. "par baudour de lur sen," *v. Contes*, p. 32); Trystewele ("id est fatua confidencia") pursues monks and friars, Trebelyn ("id est vsura") merchants. The MS. breaks off at the foot of f. 105 b, in the middle of the remarks about "Beaw . . ys" (Fr. Beauviz, *v. Contes*, pp. 29, 36): "Ideo caueat vnusquisque ne cadat in istud rethe quod cum .iiij.^{or} cordis figitur. Corda inferior est profunditas inferni." This is probably the earliest appearance known of the Devil's Hounds; the relations between this version and that of the *Gesta Romanorum* (cap. 142 of Oesterley's ed., cap. 41 of Dick's) are discussed in the notes to the *Contes*, pp. 235–8.

The whole collection has been printed from this, the only known MS., in the *Contes Moralisés de Nicole Bozon*, pp. 195–227, as an appendix to the French original.

Arundel 384. ff. 78–94.

Vellum; towards the middle of the xvth cent. Quarto; ff. 17, having 41 to 44 lines to a page. Heading and colophon in red, and initials in blue, flourished with red.

The whole MS. contains:—1. "Convertimini," a treatise, or collection of sermons [by Robert Holcot?], described below, p. 152. f. 28;—2. The present article. f. 78;—3. A collection of sentences on various philosophical and religious subjects, in 129 chapters, beg. "De altitudine mundane glorie, Capitulum primum. Philosophus libro 6to animalium. In cunctis autem mortuis." ff. 95–135 b. On f. 129, an inserted leaf, is a table of authors quoted. Bound up with other MSS. of the 14th and 15th centt., which are fully described in the *Catalogue of the Arundel MSS.*, 1834, pp. 112–114.

MORALITATES OF ROBERT HOLCOT. Fifty-four articles, chiefly consisting of stories and allegorical images taken, or purporting to be taken, from classical writers, with moralizations; by Robert Holcot, a Dominican friar (*ob.* 1349). *Latin.*

Robert Holcot, one of the most distinguished divines of his time, is said to have studied theology at Oxford and afterwards to have been one of the clerks of the household of Richard de Bury, Bishop of Durham (1333–1345), the reputed author of the "Philobiblon," which is dated 24 Jan. 134$\frac{4}{5}$; and he is credited in many of the MSS. with the actual authorship of that work, but its latest editor rejects this attribution (see the *Philobiblon of Richard de Bury*, ed. E. C. Thomas, 1888, pp. xliii–xlv., lxv–lxxvi.), though Dr. R. L. Poole is inclined to uphold it: see his life of Holcot in the *Dict. of Nat. Biogr.*, xxvii., 1891, p. 114. Holcot died of the plague in 1349. For a list of his works, which are chiefly theological treatises and commentaries, see *Dict. N. B.*, as above.

A point of great interest about the present work is its relationship to that somewhat vague compilation known as the "Gesta Romanorum." No fewer than 27 of the 54 articles contained in this MS. are to be found in Oesterley's edition of the *Gesta Romanorum* (Berlin, 1872); and Oesterley actually refers 59 times to Holcot in his notes (pp. 714–749), but it is sometimes difficult to interpret his references because of their extremely condensed form. On pp. 246–257 he gives a list of the contents of Holcot's "Moralitates" (in 47 articles, as found in the earliest MSS., with 30 additional articles from a Coblentz MS. of 1422), and discusses its relations with the Gesta, which, he decides, must have borrowed from Holcot rather than *vice versa*. But the Innsbruck MS., dated 1342, which was discovered too late for Oesterley to use in his introduction (see his supplementary note on p. 750), but has since been published (*Die Gesta Romanorum nach der Innsbrucker Handschrift vom Jahre* 1342, ed. W. Dick, 1890, forming Heft 7 of H. Varnhagen's *Erlanger Beiträge zur Englischen Philologie*), must for the present be regarded as the earliest extant form of the Gesta; and it includes 10 out of the 27 articles common to Oesterley's *Gesta Rom.* and the present MS. of Holcot's "Moralitates." This would seem to suggest either that Holcot and the compiler of the Innsbruck Gesta used a common source, or else that Holcot wrote his "Moralitates" some considerable time before 1342. The latter supposition is perhaps the more probable; it certainly does not conflict with anything that is known of Holcot.

The MSS. and printed editions of the "Moralitates" vary considerably as to text, number and order of articles. There are three printed editions in the British Museum:—(A) *Nouum insigneque opusculum pro Christi verbum euangelizantibus moralizatum videlicet . . . Roberti Olchot* (Paris, G. de Marnef, 1510), in 52 chapters;—(B) A reprint of A, same title (Paris, Jehan Petit, 1513);—(C) *M. Roberti Holkothi . . . moralizationum historiarum, siue explicationum moralium . . . liber unus*, forming an appendix to his *In Librum Sapientiæ Regis Salomonis Prælectiones ccxiii.* ([Basle ?], 1586), 47 chapters. Quétif and Échard (*Script. Ord. Praed.*, i. p. 631) also mention two earlier editions, Venice, 1505, and Paris, 1507, apparently of the same text as A and B.

The present MS. is headed "Moralitates fratris Roberti Holcote. De incarnacione verbi, Moralitas prima."

1. Alexander and four queens entertained by the King of Sicily. Beg. "Theodosius recitat de villa (*for* vita) Alexandri." f. 78. Printed edd. (see above) A B 1 ("In Grecorum gestis legitur"), C 1 ("Theodosius de Vita Alexandri"). Cap. 203 of *Gesta Romanorum*, ed. Oesterley, but not in the Innsbruck MS. of 1342.

2. Image of Prayer, as a man with four angels. "Commentator Juuenalis super illud Juuenalis de celo Nothiselithos." f. 78. *Gesta Rom.*, cap. 255 (not in Innsbruck MS.). Pr. edd. A B 2, C 19.

3. Image of Sin, painted by Varro: three images, God, man,

devil. "Tullius in achademicis questionibus questione 4ª." f. 78 b. Pr. edd. A B 3, C 31. Not in *Gesta Rom.*

4. Image of Luxury, as recumbent man supported by four foxes. "Legitur in historijs Grecorum quod Sardanapallus." f. 79. Pr. edd. A B 4, C 38. *Gesta Rom.*, cap. 204 (not in Innsbr.).

5. Prince has two sons; the elder stays at home, the younger in a perilous castle; he sends four warnings to the latter. "Legitur in historia Romanorum." f. 79 b. Pr. edd. A B 5, C 2. *Gesta Rom.*, 223 (not in Innsb.).

6. Image of Love, as boy with four inscribed wings. "Secundum Fulgencium et Ysidorum." f. 80. Pr. edd. A B 6, C 8; in C, a German phrase, "Je lenger je lieber," is interpolated. *Gesta Rom.*, 254 (not in Innsb.).

7. Knight going to joust for love has his armour covered with love-inscriptions. "Fuit quidam miles qui fecit proclamari hastiludia, anglice Justyng." f. 80. Pr. edd. A B 7, C 9. *Gesta Rom.*, 221 (not in Innsb.).

8. Image of God of Pity, as man holding cloven heart. "Finxerunt pagani tot esse deos quot sunt uirtutes." f. 80 b. Pr. edd. A B 8, C 3. *Gesta Rom.*, 206 (not in Innsb.).

9. Tyrant changed by love into mild ruler. "De misericordia et clemencia refert Romulus in annalibus Judeorum." f. 80 b. Pr. edd. A B 35, C 6. *Gesta Rom.*, 222 (not in Innsb.).

10. Three laws in Judaea, whereby good government is secured. "Narrat Remigius in annalibus Judeorum." f. 81. Pr. edd. A B 40, C 5. Not in *Gesta Rom.*

11. King's son offers his life for that of a pauper convicted of treason. "Refert Quintilianus." f. 81 b. Not in the printed editions, nor in *Gesta Rom.* *Cf.* below, Harl. 7322, No. 1.

12. Law in Palestine, that all sick people must come to the doctors within six days of an appointed date. f. 81 b. Not in pr. edd. nor *Gesta Rom.*

13. Image of Penitence, as a nude man with scourge and scroll. "Secundum Remigium." f. 82. Pr. edd. A B 9, C 22. *Gesta Rom.*, 207 (not in Innsb.).

14. Image of Penitence, as knight with mottoes inscribed on his armour. f. 82. Pr. edd. A B 21, C 23. Not in *Gesta Rom.*

15. Four posy-rings sent by penitent wife to her deserted husband. "Refert Remigius in annalibus Judeorum." f. 82. Pr. edd. A B 30, C 24. *Gesta Rom.*, 225 (not in Innsb.).

16. Image of Pride, with three crowns. "Socrates depinxit ymaginem superbie." f. 82 b. Pr. edd. A B 10, C 33. Not in *Gesta Rom.*

17. Image of Fortune, as a woman with two faces. "Secundum Titum Liuium." f. 83. Pr. edd. A B 12, C 44. *Gesta Rom.*, 209 (not in Innsb.).

18. Another image of Fortune, with three flowers. "Depingebatur domina fortune secundum Ouidium." f. 83 b. Pr. edd. A B 41, C 45. Not in *Gesta Rom.*

19. Five fountains dedicated to Fortune, to which five virgins are sent to make supplication. f. 83 b. Pr. edd. A B 14, C 15. Not in *Gesta Rom.*

20. Golden table for the wisest, refused by Thales and all the seven sages down to Solomon, who painted an image of Humility as a man with downcast head. "Refert Titus Liuius quod Rome fuit inuenta." f. 84. Pr. edd. A B 15, C 21. *Gesta Rom.*, 208 (not in Innsb.).

21. Alexander is given a stone which outweighs everything, but loses this property if covered with earth. "Narrat Fulgencius de dietis Alexandri." f. 84 b. Not in the pr. edd., nor in *Gesta Rom.* Derived from the "Alexandri Iter ad Paradisum," a copy of which, in Roy. 12 E. i., is noticed further on in this *Cat.*

22. Dove keeps watch against birds of prey when sitting on the waters, but forgets to do so when settling in a flowery meadow. "Recitat Bernardus super Cantica omilia 5ª super isto, Oculi tui sicut columbe super riuos aquarum" (Cant. v. 12). f. 84 b. Not in the pr. edd., nor in *Gesta Rom.*; nor does it appear to be in the printed homilies and commentaries of St. Bernard (*cf.* Migne, *Patrol. Lat.*, clxxxiii. col. 1001; clxxxiv. col. 429).

23. King's son, banished for befriending disgraced nobleman, paints sad inscriptions on his shield; restored to his father's favour, he bears a white shield covered with joyous inscriptions. "Legitur in historia Atheniensium." f. 84 b. Pr. edd. A B 16, C 12. Not in *Gesta Rom.*

24. God of Clemency agreed, after a controversy between philosophers, warriors and other classes at Rome, to be the chief god. "Narrat Plinius ad Maximum." f. 85. Pr. edd. A B 17, C 10. Not in *Gesta Rom.*, but akin to cap. 243 there: see below, Harl. 5259, No. 36.

25. By killing the Chimaera a knight wins a king's daughter; her father and two other kings give her mystic wedding-gifts. Reference is made to Augustine, De Civ. Dei, lib. xviii. cap. 14. f. 86. Pr. edd. A B 18, C 46. Not in *Gesta Rom.*

26. Image of Love, as a youth bare-headed and with his heart laid open to view. "Narrat Fulgencius in quodam libro de gestis Romanorum." f. 86 b. Pr. edd. A B 19, C 26. Not in *Gesta Rom.*

27. Image of Purity, as a woman holding a lily with inscriptions on its four petals. f. 87. Pr. edd. A B 20, C 32; in these the figure is called the goddess Vesta, and the lily has five petals. Not in *Gesta Rom.*

28. Four inscribed wheels, on which our life ought to run. f. 87. Not in the pr. edd., nor in *Gesta Rom.*

29. Dolphins love the human voice and the north wind, but hate the south wind. f. 87. Pr. edd. A B 22 (wrongly numbered 20), C 37. Not in *Gesta Rom.*; but sometimes found in MSS. of the Germano-Latin recension of the Gesta Romanorum, *e.g.* in Eg. 2258, No. 28, described below.

30. A man tells how his three wives have hanged themselves on a tree in his orchard; his friend asks for a cutting. "Refert Valerius ad Ruffinum." f. 87 b. Pr. edd. A B 23, C 27. *Gesta Rom.*, 33 (Innsb., 69). From the "Dissuasio Valerii ad Rufinum philosophum ne uxorem ducat": see Walter Map, *De Nugis Curialium* (ed. T. Wright, Camden Soc., 1850), p. 148.

31. Tree in India, which serpent ("qui dicitur aculus") tries to kill, hating its fragrance; but which is saved by infusion of theriac. "Narrat Plinius." f. 87 b. Pr. edd. A B 24 (wrongly numbered 23 in A), C 28. *Gesta Rom.*, 176, 185 (Innsb., 73). The serpent's name is usually Jaculus, as in Pliny, Nat. Hist. viii. 23 (35), on which this purports to be based.

32. Enmity of Owl drives Nightingale to take refuge in thorn-bush. f. 88. Pr. edd. A B 25, C 29. *Gesta Rom.*, 228 (not in Innsb.). Perhaps suggested by the Old-English poem of "The Owl and the Nightingale," which was printed by the Roxburghe Club in 1838; Percy Society, vol. xi., 1844; ed. Stratmann, Krefeld, 1868; ed. Wells, 1907. In the *Gesta Rom.* toad (bupho) has been substituted for owl (bubo).

33. Emperor's daughter elopes, but is brought back and reconciled to her father, and married to one of his nobles; she receives

wedding-gifts with inscriptions. f. 88 b. Pr. edd. A B 26, C 7. *Gesta Rom.*, 1 (Innsb., 1).

34. Mystical significations of the four Gospels. f. 89 b. Pr. ed. C 13; not in A B, nor in *Gesta Rom.*

35. The story of Atalanta. Beg. "Narrat Ouidius li. 9. quod Athlanta." Breaks off after a few lines, with the words "Require amplius in gestis Romanorum." f. 89 b. Pr. edd. A B 27, C 18; all these give the story in full, with moralization, and with correct reference to Ovid, Metam. x. (ll. 560–680). Substantially the same tale is in *Gesta Rom.*, 60 (Innsb., 153, a slightly different version), but with names and other details varied, and without reference to Ovid.

36. Ulysses and the Sirens. "Narrat Ouidius de transformatis." f. 89 b. Pr. edd. A B 28, C 30. *Gesta Rom.*, 237 (Innsb., 136).

37. Lady wooed by four kings; their letters to her. "De fallacia mundi diaboli et carnis legitur secundum Remigium in annalibus Judeorum." f. 89 b. Pr. edd. A B 29, C 17. *Gesta Rom.*, 227 (not in Innsb.).

38. Juno, Goddess of Riches, depicted with sceptre and peacock. "Narrat Fulgencius vel Alexander in sintillario poetarum." f. 90. Pr. edd. A B 32, C 40. Not in *Gesta Rom.*

39. St. Bernard sees fool devouring sparks. "De auaricia legitur de sancto Bernardo." f. 90. Pr. edd. A B 33, C 41. *Cf.* the second and third of the five fools seen by St. Peter, in *Gesta Rom.*, 164 (Innsb., 108).

The moralization in this MS. contains two stories not in the pr. edd., *viz.* (a) The man [Midas] whose wish, that all he touched might turn to gold, was granted. f. 90 b;—(b) The miser whose heart was found after his death in his money-chest. f. 90 b. This last occurs in a 13th cent. collection of tales, noted further on in this *Cat.* (Add. 16589, No. 47).

40. Diogenes asks Alexander not to stand between him and the sun. "Refert Jeronimus contra Jouinianum." f. 90 b. Pr. edd. A B 34, C 39. *Gesta Rom.*, 183 (Innsb., 71). Derived from Valerius Maximus, iv. 3, ext. 4.

41. Fountain on mountain-top in India, source of many streams, gushes forth when a girl sings to it. "Narrat Solinus de mirabilibus mundi." f. 91. Pr. edd. A B 37, C 20. Substantially the same as *Gesta Rom.*, 150 (Innsb., 35; "Plinius narrat").

42. Statue of Julius Caesar at Rome; three omens of his death. "Legitur in cronicis." f. 91. Pr. edd. A B 38, C 4. *Gesta Rom.*, 97 (Innsb., 80).

43. Three bad qualities of Alexander the Great. "Refert Valerius libro 4°" [for ix. 5]. f. 91 b. Pr. edd. A B 39, C 34. Not in *Gesta Rom.*

44. Image of Flattery, with mirror and cup. f. 91 b. Pr. edd. A B 42, C 43. Not in *Gesta Rom.*

45. Ass in lion's skin. "Fabula Auiani" (see this *Cat.*, ii. p. 273). f. 91 b. Pr. edd. A B 43, C 35. Not in *Gesta Rom.*

46. Image of Love painted by Helen, with four inscribed wheels. "Secundum Ouidium de arte amandi. . recitat Troianus." f. 92. Pr. ed. C 25, not in A B. *Gesta Rom.*, 240 (not in Innsb.).

47. Poor man at feast pockets the silver plates and spoons. f. 92. Pr. ed. C 42, not in A B. *Gesta Rom.*, 236 (not in Innsb.). A similar tale, of Alexander disguised at the court of Porus, is in *Gesta Rom.*, 198 (Innsb., 123).

48. Boy twofold down to the waist, born "in castello Emaus." f. 92. Pr. ed. C 14, not in A B. *Gesta Rom.*, 176, where it is followed by Tree and Serpent (above, No. 31); Innsb., 74.

49. Ulysses and Circe. "Refert Boecius libro 4 [metr. 3] de consolacione." f. 92 b. Pr. ed. C 16, not in A B, nor in *Gesta Rom.*

50. Story of the Horatii and Curiatii (whose names, however, are not mentioned); told as having happened in the time of Romulus. "Narratur in gestis Romanorum." f. 92 b. Pr. edd. A B 45 (Romulus not named), C 11 (same text as here). Not in *Gesta Rom.*

51. Woman in Greece is promised wealth, beauty and strength for her unborn child; she insults the Gods for not giving more, and they revoke their gifts. "De ingratitudine secundum quod ait Seneca." f. 93. Pr. edd. A B 46, C 36 (naming the woman "Nephastes"). *Gesta Rom.*, 239 ("Nostistes"; not in Innsb.).

52. Roman proconsul discovers which of his two supposed sons is spurious by pretending, on Seneca's advice, to be a prisoner, and asking for help. "De ingratitudine legitur in historia Romanorum quod tempore Senece." f. 93 b. Not in the pr. edd., nor in *Gesta Rom.*

53. Castle of Prudence, with three shields hung up in the gateway, inscribed Vita, Mors, Judicium; a philosopher explains

them. The moralization contains interpretations in English: "Lyf, ded, dom," the letters forming each word declaring life to be "litil, yuel, and fykyll," death "dolyng, endyng, deyng," and doom "dome, oppynly and myghtfully." "De iudicio refert Hermes Egipcius." f. 93 b. Not in the pr. edd., nor in *Gesta Rom.*

54. Father wills his riches to the laziest of his three sons. f. 94. Pr. edd. A B 48, C 47; in these it is a kingdom that is bequeathed, as in *Gesta Rom.*, 91 (Innsb., 22).

Colophon: "Explic' Moralitates Holcote."

On the back of the last leaf is an additional article, on a contention between the gods as to whether Proserpine, Diana, Minerva, Juno or Venus would be the fittest bride for Jupiter. Beg. "Fingunt poete quod congregatis dijs." Left unfinished. f. 94 b.

Additional 21429. ff. 266 b–289 b.

Paper and (outside and inmost sheets of quires) vellum; towards the middle of the xvth cent. Octavo; ff. 24, having 29 to 32 lines to a page. Initials in red. For the whole MS., see *Cat. of Additions*, 1854–60, p. 381. Besides various collections of moralizations, it includes (ff. 244–266 b, immediately before the present article) another treatise by Holcot, with colophon "Explicit quidam tractatus de septem peccatis mortalibus editus a fratre Roberto Olchot de prouincia Anglie ordinis predicatorum." Fragments of a deed relating to the diocese of Cologne have been used as fly-leaves (ff. 2, 291), and there are *German* inscriptions on f. 290 b.

Moralitates of Robert Holcot. Forty-five articles, the last left unfinished. *Latin.*

All the articles in this MS. are contained in Arund. 384, described above, though in different order. They are as follows:—

1. Alexander and four Queens (= Arund. 384, No. 1). Beg. "Theodosius de vita Alexandro (*sic*)." f. 266 b.

2. Image of Prayer (Ar. 2). f. 267.
3. Image of Sin (Ar. 3). f. 267 b.
4. Image of Luxury (Ar. 4). f. 269.
5. Son warned (Ar. 5). f. 269 b.
6. Love, four-winged boy (Ar. 6). f. 270.
7. Jousting for love (Ar. 7). f. 271.
8. Image of Pity (Ar. 8). f. 271 b.
9. Penitence, scourge (Ar. 13). f. 272.
10. Pride, three crowns (Ar. 16). f. 272 b.
11. Fortune, two faces (Ar. 17). f. 273.
12. Five fountains (Ar. 19). f. 273 b.
13. Golden table (Ar. 20). f. 274.
14. King's son banished (Ar. 23). f. 274 b.
15. Clemency the chief god (Ar. 24). f. 275.

16. Chimaera (Ar. 25). f. 276.
17. Love, heart exposed (Ar. 26). f. 277.
18. Purity, inscribed lily (Ar. 27). f. 277 b.
19. Penitence, armed knight (Ar. 14). f. 278.
20. Dolphins (Ar. 29). f. 278.
21. Wife-hanging tree (Ar. 30). f. 278 b.
22. Tree and serpent (Ar. 31). f. 279.
23. Nightingale and owl (Ar. 32). f. 279.
24. Elopement of princess (Ar. 33). f. 280.
25. Four Gospels (Ar. 34). f. 281.
26. Atalanta (Ar. 35). f. 281.
27. Sirens (Ar. 36). f. 282.
28. Lady, four kings (Ar. 37). f. 282 b.
29. Posy-rings (Ar. 15). f. 282 b.
30. Goddess of riches (Ar. 38). f. 283 b.
31. Fool eats sparks (Ar. 39). f. 284.
32. Diogenes (Ar. 40). f. 284.
33. Tyrant softened (Ar. 9). f. 284 b.
34. Girl sings to fountain (Ar. 41). f. 285 b.
35. Julius Caesar (Ar. 42). f. 285.
36. Alexander's three faults (Ar. 43). f. 286.
37. Three laws (Ar. 10). f. 286 b.
38. Fortune, three flowers (Ar. 18). f. 287.
39. Flattery (Ar. 44). f. 287 b.
40. Ass in lion's skin (Ar. 45). f. 287 b.
41. Helen's image of Love (Ar. 46). f. 288.
42. Plate stolen (Ar. 47). f. 288 b.
43. Twofold boy (Ar. 48). f. 288 b.
44. Circe (Ar. 49). f. 288 b.
45. Horatii and Curiatii (Ar. 50). f. 289.

Left unfinished in the moralization of No. 45: "Sed misit ad terminandam illam discordiam de quibus (*sic, for* Deus) .3. milites ad pugnandum et diabolus alio[s] tres" (*cf.* printed ed. of 1586, p. 720). f. 289 b.

Royal 6 E. iii. ff. 218 b–228 b.

Vellum; middle of the xvth cent. Large folio; ff. 11, in double columns of 56 (rarely 55) lines. Initials in blue, flourished with red. The volume contains 57 articles, mainly theological, described in the forthcoming *Catalogue of the Royal MSS.* The first 52 articles are all in one hand; art. 50 (f. 208) is the "Liber de nobilitate" of Poggio Bracciolini, addressed to Gerardo Landriani, Bishop of Como, 1437–1445; the present article is No. 52. Belonged *circ.* 1468 to Magdalen College, Oxford, "ex dono Magistri Ricardi Lagharun": see f. i., and MSS. 81, 114 of Magdalen College, and 169 of St. John's, described in H. O. Coxe's *Catalogus*, 1852.

Moralitates of Robert Holcot. Forty-seven articles, with alphabetical table of subjects at the end. *Latin.*

Heading: "Hic incipiunt moralitates fratris Roberti Holcoth de ordine fratrum predicatorum." f. 218 b.

All the forty-seven articles are in Arund. 384, and Nos. 1–45 are identical with the forty-five articles of Add. 21429, as will be seen by the following list:—

1. Alexander and four Queens (= Ar. 384, No. 1). Beg. "Theodosius de uita Alexandri." f. 218 b.

2. Image of Prayer (Ar. 2). f. 218 b, col. 2.
3. Image of Sin (Ar. 3). f. 219.
4. Image of Luxury (Ar. 4). f. 219 b.
5. Son warned (Ar. 5). f. 219 b.
6. Love, four-winged boy (Ar. 6). f. 219 b, col. 2.
7. Jousting for love (Ar. 7). f. 220, col. 2.
8. Image of Pity (Ar. 8). f. 220 b.
9. Penitence, scourge (Ar. 13). f. 220 b, col. 2.
10. Pride, three crowns (Ar. 16). f. 221.
11. Fortune, two faces (Ar. 17). f. 221, col. 2.
12. Five fountains (Ar. 19). f. 221 b.
13. Golden table (Ar. 20). f. 221 b, col. 2.
14. King's son banished (Ar. 23). f. 221 b, col. 2.
15. Clemency the chief god (Ar. 24). f. 222.
16. Chimaera (Ar. 25). f. 222 b.
17. Love, heart exposed (Ar. 26). f. 223.
18. Purity, inscribed lily (Ar. 27). f. 223.
19. Penitence, armed knight (Ar. 14). f. 223, col. 2.
20. Dolphins (Ar. 29). f. 223 b.
21. Wife-hanging tree (Ar. 30). f. 223 b.
22. Tree and serpent (Ar. 31). f. 223 b, col. 2.
23. Nightingale and owl (Ar. 32). f. 224.
24. Elopement (Ar. 33). f. 224, col. 2.
25. Four Gospels (Ar. 34). f. 224 b, col. 2.
26. Atalanta (Ar. 35). f. 224 b, col. 2.
27. Sirens (Ar. 36). f. 225, col. 2.
28. Lady, four kings (Ar. 37). f. 225, col. 2.
29. Posy-rings (Ar. 15). f. 225 b.
30. Goddess of riches (Ar. 38). f. 225 b, col. 2.
31. Fool eats sparks (Ar. 39). f. 226.
32. Diogenes (Ar. 40). f. 226.
33. Tyrant softened (Ar. 9). f. 226, col. 2.
34. Girl sings to fountain (Ar. 41). f. 226 b.
35. Julius Caesar (Ar. 42). f. 226 b, col. 2.
36. Alexander's three faults (Ar. 43). f. 227.
37. Three laws (Ar. 10). f. 227.
38. Fortune, three flowers (Ar. 18). f. 227 b.
39. Flattery (Ar. 44). f. 227 b.
40. Ass in lion's skin (Ar. 45). f. 227 b.
41. Helen's image of Love (Ar. 46). f. 227 b, col. 2.
42. Plate stolen (Ar. 47). f. 227 b, col. 2.
43. Twofold boy (Ar. 48). f. 228.
44. Circe (Ar. 49). f. 228.
45. Horatii and Curiatii (Ar. 50). f. 228, col. 2.
46. Gods' gifts scorned (Ar. 51). f. 228 b, col. 2.
47. Laziest son as heir (Ar. 54). f. 228 b, col. 2.

Colophon: "Explicit liber moralitatum Fratris Roberti Holcot de ordine fratrum predicatorum." f. 228 b, col. 2.

The index of subjects, which fills f. 229 and part of f. 229 b, is by another hand. It begins "De accidia moralitate .47." and ends "Christus (xp̄c) redemit Adam et totum genus humanum in parasceue moralitate .38. Et sic finis."

Egerton 2258. ff. 4–16 b.

Paper; xvth cent. (second half). Small quarto; ff. 13, having 28 to 31 lines to a page. Initials and headings in red. Followed without a break by the Gesta Romanorum and Seven Sages, described below, p. 243. A recipe in *German*, 16th cent., on f. 104 b. The first flyleaves (ff. 1–3) contain notes by J. O. Halliwell and Thomas Wright. In the original covers of beechen boards, half-bound in pigskin, blind-tooled, with brass clasps.

Moralitates of Robert Holcot. Seventeen articles. *Latin.* No general heading. The articles are as follows:—

1. Alexander and four Queens (= Arund. 384, No. 1). Beg. "Theodosius de vita Allexandri." f. 4.
2. Image of Prayer (Ar. 2). f. 4 b.
3. Image of Sin (Ar. 3). f. 5 b.
4. Image of Luxury (Ar. 4). f. 5 b.
5. Son warned (Ar. 5). f. 6.
6. Love, four-winged boy (Ar. 6). f. 7.
7. Jousting for love (Ar. 7). f. 7 b.
8. Image of Pity (Ar. 8). f. 8 b.
9. Penitence, scourge (Ar. 13). f. 9 b.
10. Pride, three crowns (Ar. 16). f. 10.
11. Fortune, two faces (Ar. 17). f. 10 b.
12. Five fountains (Ar. 19). f. 11 b.
13. Golden table (Ar. 20). f. 12.
14. King's son banished (Ar. 23). f. 13.
15. Clemency (Ar. 24). f. 13 b.
16. Purity, lily (Ar. 27). f. 15.
17. Penitence, armed knight (Ar. 14). f. 16.

Ends: "Et hoc faciunt qui cogitant quod cras velint corrigere vitam suam et non faciunt." f. 16 b. No colophon.

Royal 7 C. i. ff. 93–121 b.

Vellum; late xivth cent. Folio; ff. 29, in double columns of 55 lines. Initials in blue, flourished in red. For the rest of the volume, see above, p. 43.

Convertimini: a series of moral exhortations, consisting largely of moralized tales and similitudes, probably by Robert Holcot (*ob.* 1349). In forty-eight chapters. *Latin.*

The structure of this work closely resembles that of a collection of sermons, and it might be questioned whether its divisions ought not to be called sermons rather than chapters. But they are nowhere so designated in the MSS.; Vit. C. xiv. and Sloane 1616 have marginal titles "2^{m} ca^{m}," "Ca^{m} 3^{m}," *etc.*, throughout, Roy. 7 C. i. has a few such titles as "capitulum de cruce" (f. 94, col. 2, beg. of ch. iv.), and Add. 16170 has "Cap^{m} 3^{m}" (*sic*) at the beginning of ch. ii. (f. 83 b), while Harl. 5396 and Arund. 384 merely number the divisions. Such phrases occur, too, as "Require amplius de ista materia proximo capitulo sequenti" (see Harl. 5369, f. 262 b; Harl. 5396, f. 199; Ar. 384, f. 71). Moreover, in three of the MSS. (Vit. C. xiv., Add. 16170 and Sl. 1616) the work is called a "Tractatus," and in none of them is it called a collection of sermons; many of the divisions, too, are much too short for anything like complete sermons. On the whole, it seems most reasonable to regard the "Convertimini" (so-called from its opening word) as a composition intended to help preachers by supplying them with exempla and showing them how to turn these to account by allegorical moralizations. Its close affinity with Holcot's "Moralitates" (see above, p. 106) and with the "Gesta Romanorum" provides at once the chief justification for its inclusion here, and a strong confirmation of the attribution to Holcot, which is found only in one MS. (Sl. 1616), and is there qualified by the phrase "ut quidam dicunt." It is not included among his works in the *Dict. Nat. Biogr.*, Bale or Tanner; but in the absence of a rival claimant, and for the reason just mentioned, we may accept the ascription without serious misgivings.

There are considerable variations in the seven MSS. which the Museum possesses. Vitell. C. xiv. and Add. 16170 agree so closely as almost to suggest that the latter may have been derived from the former; Harl. 5369, 5396 and Arund. 384 form a second group, all three MSS. having the same arrangement of chapters, and substantially the same text; but Roy. 7 C. i. differs greatly from these two groups, and also (though less markedly) from Sloane 1616. Of the 145 exempla in Roy., Nos. 37–40, 42, 56–59, and 115 are only in Roy. and Sl., 92–98 only in Roy. and the group Harl.–Ar.; 34, 60–62, 89 are in Harl.–Ar. and Sl., but not in Vit.–Add.; 66 is in all the MSS. except Add., 102 in all but Sl.; and 99–101, 103–114, and 116–145 are peculiar to Roy. These last are perhaps interpolations—at any rate from No. 118 onwards, where the tales follow each other immediately, without the usual moralizations and exegetical or hortatory passages. If Holcot is really the author of the original work, then No. 135 must certainly have been interpolated after his death, for the authority there cited is the

"Gesta Abbatum S. Albani," *i.e.* the part written by Thomas Walsingham *circ.* 1396: see H. T. Riley, *Gesta Abbatum Mon. S. Albani*, Rolls ser., ii. p. xix.

Seventy-six exempla are common to all the six MSS.; and no less than thirty-one of these (Nos. 1, 3, 6, 8–14, 17, 18, 30, 32, 35, 43–46, 48, 50–52, 54, 64, 68, 73, 78, 80, 85, 91 of the Royal MS.) are also to be found in the *Gesta Romanorum* (ed. Oesterley, Berlin, 1872), the wording of both exemplum and moralization being in many cases the same in both collections. Eight exempla (Nos. 8, 9, 11, 12, 51, 53, 78, 80) are common to the present work and to Holcot's "Moralitates," all but one (No. 53) being also in the *Gesta Rom.* It may be, of course, that the author of the present work, like the compilers of the "Gesta," borrowed from Holcot; but it seems more natural to conclude that Holcot wrote the present work as well as the "Moralitates," repeating himself to a certain extent; and that his writings were used, more freely than has hitherto been supposed, in the compilation of the "Gesta Romanorum."

The present MS. has no heading, beyond the invocation "Ad mea principia sit semper virgo Maria" at the top of the page.

Begins: "Conuertimini ad me in toto corde vestro. Nota quod quatuor requiruntur ad hoc quod peccator conuertatur." f. 93.

The exempla are as follows:—

1. Worms are not generated in a poisoned body, unless it is struck by lightning. "Refert Seneca libro de naturalibus questionibus. li. 3" (actually lib. ii. cap. 31). f. 93. This is cap. 32 of the *Gesta Romanorum* (ed. Oesterley, 1872), and cap. 68 of the Innsbruck MS. (ed. Dick, 1890). The moralization in Oesterley's edition is simply an abridgment of that in the present work.

2. Fish rescued from trap by other fishes pulling him out by the tail. "Refert Plinius" [Nat. Hist., xxxii. 5 (2)]. f. 93, col. 2.

3. Brazen column, with statue of our Lord on the top, erected at Caesarea [Philippi, *al.* Paneas] by the woman whom He cured of an issue of blood; with healing plant climbing up its shaft. "Vnde narrat Eusebius in ecclesiastica historia .li. vii. c. 13" (actually 18). f. 93, col. 2. For a full account of this legend, from which the Veronica-story is derived, see E. von Dobschütz, *Christusbilder*, 1899, p. 197; *cf. Gesta Rom.*, ed. Oesterley, cap. 214 (Innsb., cap. 67).

4. Sinner compared to hydra. "Ad hoc refert Ysidorus" (*cf.* Etym., xi. 3, xii. 4, in Migne, *Patrol. Lat.*, lxxxii. cols. 423, 445). f. 93 b.

5. St. Gregory hears the confession of a man who has done homage to the devil; after absolution a mark which the devil had put on his hand vanishes. f. 93 b, col. 2. See below, Add. 11284, No. 124 (Speculum Laicorum).

Ch. ii. begins: "Ego si exaltatus fuero . . . Nota quod assencio Domini fuit preparacio itineris nostri ad celum." f. 93 b, col. 2.

6. Magnet loses its power in presence of diamond. f. 93 b, col. 2. *Cf. Gesta Rom.*, cap. 245 (Innsb., cap. 39).

Ch. iii. beg. "Diligite iusticiam, qui iudicatis terram, Sap. i. Iusticia est tribuere vnicuique quod suum est." f. 94.

7. Emblem of Justice, a blind girl. "Vnde Agelius describens iusticiam" (*cf.* Noctes Atticae, xiv. 4). f. 94. Substantially the same as *Gesta Rom.*, 247 (Innsb., 70); but the reference to Aulus Gellius is omitted there, and the comparison to Justice is only in the moralization. Oesterley notes (pp. 746, 250) the same "Pictura justitie" in a Coblentz MS. (dated 1422) of Holcot's "Moralitates."

Ch. iv. (entitled "capitulum de cruce") beg. "Lignum vite hiis qui apprehenderint eam, Prouerb. 3. Nota quod bene potest dici crux lignum vite." f. 94, col. 2.

8. Tree on which a man's three wives hang themselves. "Refert Valerius ad Rufinum." f. 94, col. 2. See Holcot's Moralitates, above, Arund. 384, No. 30.

Ch. v. beg. "Oculi mei semper ad Dominum, quoniam ipse euellet de laqueo pedes meos, in Psalmo [xxiv. 15]. Nota quod diabolus laqueum peccatoris." f. 94 b.

9. Diogenes and Alexander (see Moral., Arund. 384, No. 40). "Refert Saturnus qui illustrium virorum scripsit hystorias. Jeronimus contra Jouinianum." f. 94 b.

Ch. vi. beg. "Donec deficiam non recedam ab innocencia . . . Nota quod vbi perseuerancia non sequitur." f. 94 b, col. 2.

10. Boy assisting Alexander at a sacrifice lets a burning coal fall on his arm, but stays unmoved to the end of the ceremony. "Refert Valerius. li. 3." (Valerius Maximus, iii. 3). f. 94 b, col. 2. *Gesta Rom.*, 184 (Innsb., 72), with same moralization as here.

Ch. vii. begins "Sub arbore mala suscitaui" in Arund. 384 and Harl. 5369 and 5396, but the introductory words are omitted in the present MS.

11. (With coloured initial, as for a fresh chapter, and with the marginal heading "Historia . capitulum de incarnacione.") Tree in India, hated by serpent Jaculus (see Moral., Arund. 384, No. 31). "Sicut dicit Plinius." f. 95.

Ch. viii. beg. "Caro concupiscit aduersus spiritum . . . Augustinus. Caro dicitur concupiscere quia secundum ipsam." f. 95, col. 2.

12. Two-fold boy (see Moral., Arund. 384, No. 48). "Est autem de carne sicut fuit de quodam puero de quo legitur in cronicis, quod illo tempore quo Jeronimus transtulit Bibliam in castello Emaus natus est." f. 95, col. 2.

Ch. ix. beg. "De propiciacione peccatorum noli esse sine metu . . . Nemo propter misericordiam Dei." f. 95, col. 2.

13. Adulterous stork (*cf.* J. de Vitry, above, Harl. 463, No 150). "Refert Alexander Nequam de Naturis Rerum" (i. cap. 64, p. 112 of Rolls ed.). f. 95 b. In this version, which is practically the same as *Gesta Rom.*, 82 (Innsb., 26, 75), the fountain, in which the stork used to cleanse herself, is purposely choked by a knight.

Ch. x. beg. "Rectorem deposuerunt (*for* te posuerunt) . . . Nota quod licet ille qui regere debeat debet timeri." f. 95 b. It contains no exempla.

Ch. xi. beg. "Posside sapienciam . . . Sepe contingit quod propter aurum." f. 95 b, col. 2.

14. The seven maxims ("enigmata") of Aristotle, with the example of the vulture, which tests the weight of its prey before attempting to fly home with it, and leaves part rather than impede its flight. "Qui ergo wlt esse sapiens audiat enigmata Aristotelis, que .7. sunt et recitat ea Jeronimus li. 3. contra Rufinum." f. 95 b, col. 2. See *Gesta Rom.*, 34 (Innsb., 76), and 248 for the vulture-example alone. For the "enigmata Aristotelis" see Jerome, Apologia adversus libros Rufini, lib. iii. (Migne, *Patrol. Lat.*, xxiii. col. 485).

15. Carp buries its head in muddy river-bed, and so escapes net. "Est de illis sicud de quodam pisce qui uocatur carpa, de qua dicit Ysidorus." f. 96, col. 2.

16. Heron flies above rain-clouds to avoid rain. "Refert Ysidorus. li. 2. eth. c. 7." (actually lib. xii. cap. 7, see Migne, lxxxii. col. 461). f. 96, col. 2.

17. Viper disgorges his venom to attract lamprey. f. 96 b. *Gesta Rom.*, in moralization of cap. 34 (Innsb., 76).

18. Ancient custom of ratifying a treaty by sacrificing a lamb on the top of a mountain. "Legitur quod antiquitus." f. 96 b. *Gesta Rom.*, 35 (Innsb., in moralization of cap. 76), beg. "Legitur in gestis Romanorum," and followed by the same moralization as here.

19. Dog hesitates all day between two feasts and misses both. f. 96 b, col. 2.

20. Three forms of sport: hunting, hawking and fishing. f. 97.

21. King "Codewello" sends one of his servants into the forest to bring him game to eat; rather than disappoint his master, the man cuts off and cooks part of his own thigh. "Legitur in gestis Anglorum." f. 97, col. 2. The story of Cadwallo and Brian: see Geoffrey of Monmouth, *Hist. Reg. Brit.*, lib. xii. § 4 (ed. Giles, 1844, p. 215); Wavrin, *Chroniques*, vol. i. livre iii. ch. 44 (Rolls ed., Text, p. 470, Transl. p. 423), *etc.*

22. Hyena brings men or women to a standstill by staring three times at them. "Refert Plinius" (Nat. Hist., viii. 44). f. 98.

Ch. xii. (according to the divisions of the other MSS.) beg. "Egredietur Dominus de loco sancto suo. . .Audiant hoc falsi aduocati." f. 98, col. 2. Here there is no break beyond an ordinary paragraph-mark.

Ch. xiii. beg. "Lingua tercia multos commouit. . .Hec est maledicta lingua, diaboli instrumentum." f. 99 b.

23. Elephant is afraid of mouse. "Refert Plinius" (Nat. Hist., viii. 10). f. 99 b.

24. Bees about to swarm will stay in hive if their king's wing be cut off. "Refert Ambrosius" (*cf.* Hexaemeron, v. cap. 21, in Migne, xiv. col. 235). f. 99 b. See too T. de Cantimpré, *De Apibus*, i. capp. 13, 14.

Ch. xiv. beg. "Nolite detrahere alterutrum . . . Est enim de detractore sicud de sanguissuga." f. 99 b, col. 2.

25. Earthquake at Corinth raises mountain and buries city. "Refert Philosophus .3. meth. c. de motu terre." f. 100. *Cf.* Aristotle, Meteor., ii. cap. 8, describing an eruption at Hiera in the Lipari Islands.

Ch. xv. beg. "Loquere que dece[n]t ad sanam doctrinam, ad Th. i. [*for* ad Tit. ii. 1]. Timere debent homines." f. 100 b.

26. Bees will only drink clear water. "Re[fert] Ambrosius." f. 100 b, col. 2.

Ch. xvi. beg. "Omnes qui credebant erant pariter et habebant omnia communia, Act. 2. Istud legitur de conuersis ad fidem." f. 100 b, col. 2.

27. Alexander, finding his troops demoralized, bids them burn their plunder. "Legitur in gestis Alexandri." f. 101, col. 2.

28. The monk (Justus) in St. Gregory's monastery, who had secreted three gold pieces. "Unde legitur li. 7 (*sic*) dialogorum" (*v.* Dial., iv. cap. 55, in Migne, lxxvii. col. 420). f. 101, col. 2.

Ch. xvii. beg. "Hortamur nos (*sic*) ne in uacuam (*sic*) graciam Dei recipiatis, 2. Cor. 6. Ille in uacuum graciam Dei recipit qui graciam sibi infusam." f. 101 b.

29. Woman living in sin is moved to repentance by a sermon, but her lover persuades her to relapse; they both die suddenly, and a holy man has a vision of them cursing each other in hell (*cf.* above, Harl. 463, No. 48 b). f. 101 b.

Ch. xviii. beg. "Qui vicerit non ledetur a morte, Apoc. 2. Refert Alexander Nequam libro de naturis rerum." f. 101 b, col. 2.

30. Virgil's statue of Dea Romanorum and magical contrivance for warning the Romans of sedition in distant provinces. f. 101 b, col. 2. From Neckam, *De Nat. Rer.*, ii. cap. 174 (Rolls ed., 1863, p. 310). The present version, with the same moralization, is also in *Gesta Romanorum*, ed. Oesterley, 1872, cap. 186 (cap. 82 of the Innsbruck MS., ed. Dick, 1890).

Ch. xix. beg. "Cum igitur (*sic*) Scito et uide quia amarum et malum est te relinquisse (*sic*) Dominum Deum tuum . . . Cum homo mortaliter peccat." f. 102, col. 2.

31. Sailor fills his mouth with oil before diving, and so is able to breathe under water. f. 102 b.

32. Sea-urchin anchors itself to rock during storms. "Refert Ambrosius exameron de opere .5. diei" (St. Ambrose, Hexaemeron, lib. v. cap. 9, in Migne, xiv. col. 216). f. 102 b. *Gesta Rom.*, cap. 264 (Innsbr., cap. 83).

33. Stone "diacotos" loses its virtue if applied to a dead man's mouth. "Refert Ysidorus." f. 102 b, col. 2.

Ch. xx. beg. "Pro anima tua non confundaris. . . Anima ponitur hic pro vita." f. 102 b, col. 2.

34. Dionysius, tyrant of Syracuse, and the old woman who prayed for long life to him. "Dicit Valerius" (Val. Max., vi. 2, ext. 2). f. 103. *Gesta Rom.*, 53 (Innsbr., 131); *cf.* Odo of Cheriton's tale of the Third Abbot (above, Arund. 292, No. 4, *etc.*).

Ch. xxi. beg. "Reuelabitur ira Dei de celo...Notandum quod quidam reddunt se difficiles." f. 103.

Ch. xxii. beg. "Qvare moriemini domus Israel...Nota quod si homo sit dampnatus." f. 103, col. 2.

35. Rich man dies, leaving a legitimate and a base-born son. The former divides the estate into two parts in such a way that the latter has to choose between his mother and all his father's wealth. He chooses his mother. "Refert Seneca li. decl. 6. c.° 3" (Excerpta Controv., vi. 3). f. 103 b. *Gesta Rom.*, 90 (Innsbr., 28, 85).

Ch. xxiii. begins "Lucerna est agnus, Apoc. 21" in Arund. 384 and Harl. 5369 and 5396, but this text is omitted in the present MS. and in Sl. 1616, Add. 16170, and Vit. C. xiv.; and there is no mark of a fresh chapter here or in Sl. 1616. The first words in this MS., which belong to ch. xxiii., are "Albertus de Vegetabilibus, li.° 6. c. 5, dicit." f. 103 b.

36. Tree called "agnus castus." From Albertus Magnus, *De Vegetabilibus*, vi. i. cap. 5 (ed. C. Jessen, 1867, p. 349). f. 103 b.

Ch. xxiv. beg. "Semen in terra proiectum uel iactatum in culmen ascendit." f. 103 b, col. 2.

Ch. xxv. beg. "Delphinus. Dicit Plinius quod in mari magno." f. 103 b, col. 2.

37. Fishermen in the Mediterranean Sea helped by dolphins. From Pliny, Nat. Hist. ix. 9. f. 103 b, col. 2.

38. Dolphin captured by king of Caria is followed by a troop of dolphins lamenting, till the king releases it (*ib.* ix. 10). f. 104.

39. Dolphins devour drowning man if he has eaten dolphins; but if not, they bring him safe to shore. f. 104.

40. Dolphin dies of grief at the death of his boy-playmate (Pliny, ix. 8). f. 104. *Gesta Rom.*, 267 (Innsbr., 91).

41. Magister Jordanus says to Roger, King of Sicily, "An Deus es an homo," and first adores him as a god and then sits beside him on the throne. f. 104.

42. Jongleur comes uninvited to Bishop's feast, saying

"Non invitatus venio prandere paratus.
Sic sum fatatus, nunquam prandebo vocatus."

The Bishop answers:

"Te non invito, tibi consimiles ego vito.
Me tamen invito, pasceris pane petito." f. 104.

Ch. xxvi. beg. "Recordare quod miser et miserabilis es, Apoc. 3. Nescit homo miseriam." f. 104, col. 2.

43. Four questions put by king to philosopher: "Quid est homo?", *etc.* "Legitur in quodam libello de virtutibus philosophorum." f. 104, col. 2. *Gesta Rom.*, 36 (Innsbr., 77).

Ch. xxvii. beg. "Prepara animam tuam ad temptacionem, Ecc. 3. Nota quod tres sunt spirituales hostes." f. 104 b, col. 2.

44. Raven cannot hatch out her brood if powdered glass be inserted within the bark of the tree in which her nest is. "Dicit Philosophus in libro de animalibus." f. 104 b, col. 2. *Gesta Rom.*, 46 (Innsbr., 110).

45. Partridge draws hunter away from her nest. f. 105. *Gesta Rom.*, 36 (Innsbr., 77).

46. Alexander's horse "Butifalus," when caparisoned, will let none but Alexander sit him. "Refert Solinus de mirabilibus mundi." f. 105, col. 2. *Gesta Rom.*, 36 (Innsbr., 77).

47. Stags' blood keeps serpents away. "Aristoteles .18. de animalibus." f. 105, col. 2.

Ch. xxviii. beg. "Non simus inanis glorie cupidi, Gal. 6. Karissimi, quam venenosus est uentus vane glorie." f. 105 b.

48. Mother-eagle wards off serpent's venomous breath by keeping a stone called "clades" in her nest. "Refert Plinius" (*cf.* Nat. Hist., x. 4, xxxvi. 39, "lapis aëtites"). f. 105 b. In *Gesta Rom.*, 37 (Innsbr., 78), the stone is agate ("achates"). So too Harl. 5369, f. 218 b, Harl. 5396, f. 161, and Arund. 384, f. 42 b; in Vit. C. xiv. f. 137, Add. 16170, f. 113, and Sl. 1616, f. 85, the word is "cades." For another version see below, Harl. 5369, No. 109.

49. Ostrich only lays when she sees the Pleiades rise. f. 105 b, col. 2.

Ch. xxix. beg. "Recordare Domine quid acciderit nobis . . . Hec est uox generis humani." f. 105 b, col. 2.

50. Maxentius overthrown by Constantine, King in Britain, with whom the victims of his tyranny have taken refuge. "Legitur in gestis Romanorum." f. 105 b, col. 2. In *Gesta Rom.*, 95 (Innsbr., 79), and in the Coblentz MS. of Holcot's Moralitates (see above, No. 7), the same reference is given. Harl. 5369, f. 219, Harl. 5396, f. 161 b, and Arund. 384, f. 43, have "gestis Britonum."

Ch. xxx. beg. "Dedisti metuentibus te significationem . . . Hec signa sunt tribulaciones." f. 106.

51. Julius Caesar (as in Holcot's Moralitates: see above, Arund. 384, No. 42). f. 106.

52. Falcon, given to knight by his lady-love, supplants her in his love; she kills it. f. 106, col. 2. *Gesta Rom.*, 84 (Innsbr., 166).

53. Dolphins love north wind (as in Moralit., Arund. 384, No. 29). f. 106 b, col. 2.

54. Dove brings warning to city of impending siege. "Legitur in cronicis quod tempore Henrici .3.ii imperatoris." f. 107. *Gesta Rom.*, 38 (Innsbr., 81).

55. Bird called "Merilon" (merlin? or merula, blackbird?) keeps small bird captive all night, but lets it go free at dawn. "Refert Plinius de mirabilibus mundi." f. 107. Repeated below, No. 62.

56. Dove flies out of renegade hermit's mouth (see Odo of Cheriton, above, Arund. 231, No. 80). f. 107.

57. Two hermits, one always sad, the other cheered by his book of three leaves, one written in black (his frailty) one in red (Christ's blood), one in gold (joy of Heaven). f. 107, col. 2. Substantially the same as *Gesta Rom.*, 188 (Innsbr., 106); *cf.* also *Gesta Rom.*, 125.

58. Fable of Belly and the Members. "Plinius narracio (*sic*)." f. 107, col. 2.

Ch. xxxi. beg. "Noli esse amicus homini iracundo, Prouerb. 22. Nota quod iracundia mutat hominem in animal siluestre." f. 107 b.

59. Monster-boy born in Babylonia, serpent from the waist downwards. "Legitur in historia Trogi Pompei." f. 107 b.

Ch. xxxii. beg. "Non despicies hominem auertentem se a peccato . . . Nemo pro sua iusticia peccatorem contempnat." f. 107 b.

Ch. xxxiii. beg. "Secundum enim magnitudinem illius sit et misericordia illius . . . Considera, peccator, Dei misericordiam." f. 107 b, col. 2.

60. Two brothers quarrel, and one dispossesses the other of his inheritance; but the latter intercedes for the former with the Emperor. "Legitur in gestis Romanorum." f. 107 b, col. 2. The same authority is cited in *Gesta Rom.*, 39 (Innsbr., 86).

61. Knight condemned to death by Emperor's justice appeals successfully to his mercy. "Legitur in gestis imperatorum." f. 108.

Ch. xxxiv. beg. "Nox precessit, dies autem appropinquauit, Ro. 13. Per noctem intelligitur status culpe." f. 108.

62. Small bird kept captive all night by "merulon" (altered to "merulor"; "auem que uocatur Merulori" in moralization). "Refert Plinius de mirabilibus mundi." f. 108. A repetition of No. 55 above.

Ch. xxxv. beg. "Tunc veniunt et videbu[n]t gloriam meam . . . Ista verba intelligi possunt de conuersis." f. 108.

63. Sardonyx worn by high priest becomes more brilliant if the sacrifice is pleasing to God. "Legitur in historia scolastica super Exodum vbi agitur de pontificalibus indumentis, Sicud dicit Josephus" (Antiq. iii. 8; Hist. Schol., Exod. cap. lxiv., see Migne, cxcviii. col. 1185). f. 108 b.

64. Unfaithful matron betrayed by the quickening of her pulse at her lover's name. "Refert Macrobius in Saturnalibus." f. 109. *Gesta Rom.*, 40 (Innsbr., 87).

65. Fish called "roytarcius" thrives only in bitter water. f. 109, col. 2.

66. Count "in transmarinis partibus," "Dominus Albertus de Veneciis ("Venonis" in Sloane 1616, f. 98 b), Comes a Panne," suffers from nausea on his deathbed; the viaticum is laid on his left side, which miraculously opens and receives it. Witnessed by two Franciscan friars, and reported by them in the general chapter held at Assisi in 1267, where it was heard by Peter Swenefeld, [seventh] provincial minister of the Franciscans in England. "Retulit frater P. Swenefeld bone memorie quondam minister Anglie." f. 109 b. Another version says that this happened about 1268 to the Lord of Rimini (see below, Sloane 2478, No. 38); a third, in the Speculum Laicorum (below, Add. 11284, Nos. 32, 266), tells it of a Count near Marseilles. Three MSS. of the present work (Harl. 5369, Harl. 5396 and Arund. 384, described below) give the story without names or date (*cf.* No. 127 below), and two (Vit. C. xiv. and Add. 16170) omit it altogether.

67. One of two English pilgrims to Compostella is always longing to return to his family and possessions; the other has none, and so enjoys his pilgrimage. f. 110, col. 2.

68. Solomon imprisons ostrich-chick in glass case; mother-bird smears the glass with blood of worm called "thamir," and so breaks it. "Legitur in historia scolastica vbi habetur de operariis templi" (*viz.* 3 Reg., cap. viii., see Migne, cxcviii. col. 1353). f. 110 b, col. 2. *Gesta Rom.*, 256. Derived from rabbinical legend: see *Jewish Encyclopedia*, art. Shamir.

69. English pilgrim to the Holy Land is taken by his Saracen guide to a grove where the birds die in Passion Week. f. 110 b, col. 2.

Ch. xxxvi. beg. "Qui sine vxore est sollicitus est quomodo Deo placet et placeat, Cor. 7 vel 2 [*for* 1 Cor. vii. 32]. Nemo ita bene disponitur." f. 111, col. 2.

70. Only unmarried men eligible as king "in Cabre insula" (for Taprobane, *i.e.* Ceylon). "Refert Solinus de mirabilibus mundi" (53. 15, p. 198 of Mommsen's ed., Berlin, 1895). f. 111, col. 2.

Ch. xxxvii. beg. "Turris fortissima nomen Dei . . . Solent homines ad tuta loca currere." f. 111 b.

71. Alexander summons a castle to surrender; answer is made that it has never known an earthly lord. "Habetur in gestis Alexandri." f. 111 b. *Cf.* the "Iter Alexandri ad Paradisum," a copy of which will be described further on in this *Cat.* (Roy. 12 E. i., ff. 144–145 b).

72. Stone called "lepana" has such virtue that animals after gazing on it are safe from hunters. "Refert Albertus de Minoris" (*sic*, for "Mineralibus"). f. 111 b, col. 2. See Albertus Magnus, Mineralium lib. ii. tract. ii. cap. 10 (*B. Alberti Magni Opera Omnia*, vol. v., 1890, p. 40), where the stone is named "lippares."

Ch. xxxviii. beg. "Cum si auerterit se iustus a iusticia sua . . . Vnde sicud absciso capite corpus viuere non potest." f. 111 b, col. 2.

73. Marble statue in Apulia has a fillet round its head, inscribed "Kalendis Maii sole oriente habebo capud aureum"; a Saracen captive notes where the shadow falls on May-day at sunrise, digs, and finds a buried treasure. "Legitur in cronicis quod tempore imperatoris Henrici .2. in Apuleya." f. 111 b, col. 2. *Gesta Rom.*, 265 (Innsbr., 88).

Ch. xxxix. beg. "Pugnetis aduersus naciones . . . Tres sunt naciones que querunt disperdere nos." f. 112. A few lines further on a fresh break is made in the present MS. at the words "Regnum celorum vim patitur." But this is a mistake on the part of the scribe, who has omitted the connecting words "Non certe, quia" before "Regnum": *cf.* Vit. C. xiv., f. 150 b, col. 2; Harl. 5369, f. 232 b; Harl. 5396, f. 173; Arund. 384, f. 52; Add. 16170, f. 147 b; Sl. 1616, f. 109.

74. Julius Caesar records his conquest of Pontus in the words "Veni, vidi, vici." f. 112, col. 2. From Suetonius, Jul. cap. 37.

75. Hyena's gall cures blindness. "Sicud dicit Plinius" (Nat. Hist. xxviii. 27). f. 112, col. 2.

Ch. xl. beg. "Particula hore bone diei . . . Christus sua passione consecrauit omnes horas diei." f. 112, col. 2.

Ch. xli. beg. "Cor contritum est sacrificium . . . Fili prebe michi cor." f. 112 b.

76. Christ compared to gerfalcon, which desists from tearing the quarry if a small bird's heart be given him. "Sicut est de Christo, sic est de ancipitre, sc. gerfaucon." f. 112 b.

77. Devil compared to sparrowhawk, which will not desert nest so long as one of the brood remains. "Sic est de diabolo sicud est de ancipitre qui vicatur (*sic*) sparauc." f. 112 b.

Ch. xlii. beg. "Operis satisfactio penitentiam consummat." f. 112 b, col. 2.

78. Owl and nightingale (as in Holcot's Moralitates: see above, Arund. 384, No. 32). f. 112 b, col. 2.

There is a break, as for a new chapter, a few lines lower at "Cordis conuersionem exigunt tria," and again at "De via asperitatis" at the top of f. 113; but apparently by mistake, *cf.* Sl. 1616, f. 112 b, last three lines, f. 113, l. 14. In these two MSS. the text of the chapter is much abridged, as compared with Vit. C. xiv. (ff. 152–153), Add. 16170 (ff. 149 b–151 b), Harl. 5369 (ff. 235–236 b), Harl. 5396 (ff. 174 b–176), and Arund. 384 (ff. 53 b–54 b).

Ch. xliii. beg. "Nemini quicquam debeatis nisi [ut] inuicem diligatis [Rom. xiii. 8]. Mirabile est quod iste qui multum obligatus est quiescere potest." f. 113.

79. Emperor Augustus buys the bed of a Roman knight who was always deep in debt, saying that it must have special virtue or he could never have slept. "Refert Macrobius in Saturnalibus" (lib. ii. cap. 4). f. 113.

Ch. xliv. beg. "Fertur quemdam fuisse imperatorem," omitting the opening words "Speciose et delicate," *etc.* (*cf.* below, Vitell. C. xiv., ch. xxxvii., *etc.*). f. 113, col. 2.

80. Elopement of princess (as in Moralitates: see above, Arund. 384, No. 33). f. 113, col. 2.

81. Bird called "appia" (so in most of the MSS.; Vit. C. xiv., f. 155, Harl. 5369, f. 239 b, and Harl. 5396, f. 178 b, have "arpia," *i.e.* harpy) in India, with human face, kills a man and afterwards mourns to death (*cf.* above, Harl. 219, No. 111, in the

additions to Odo of Cheriton's Fables). Begins with a large initial, as though for a new chapter: "Auicula quedam manet in partibus Indie." f. 113 b, col. 2.

82. Fish named "fastex" ("postex" in Harl. 5369, f. 240, Harl. 5396, f. 179, and Arund. 384, f. 57 b) sweetens the water wherever it goes. f. 113 b, col. 2.

Ch. xlv. beg. "Prudencia sua percussit superbum, Job 30. Legitur in speculo historiali." f. 113 b, col. 2.

83. Alexander tames wild horse [Bucephalus], foreshadowing his conquest of the world. f. 113 b, col. 2. From V. de Beauvais, *Spec. Hist.*, iv. cap. 12.

Ch. xlvi. beg. "Si possides amicum, in temporalibus [*for* temptatione] posside eum . . . Multi enim amiciciam diuitum querunt." f. 114.

84. Philip rebukes Alexander for trying to buy friends. "Refertur libro .7." f. 114. In Vit. C. xiv., f. 155 b, and Add. 16170, f. 156 b, the reference is to "Macrobius de mirabilibus mundi"; in Arund. 384, f. 58, to "Macrobius libro de mirabilibus mundi"; Harl. 5369, f. 241, "Marrobius (*sic*) libro .7.° de mirabilibus mundi"; Sl. 1616, f. 121, "Macrobius de mirabilibus mundi libro .7.°"; Harl. 5396, f. 179 b, "Ambrosius libro de mirabilibus mundi." All these are blunders for Valerius Maximus, lib. vii. cap. 2, ext. 10.

85. Marcus Curtius ("Marcus Tullus") leaps into chasm to save Rome. "Fertur in cronicis, vbi legitur de pallaciis ciuitatis Romane." f. 114. A different setting from that in *Gesta Rom.*, 43 (Innsbr., 97).

Ch. xlvii. beg. "Expectat Dom[in]us vt miseriatur nostri, Ysa. [xxx. 18]. Audi peccator Dei benignitatem." f. 114, col. 2.

86. Three portents before the coming of Christ, *viz.* (1) ring round the sun, (2) talking lamb at Babylon, (3) spring running with oil instead of water. "Legitur in ecclesiastica historia." f. 114, col. 2. The first and third are from Orosius, vi. 20 (Migne, xxxi. col. 1053). See too Baronius, *Annal. Eccles.*, vol. i. (Moguntiae, 1601), col. 14, Apparatus, §§ 27, 28.

87. Magnet has repellent as well as attractive force. f. 114 b, col. 2.

88. Oil makes stormy sea calm. f. 114 b, col. 2.

Ch. xlviii. beg. "Qui sperat in Domino saluabitur, Ecc. 34 [*for* Prov. xxix. 25]. Nota quod ad hoc quod speres." f. 115.

89. Emperor Frederic has two pasties made for two blind beggars, and gives first choice to the one who cries "Bene iuuabitur quem Rex voluerit iuuare;" he chooses the pasty containing a hen, and leaves the other, which is filled with florins, to his companion, whose cry is "Bene iuuabitur quem Deus uult iuuare." f. 115, col. 2. A slightly different version, from Eg. 1117, f. 185 (described further on in this *Catalogue*) is in T. Wright's *Latin Stories* (Percy Soc., 1843), No. 104. The present version was used by Gower, Conf. Am. v. 2391–2430 (quoted by Wright, p. 237). The main idea is the same as in *Gesta Rom.*, 109 (Innsbr., 202).

90. Elephant tripped up by dragon. f. 115 b. *Cf.* below, Roy. 12 E. xxi., No. 102.

91. Jew in Paris falls into sewer on a Saturday, and will not let his friends break the Sabbath by pulling him out; King Louis bids them leave him till Monday. f. 115 b. *Gesta Rom.*, 229.

92. Dying sinner in London will not confess; Christ appears in a vision, showing His five wounds and bidding him trust in God's mercy; but he remains obdurate, and at last Christ plucks a handful of flesh from the wound in His side, and throws it in the sinner's face (*cf.* No. 99 below). f. 116.

93. Stone called "eptistos" [epistites] allays discords, and preserves him who wears it. "Narratur in libro de natura lapidum qui communiter habetur meretrire (*sic, for* metrice) . . . vnde de eo in lapidario metrice dicitur sic": then follow two lines from the Liber de Gemmis of Marbodus (*v.* Migne, clxxi. col. 1758). f. 116. See too Alexander Neckam's poem *De Laudibus Divinae Sapientiae* (ed. Wright, Rolls series, 1863, in same vol. with *De Naturis Rerum*), dist. vi. l. 289, p. 470.

94. Castor and Pollux. "Inter Grecas fabulas narratur." f. 116, col. 2.

95. Rings of oblivion and memory, made by Moses to enable him to leave his Ethiopian wife. "Dicit magister in historiis" (Petrus Comestor, Hist. Schol., Exod. cap. 6, in Migne, cxcviii. col. 1144). f. 116, col. 2. In *Gesta Rom.*, 10 (Innsbr., 11), Moses is replaced by an Emperor, "Vespasianus" or "Fridericus."

96. Rich man puts off repentance, trusting that a pious utterance *in articulo mortis* will save him; but instead of this the devil puts words into his mouth when the time comes. f. 116 b. In this MS. the devil's words are "ore attento debiles"; in Harl. 5369,

f. 247, "ore seyntz debles"; in Harl. 5396, f. 185, "ore asentz debles"; in Arund. 384, f. 62, "ore azaruth debles."

97. Sinner repents on his deathbed; on his left side he sees devils, and on his right Christ displaying His wounds, and cleansing him with a drop of His blood; the Holy Ghost descends in form of a dove, and takes his soul to heaven. "Narrat deus (*for* beatus) Basilius." f. 116 b.

98. Knight enriches girl with spoils won in war, but she spurns his love. "Narrat Ouidius." The couplet "Cerne cicatrices," *etc.*, is quoted (Ovid, Am. iii. viii. 19–20). f. 116 b, col. 2.

99. Two merchants in the diocese of Norwich, about the year 1310, one devout, the other addicted to vice: on his deathbed the latter is seized with despair; Christ appears to him in a vision, displaying His wounds and bidding him trust in God's mercy, but in vain; finally Christ throws His blood in the dying sinner's face (*cf.* No. 92 above). f. 116 b, col. 2. This tale has been interpolated into an Oxford MS. of the Speculum Laicorum: see description, below, of Add. 17723.

100. St. Gregory enjoins on senator the penance of concerning himself with no worldly affairs till after prime; the devil comes to him as his bailiff, then as his steward, and finally as his wife, but he keeps his vow steadfastly. "Narrat Gregorius in registro suo." f. 117. *Cf.* É. de Bourbon, *Anecdotes* (Soc. de l'hist. de France, 1877), p. 46.

101. Hermit asks devil why he tempts men to sin. "In vitis patrum legitur." f. 117, col. 2.

102. Constantine tests the sincerity of his courtiers' Christian faith by ordering them to worship an idol. "Legitur de Constantino imperatore in historia tripartita." f. 117, col. 2. See Cassiodorus, Hist. Trip., i. 7 (Migne, lxix. col. 890), where this is told of Constantius, the father of Constantine.

103. A voice bids a priest choose one of three sins, drunkenness, fornication or homicide. He chooses the first as the least heinous, and falls into the other two. f. 117, col. 2. This tale, usually in a more expanded form, is frequently found in the mediaeval collections: *e.g.* see Wright, *Lat. Stories*, No. 97, pp. 83, 235; Speculum Laicorum, title Ebrietas (below, Add. 11284, No. 206); another 13th cent. collection noticed below (Add. 27909 B, No. 23), *etc.* It is perhaps most widely known from its inclusion in the "Vie des Anciens Pères": see below, Add. 32678, No. 2. A

series of miniatures illustrating the story is in Royal 10 E. iv., ff. 113 b–118 b.

104. Two knights swear partnership; one fights valiantly in a tournament, while the other feigns illness; the coward claims half the spoils, and is given his share, but along with a beating to balance his partner's wounds. f. 117, col. 2.

105. "Narratur de quodam duce Saxenum" [*for* Saxonum] that he refused baptism on learning that it would part him from his ancestors. f. 117 b. This is told of Radbod, Duke of the Frisians, in Vita S. Vulfranni (*Acta SS.*, 20 Mar., p. 146). See too *Legenda Aurea*, cap. 181, p. 834.

106. Thief threatens to break oracle's head if it denounces him; when questioned it answers "Tempora mutantur et homines deteriorantur, et modo nemo potest dicere veritatem de cetero nisi frangatur sibi capud." Beg. "Narra[t] Valerius Maximus ad Tiberium." f. 117 b. Two versions of this tale, both localizing it in Provence, occur in a collection of Latin sermons preached apparently at Paris about the year 1300, one ending "'Audi, vide, tace, si tu vis vivere in pace,' dicunt Lombardi": see Hauréau, *Notices et Extraits de quelques MSS. latins*, iii. pp. 90, 102. *Cf.* "Focus the Smith" in *Gesta Rom.*, 57 (Innsbr., 143).

107. Alexander and the stone of varying weight (see above, in Holcot's Moralitates, Arund. 384, No. 21). f. 117 b, col. 2.

108. King for a year (see this *Cat.*, ii. p. 123). f. 117 b, col. 2.

109. Bad custom in the world (see Harl. 463, No. 45). f. 117 b, col. 2.

110. Alexander, wounded, proclaims himself now proved the son of man and not of Jove. "Legitur in quadam epistola ad Lucillum." f. 117 b, col. 2.

111. Philosophers at Alexander's tomb. "Narrat Alfonsus" (*i.e.* Petrus Alfunsi, see this *Cat.*, ii. p. 245). f. 117 b, col. 2. *Gesta Rom.*, 31 (Innsbr., 66).

112. Merchant bequeaths his estate to matron who has always repulsed him; her husband repudiates her. "Seneca 2.° declamationum" (Controv. lib. ii. 7). f. 118.

113. Man with dissolute son, who tries to prove him mad. "Item eodem libro" (ii. 6). f. 118.

114. Man fornicates on Easter Eve, and afterwards communi-

cates unconfessed; three days later he is killed by lightning, and a voice is heard:—

> "Wayleway þat I was boren.
> For [*blank space*] syn I am forloren.
> Nou wat es syn ȝe mou se.
> For Godes loue be war bi me." f. 118.

115. Vision of judgment of a lawyer: condemned by God the Father and Son, but advised to appeal to the Holy Ghost (*cf.* below, Sl. 1616, No. 90). f. 118.

116. Pilgrim is killed while fighting for a lady's rights; she keeps his staff and pouch in her room as a memorial, but when suitors come she hides them away and forgets him. f. 118, col. 2. *Gesta Rom.*, 25 (Innsbr., 50).

117. Achilles disguised as a girl and hidden among his mother's maids, but discovered by Ulysses. "Sicud narratur in Ouidio magno." f. 118, col. 2. In *Gesta Rom.*, 156 (Innsbr., 51), too, Ovid is cited. To Oesterley's references may be added Bion, ii. 15 *seq.*, Schol. on Homer, Il. ix. 668, and Pliny, Nat. Hist., xxxv. 40: see J. G. Frazer, *Pausanias*, vol. ii., 1898, p. 266.

118. "Heliseus" [Helvius Pertinax], invited by the Senate to name his son Augustus, refuses. "Refert Helinandus." f. 118 b. See Dion Cassius, lib. lxxiii.; Julius Capitolinus in Hist. August.; V. de Beauvais, *Spec. Hist.*, lib. x. cap. 125.

119. Scipio Africanus rejects two rival candidates for office, one as being too needy, the other too greedy. "Refert Valerius Maximus" (lib. vi. cap. 4. 2). f. 118 b.

120. Fabius Maximus opposes his son's election as consul. "Refert etiam Valerius Maximus" (lib. iv. cap. 1. 5). f. 118 b.

121. "Miaulinus" [Manlius] refuses the consulate. "Refert Valerius" (vi. 4. 1). f. 118 b.

122. Dionysius and old woman (above, No. 34). "Refert etiam Valerius" (vi. 2. ext. 2). f. 118 b.

123. Trumpet of Doom (as in Barlaam and Josaphat: see this *Cat.*, ii. p. 122). f. 118 b, col. 2.

124. Liar and truthteller in land of apes. "Ysopus in libro" (see this *Cat.*, ii. p. 283, *etc.*). f. 118 b, col. 2.

125. Augustus refuses to be called Lord. "Nota de Cesare Augusto, quod de eo scribit Swetonius" (Aug. 53). f. 118 b, col. 2.

126. Tiberius, asked why he changes his proconsuls so seldom,

answers with the apologue of the wounded man, who prefers gorged flies to hungry ones upon him. "Narrat Josephus" (Ant. Jud., xviii. 6. 5). f. 118 b, col. 2. *Gesta Rom.*, 51 (Innsbr., 127).

127. Viaticum received through dying man's side (above, No. 66; quite short here, and without names or dates). f. 118 b, col. 2.

128. Rich man who would not give alms dies, and afterwards appears to a clerk and tells him that he is damned. f. 119.

129. Spectres of knight and lady seen by charcoal-burner, the knight chasing the lady with a drawn sword. "Refert Helinandus." f. 119. Vincent de Beauvais includes this (*Spec. Hist.*, xxix. cap. 120) among the "Flores Helinandi"; the charcoal-burner is there described as in the service of the Count of Nevers. This version is also referred to Helinand in the Alphabetum Narrationum: see below, Harl. 268, No. 80. The same theme was used by Boccaccio, Decam. v. 8 (Dryden's "Theodore and Honoria").

130. Vision of Carpus (see this *Cat.*, ii. p. 647). "Dionisius in quadam epistola ad Domisollum [*for* Demophilum] refert." f. 119, col. 2.

131. Rich miser lies on his deathbed, with his treasure near him; a toad takes a penny and puts it in the dying man's mouth. f. 119, col. 2.

132. Dying usurer commends his soul to devils (see J. de Vitry, above, Harl. 463, No. 110), "et addit, ut alibi narratur, Heypupe, heip and crus ut crurs, and euer atte laste Criste curse." f. 119, col. 2.

133. Advice given by oracle of Apollo: "Nothis eli$^{\text{cors}}$, id est, nosce teipsum." "Refert Elenandus in cronicis li. 8." (V. de Beauvais, *Spec. Hist.*, xxix. cap. 109, among "Flores Helinandi"), "et hoc idem recitat Macrobius super sompn[i]um S[c]ipionis" (lib. i. cap. 9). f. 119 b.

134. Alexander's army in India plagued by scorpions, white lions with bulls' bodies, and other monsters, including a three-horned beast bigger than an elephant. "Legitur in epistola Alexandri ad Aristotelem." f. 119 b. See *Alexandri Magni Epistola de Situ Indiae*, Gissae, 1706, p. 31.

135. Dead detractor appears to sacristan of St. Alban's, with his tongue on fire. "Legitur in gestis abbatum sancti Albani." f. 120. In the *Gesta Abbatum mon. S. Albani*, vol. ii. (ed. H. T. Riley, Rolls series, 1867), p. 367, this is said to have happened in the time of Abbot Michael, 1335–49, and the detractor is a monk

named Nicholas Goudeby. The chronicler appears, however, merely to have fitted names and date to an older story: see below, Manuel des Péchés, Harl. 273, No. 23.

136. Advocate has vision of Nero in hell, bathing in boiling pitch, and inviting him, as one of a "venale genus hominum," to join him. "Narrat Seneca in quadam tragedia." f. 120 b. This is No. 36 of the *Exempla of Jacques de Vitry* (ed. Crane, Folk-Lore Soc., 1890); for other references see Crane's notes, p. 148.

137. Wily nature of the fox. "Dicit enim Yso[dor]us." f. 120 b. See Isidore, Etym., xii. cap. 2 (Migne, lxxxii. col. 438).

138. Lion kills pimp and harlot. "Beda de gestis Anglorum narrat." f. 121. This is followed by "Gaudium domini nostri versus (*sic*) est in lu[c]tum," *etc.*, with an English translation, "þe joy of hour hert ys away went," *etc.* f. 121.

139. Salvanus and Cupiencius own a sheep jointly; Salvanus shears his half, but Cupiencius keeps his unshorn; the sheep, being thus unevenly weighted, falls from a bridge and is drowned; litigation ensues between the partners. f. 121.

140. Emperor asks courtier and jurist to interpret "Omnia principis sunt." Former says, prince may take what he likes, and is given a horse; latter says, prince must see that no one is defrauded, and is dismissed with insults, and comes home saying "Quia respondi equum, amisi equum." f. 121.

141. Greater Litany instituted at Rome by St. Gregory, on the occasion of a flood and pestilence. "Eutropius de gestis Romanorum, li. 5." f. 121, col. 2. *Cf. Legenda Aurea,* ed. Graesse, 1846, pp. 190, 312. The reference to Eutropius is a mistake for his continuator Paulus Diaconus: see the latter's Historia Longobardorum, lib. iii. cap. 24, and Vita S. Gregorii, capp. 10–12 (Migne, xcv. col. 526, lxxv. col. 45).

142. In the procession of the greater Litany, an image of the Virgin (preserved in the church of S. Maria Maggiore, and said to have been painted by St. Luke) was escorted by a choir of angels singing the antiphon "Regina celi letare." "Narrat Gvilielmus Durandi in rationali originali diuinorum officiorum, li. 8." f. 121 b. *Cf. Leg. Aur.,* p. 192. The reference to Durandus is wrong here, but see No. 144 below.

143. Procession of St. Augustine and his companions to Canterbury, chanting the litany "Deprecamur te Domine," *etc.* "Narrat Archidiachonus Huntendenensis in cronicis suis, li. 3." f. 121 b

See Henry of Huntingdon, *Hist. Angl.* iii. 4 (Rolls ed., 1879, p. 69).

144. Lesser Litany instituted by St. Maurice, Bishop of Vienne, "propter lupos et alias feras . . . et alios casus varios, qui plen[i]us narrantur in legenda sanctorum, c. de letania, quere ibidem." f. 121 b. See *Leg. Aur.*, p. 313, where the Bishop is named Mammertus, as in Durandus, *Rationale*, lib. vi. cap. 102 (ed. Antverpiae, 1614, f. 393 b).

145. Bird of Paradise, when snared, utters such a wail that its captors sometimes release it. "Dicit Ysodorus ad Brancom̄." f. 121 b.

Ends: "et Deus de laqueo dyaboli istum eripiet. Psalmista. Cor contritum et humiliatum Deus non despicies, etc. Explicit." f. 121 b.

Cotton, Vitellius C. xiv. ff. 124–158 b.

Vellum; beginning of the xvth cent. Large quarto; ff. 35, in double columns of 48 to 50 lines (except f. 158, which has 64). Initials in blue, flourished in red. Injured by fire, so that the first few lines of each column are distorted and sometimes illegible.

The volume contains:—1. Sermo Roberti Grosseteste coram Innocentio IV. (printed by E. Brown, *Appendix ad Fasciculum*, 1690, p. 250). Slightly imperf. at beg. and end. f. 1;—2. Excerpta ex epistolis Roberti Grosseteste. f. 3 b;—3. "Lyncolniensis de oculo mor[ali]," beg. "Si diligenter volu[er]mus." f. 7;—4. "Tractatus magistri Roberti Grosteste de modo confitendi," beg. "Qvoniam cogitatio hominis." f. 31;—5. Treatise on the Ten Commandments, with colophon "Expliciunt Mandata Lincoln[iensis]," beg. "Sicut dicit [apostolus, plenitu]do legis est dileccio" (*cf.* Harl. 1298, f. 84 b, *etc.*). f. 35;—6. "Tractatus qui dicitur Venenum Malachie, editus a fratre Malachia de ordine minorum et prouincie Ybernie," beg. "Racio veneni potissime conuenit peccato." f. 57. Attributed to Grosseteste in Sl. 1616, ff. 1–32, but printed as *F. Malachie Hibernici . . . . Libellus septem peccatorum . . . . qui dicitur Venenum Malachiæ*, Paris, 1518: see too *Dict. Nat. Biog.*, xxxv. p. 392;—7. "Tractatus Parisiensis de prebendis, auro preciosior, ut patet intuenti," beg. "Behemoth sicut scriptum est." f. 65, col. 2. Printed, *Guilhermus Episcopus Parisiensis De collationibus et pluralitate ecclesiasticorum beneficiorum*, 1507; also in *Guilielmi Alverni, Episcopi Parisiensis, Opera*, vol. ii. suppl., 1674, p. 248;—8. Treatise on preaching, beg. "In isto libro continentur .4. capitula .... Quoad primum est sciendum." Left unfinished. f. 72 b, col. 2;—9. "Tractatus breuis Willelmi de Sancto Amore de periculis nouissimorum temporum," beg. "Ecce videntes clamabunt foris." f. 78. See M. Perrod, *Maitre Guillaume de Saint-Amour*, 1895, pp. 74, 132, *etc.*;—10. [Nicolai Trivet] "Tractatus extractus de libro sancti Augustini, sc. de ciuitate Dei, de omnibus dictis poetarum que Augustinus tangit in isto libro," beg. "A[d intellectum eorum que di]cuntur in primo capitulo [tria sunt] notanda" (omitting the Prologue, *cf.* Harl. 4093; Roy. 14 C. xiii. f. 276). f. 90;—11. The present article. f. 124;—12. Commentary on Ecclesiastes, beg. "Ecce descripsi eam tibi tripliciter . . . . Cum sapientis et veri doctoris." ff. 159–212.

CONVERTIMINI, by Robert Holcot (?). Forty-one chapters. *Latin.*

This MS. differs considerably from Roy. 7 C. i., both as regards the order of chapters and the actual contents. The first nine and last eight chapters correspond to the first nine and last eight in the Royal MS., but the intervening chapters are quite differently arranged:—Chapters x.–xii. = Chapters xi.–xiii. of the Royal MS.; xiii. = R. xxvi.; xiv.–xvi. = R. xiv.–xvi.; xvii.–xx. = R. xxvii.–xxx.; xxi.–xxiii. = R. xvii.–xix.; xxiv.–xxvi. = R. xxi.–xxiii.; xxviii. = R. xxxv.; xxix. = R. xl.; xxx.–xxxiii. = R. xxxvi.–xxxix. Chapters x., xx., xxiv., xxv., xxxi.–xxxiv. of R. are omitted, and Chapter xxvii. of the present MS. is not included in R. The first part of ch. xxviii. (R. xxxv.) is omitted in its proper place, but is added at the end by a contemporary hand; notes by the same hand are in the margins, here and there, throughout the work.

The number of exempla is very much smaller than in R., which, however, omits a few that are to be found here, *viz.* Nos. 3, 44, 45, 52–57, 64, 66, 75. The first of these is peculiar to the present MS., the other copies alluding to the story ("Nota de latrone qui rogauit heremitam," *etc.*) but not giving it in full.

No heading. Begins "Conuertimini ad me in toto corde . . . . Nota quod quatuor requiruntur ad hoc quod homo conuertatur." f. 124.

The exempla are as follows:—

1. No worms in poisoned bodies (= Roy. 7 C. i., No. 1). f. 124.

2. Fish rescued from trap (*ib.* 2). f. 124, col. 2.

3. Robber complains that hermit's prayers for his conversion are fruitless; hermit shows him, by a practical illustration, the futility of trying to help one who will not help himself. f. 124, col. 2. In the other MSS. only a brief allusion is made to this tale, which is found in Odo of Cheriton (above, Add. 11579, No. 35, *etc.*).

4. Brazen column, *etc.*, at Jerusalem (*cf.* Roy. 3). "Legitur in historia ecclesiastica et recitatur in historia scolastica." f. 124 b.

5. Hydra (*ib.* 4). f. 125.

6. Homage to devil (*ib.* 5). f. 125.

Ch. ii. beg. "Ego si exaltatus fuero," *etc.*, as in the Royal MS. f. 125, col. 2.

7. Magnet and diamond (= Roy. 6). f. 125, col. 2.

Ch. iii. beg. "Diligite iusticiam" (*ib.* ch. iii.). f. 125 b.

8. Emblem of Justice (*ib.* 7). f. 125 b.

Ch. iv. beg. "Signum (*sic*) vite est hiis" (*ib.* ch. iv.). f. 125 b, col. 2.

9. Wife-hanging tree (*ib.* 8). f. 126.

Ch. v. beg. "Oculi mei semper" (*ib.* ch. v.). f. 126, col. 2.

10. Diogenes and Alexander (*ib.* 9). f. 126, col. 2.

Ch. vi. beg. "Donec deficiam" (*ib.* ch. vi.). f. 126 b, col. 2.

11. Boy burnt at sacrifice (*ib.* 10). f. 126 b, col. 2.

No break at what is the beginning of ch. vii. in Arund. 384 and Harl. 5396, and the opening words are omitted, as in Roy.

12. Tree and serpent (= Roy. 11). f. 127.

Ch. viii. beg. "Caro concupiscit" (*ib.* ch. viii.). f. 127, col. 2.

13. Two-fold boy (*ib.* 12). f. 127, col. 2.

Ch. ix. beg. "Noli esse sine metu" (*cf. ib.* ch. ix.). f. 127 b.

14. Adulterous stork (*ib.* 13). f. 127 b.

Ch. x. beg. "Posside sapiensiam quia melior est auro, Prou. 16. Qui igitur sapiens esse voluerit" (*cf. ib.* ch. xi., some introductory sentences of which are omitted here). f. 127 b, col. 2.

15. Aristotle's maxims, vulture (*ib.* 14). f. 127 b, col. 2.

16. Carp (*ib.* 15). f. 128, col. 2.

17. Heron (*ib.* 16). f. 128, col. 2.

18. Viper and lamprey (*ib.* 17). f. 128 b.

19. Treaty ratified by lamb-sacrifice (*ib.* 18). f. 128 b.

20. Dog hesitates (*ib.* 19). f. 129.

21. Three forms of sport (*ib.* 20). f. 129, col. 2.

22. King "Cadewallus" and his faithful servant (*ib.* 21). f. 129 b.

23. Hyena's stare (*ib.* 22). f. 130 b.

Ch. xi. beg. "Egredietur Dominus" (*ib.* ch. xii.). f. 130 b, col. 2.

Ch. xii. beg. "Lingua 2^a multos comouit" (*ib.* ch. xiii.). f. 132, col. 2.

24. Elephant fears mouse (*ib.* 23). f. 132, col. 2.

25. Bees and their king (*ib.* 24). f. 132, col. 2.

Ch. xiii. beg. "Nescis quia miser es et miserabilis, Apo. 3.° Si nescis homo miseriam tuam" (*cf. ib.* ch. xxvi.). f. 132 b.

26. Four questions (*ib.* 43). "Legitur quod quidam rex." f. 132 b.

Ch. xiv. beg. "Nolite fratres mei detrahere alterutrum" (*ib.* ch. xiv.). f. 133, col. 2.

27. Earthquake at Corinth (*ib.* 25). f. 133 b.

Ch. xv. beg. "Loquere que dece[n]t" (*ib.* ch. xv.). f. 134, col. 2.

28. Bees drink only clear water (*ib.* 26). f. 134 b.

Ch. xvi. beg. "Omnes credentes erant pariter" (*ib.* ch. xvi.). f. 134 b, col. 2.

29. Alexander bids his troops burn their plunder (*ib.* 27). f. 135, col. 2.

30. Monk secretes coins (*ib.* 28). f. 135, col. 2.

Ch. xvii. beg. "Prepara animam tuam" (*ib.* ch. xxvii.). f. 135 b.

31. Raven and powdered glass (*ib.* 44). "Dicit Aristoteles de animalibus." f. 135 b.

32. Partridge and hunter (*ib.* 45). f. 136.

33. Alexander and "Bucifal" (*ib.* 46). f. 136 b, col. 2.

34. Stags' blood keeps off serpents (*ib.* 47). f. 136 b, col. 2.

Ch. xviii. beg. "Non simus inanis glorie cupidi" (*ib.* ch. xxviii.). f. 137.

35. Mother-eagle, serpent and agate (*ib.* 48). f. 137.

36. Ostrich and Pleiades (*ib.* 49). f. 137, col. 2.

Ch. xix. beg. "Recordare Domine" (*ib.* ch. xxix.). f. 137, col. 2.

37. Maxentius and Constantine (*ib.* 50). f. 137, col. 2.

Ch. xx. beg. "Dedisti metuentibus" (*ib.* ch. xxx.). f. 137 b, col. 2.

38. Julius Caesar (*ib.* 51). f. 137 b, col. 2.

39. Lady, knight and falcon (*ib.* 52). "Refert Ieronimus." f. 138.

40. Dolphins love north wind (*ib.* 53). f. 138, col. 2.

41. Dove warns city (*ib.* 54). f. 138 b, col. 2.

42. "Merulena" and small bird (*ib.* 55). f. 138 b, col. 2.

The chapter ends "nisi signa et prodigia videritis non creditis" (*cf. ib.* f. 107, near foot of col. 1), omitting Nos. 56–58 of Royal 7 C. i. Ch. xxi. beg. "Hortamur nos (*sic*) ne in vacuum" (*ib.* ch. xvii.). f. 139.

43. Dead lovers in hell, cursing each other (*ib.* 29). f. 139.

44. Antipater, accused before Caesar, for answer shows his wounds received in Caesar's service. "Legitur in h[istoria] scolastica." f. 139 b. *Cf. Gesta Rom.*, 87 (Innsb., 100). Harl. 5369, f. 223, Harl. 5396, f. 165, and Arund. 384, f. 45 b, have "historia ecclesiastica."

45. Waxen vessel let down into the sea sweetens it. "Refert Aristoteles." f. 139 b.

Ch. xxii. beg. "Qvi vicerit" (= Roy., ch. xviii.). f. 140 b.

46. Virgil's statue at Rome (*ib.* 30). f. 140 b.

Ch. xxiii. beg. "S[cito et vid]e quia amarum est et malum" (*ib.* ch. xix.). f. 141.

47. Diver fills his mouth with oil (*ib.* 31). f. 141.

48. Sea-urchin (*ib.* 32). f. 141, col. 2.

49. Stone "diacotos" (*ib.* 33). f. 141 b.

Ch. xxiv. beg. "Reuelabitur ira" (*ib.* ch. xxi.). f. 141 b.

Ch. xxv. beg. "Quare morieriei (*sic*) domus Israel" (*ib.* ch. xxii.). f. 142.

50. Division of inheritance between two half-brothers (*ib.* 35). f. 142, col. 2.

51. (beg. of ch. xxvi., "Albertus de vegetabilibus," as in Roy. 7 C. i., ch. xxiii.). Tree "agnus castus" (*ib.* 36). f. 142, col. 2.

52. During a famine Bishop Odo preaches that alms-givers will be rewarded an hundredfold. Rich man gives £20 on the Bishop's bond for £2000, and afterwards dies; his executors sue Odo, who goes to the tomb and finds an acquittance in the dead man's hand. f. 142 b. Other versions, by Jacques de Vitry and Odo of Cheriton, have been noticed above (Harl. 463, No. 24; Ar. 231, No. 155).

53. Son plots against his father; the father takes him aside and offers him his sword, and so moves him to remorse. "Refert Valerius li. 3 c. 3" [actually lib. v. cap. 9]. f. 143. Almost identical with *Gesta Rom.*, 9 (Innsb., 9).

Ch. xxvii. beg. "Panis quem . . . ego dabo caro mea est pro mundi vita, Joh. [vi. 52]. Sciendum est quod panis." f. 143 b.

54. Tiberius bids his dead son's friends keep out of his sight. "Docet magister historiarum super . 12 . c. Actuum." f. 143 b, col. 2. See Petrus Comestor, Hist. Scholast., Act. cap. 55 (Migne, cxcviii. col. 1681).

55. Elder of twin brothers falls ill; doctor says his life can only be saved by his brother's death. "Refert Quintillianus 2.° libro declamacionum." f. 144 b. Based on Quintilian, Declam. 8, which is followed more closely in Harley 219, No. 114 (above, under Odo of Cheriton).

56. A holy man named Gregory shelters for a night in a temple of Apollo; next day the oracle can give no answers till it has his leave. "Legitur in hist. ecc. li. 7. c. 25." f. 144 b, col. 2. See Rufinus, Hist. Eccl. lib. vii. cap. 28 in Burney MS. 310, f. 59, col. 2; cap. 26 in the printed edition of 1479. The story is told more fully in the Vita S. Gregorii Thaumaturgi of St. Gregory of Nyssa: see Migne, *Patr. Gr.*, xlvi. col. 915.

57. Amnesty proclaimed at Athens, when the banished citizens were reinstated by Thrasybulus. From Valerius Maximus, lib. iv. cap. 1. f. 145.

Ch. xxviii. beg. "Veniet finis vniuerse carnis." In margin: "Nota quod hic deficit magna pars istius capituli," *etc.* For the first part see below, after No. 88. The opening words correspond to Roy. 7 C. i., f. 109, l. 12 (middle of ch. xxxv.). f. 145 b.

58. Pulse betrays guilty love (= Roy. 7 C. i., No. 64). f. 145 b.

59. Fish "baytarimus" (*ib.* 65). f. 145 b, col. 2.

60. Constantius tests Christians' sincerity (*ib.* 102). f. 146, col. 2.

61. Two pilgrims (*ib.* 67). f. 147 b.

62. Solomon and the ostrich (*ib.* 68). f. 147 b, col. 2.

63. Grove where birds die in Passion Week (*ib.* 69). f. 148, col. 2.

Ch. xxix. beg. "Particulam bono (*sic*) diei" (*cf. ib.*, ch. xl., which, however, answers more closely to the concluding part of ch. xxviii.). f. 148 b, col. 2.

64. Titus counts every day lost in which he has not done some kind act. "Refert Jeronimus libro 3° exposicionis sue super epistolam ad Gala[t]has" [cap. 6, see Migne, xxvi. col. 433]. f. 149. Derived from Suetonius, Tit. 8.

Ch. xxx. beg. "Qui sine vxore est" (= Roy., ch. xxxvi.). f. 149 b.

65. Bachelor kings wanted (*ib.* 70). f. 149 b.

66. Spartan wives change clothes with their husbands, and so enable them to escape from prison. "Refert Valerius li. 4. c. 5" [or rather, lib. iv. cap. 6]. f. 149 b, col. 2.

Ch. xxxi. beg. "Turris fortissima" (=Roy., ch. xxxvii.). f. 150.

67. Alexander and the castle that knows no earthly lord (*ib.* 71). f. 150, col. 2.

68. Stone "lepana" (*ib.* 72). "Refert Albertus de naturis rerum." f. 150, col. 2.

Ch. xxxii. beg. "Cvm auerterit se iustus" (*ib.* ch. xxxviii). f. 150 b.

69. Statue points out hidden treasure (*ib.* 73). f. 150 b.

Ch. xxxiii. beg. "Pugnetis aduersus naciones" (*ib.* ch. xxxix.). f. 150 b, col. 2.

70. "Veni, vidi, vici" (*ib.* 74). f. 151.

71. Magister Jordanus and King of Sicily (*ib.* 41). f. 151.

72. Hyena's gall cures blindness (*ib.* 75). f. 151, col. 2.

Ch. xxxiv. beg. "Cor contritum et humiliatum Deus non despicies, in Ps. [li. 17] Tale cor est Deo acceptum" (*cf. ib.* ch. xli.). f. 151, col. 2.

73. Gerfalcon (*ib.* 76). f. 151, col. 2.

74. "Sparhauke" (*ib.* 77). f. 151 b.

75. Devil tells monk that what he likes most is "le cressaunt de la lune, et le roundesse de le solayl, et le fere de le molee," *i.e.* C O R. f. 152. In some of the MSS. this is in Latin, *e.g.* Arund. 384, f. 53 b: "crescenciam lune, rotunditatem solis, et ferramentum mole siue molendini."

Ch. xxxv. beg. "Satisfactio in opere penitentiam consummat" (*cf.* Roy., ch. xlii.). f. 152, col. 2.

76. Owl and nightingale (*ib.* 78). f. 152, col. 2.

Ch. xxxvi. beg. "Nemini quicquam debeatis" (*ib.* ch. xliii.). f. 153, col. 2.

77. Spendthrift's bed bought by Emperor (*ib.* 79). f. 153 b.

Ch. xxxvii. beg. "Speciose et deligcate assimilaui te filiam Syon. Jer. 6 [2]. Fertur quendam fuisse imperatorem" (*cf. ib.* ch. xliv.). f. 153 b, col. 2.

78. Elopement (*ib.* 80). f. 153 b, col. 2.

79. Harpy ("arpia"; *ib.* 81). f. 155.

80. Fish "fastex" (*ib.* 82). f. 155, col. 2.

Ch. xxxviii. beg. "Prudencia sua" (*ib.* ch. xlv.). f. 155, col. 2.

81. Alexander tames wild horse (*ib.* 83). f. 155, col. 2.

Ch. xxxix. beg. "Si possides amicum" (*ib.* ch. xlvi.). f. 155 b.

82. Alexander tries to buy friends (*ib.* 84). f. 155 b.

83. "Cursius" leaps into chasm (*ib.* 85). "Legitur in cronicis et est Titus Liu[i]us de gestis Romanorum." f. 155 b, col. 2.

Ch. xl. beg. "Expectat Dominus" (*ib.* ch. xlvii.). f. 156.

84. Portents of Christ's coming (*ib.* 86). f. 156.

85. Magnet (*ib.* 87). f. 156 b.

86. Oil calms the sea (*ib.* 88). f. 156 b, col. 2.

Ch. xli. beg. "Qui sperat in Domino" (*ib.* ch. xlviii.). f. 156 b, col. 2.

87. Elephant and dragon (*ib.* 90). f. 157, col. 2.

88. Jew falls into sewer (*ib.* 91). f. 157, col. 2.

Ends: "desperauimus et post cogitaciones nostras ibimus [*for* ivimus] et vnusquisque in prauitate cordis sui ambulat etc." (*cf.* Roy. 7 C. i., f. 115 b, foot of col. 2).

Colophon: "Explicit tractatus qui vocatur Conuertimini etc. Amen." f. 157 b, col. 2.

On the next two pages is the first part of ch. xxviii., omitted in its proper place (see above), and inserted here by another hand. It begins "Venient et videbunt" (*cf.* Roy. 7 C. i., ch. xxxv.), and contains the following exempla:—

89. Sardonyx worn by high priest (*ib.* 63). f. 158, col. 2.

90. Viaticum received through dying man's side (*ib.* 127). f. 158 b.

Ends: "Vnde necesse est quod finis veniat vniuerse terre, id est, terrene affeccionis et carnalis voluptatis, quia Deut. 4. dicitur, Deus tuus ignis consumens est; consumens (suple) amorem terrene vanitatis ardore sue caritatis, etc." (= Harl. 5396, f. 195 b, ll. 15–18; Arund. 384, f. 69 b, ll. 16–19. In Roy. 7 C. i. the several parts of the chapter are differently arranged, and this passage is on f. 109 b, last six lines of col. 1). f. 158 b.

Additional 16170. ff. 80 b–162.

Vellum (outside and inmost leaves of each quire) and paper; early xvth cent. Octavo; ff. 83, having 28 to 35 lines to a full page. Preceded and followed by various theological treatises, for a list of which see *Cat. of Additions* 1846–7 (1864), p. 158. The volume belonged to Chipping Campden church, co. Glouc.: see f. 200, "Ad ecclesiam de Campden iste liber pertinet." On f. 161 are the names Rob^{t} Martin, Jo^{n} Martin, Frank Dighton, and date June 11, 1739.

CONVERTIMINI, by Robert Holcot (?) Forty-one chapters. *Latin.*

This copy agrees very closely with that in Vitell. C. xiv. The chapters are arranged in the same order, and ch. xxviii. is divided in the same curious way, the first part being put at the end of the work, after the colophon, as though it were a separate treatise. The exempla also are identical, except that the present MS. omits Nos. 3 and 90 of Vitell. C. xiv. and contains one (No. 25) which is not in the Cotton MS.

No heading. The chapter-beginnings are as follows :—

i. "Conuertimini ad me in toto corde .... Nota quod quatuor requiruntur ad hoc quod homo conuertatur." f. 80 b.
ii. "Ego si exaltatus fuero." f. 83 b.
iii. "Diligite iusticiam." f. 84.
iv. "Signum (*sic*) vite est hijs." f. 84 b.
v. "Oculi mei semper." f. 85 b.
vi. "Donec deficiam." f. 86.
vii. No break, and opening words omitted, as in the Royal and Cottonian MSS. f. 86 b.
viii. "Caro concupiscit." f. 87 b.
ix. "Noli esse sine metu." f. 88.
x. "Posside sapienciam." f. 88 b.
xi. "Egredietur Dominus." f. 96 b.
xii. "Lingua secunda multos commouit." f. 100 b.
xiii. "Nescis quod miser es." f. 101 b.
xiv. "Nolite fratres mei detrahere." f. 103 b.
xv. "Loquere que ad senam (*sic*) docet (*sic*) doctrinam." f. 106.
xvi. "Omnes qui credebant." f. 107.
xvii. "Prepara animam tuam." f. 109.
xviii. "Non sumus (*sic*) inanis glorie cupidi." f. 112 b.
xix. "Recordare Domine." f. 113 b.
xx. "Dedisti metuentibus te significacionem" (glossed "tokenyng"). f. 114 b. Ends "nisi signa et prodigia videritis non creditis," as in Vitell. C. xiv.
xxi. "Hortamur vos." f. 118.
xxii. "Qvi vicerit." f. 122.
xxiii. (no break in MS.). "Scito et vide quia amarum et malum est." f. 123.
xxiv. "Reuelabitur ira." f. 125.
xxv. "Qvare morieris domus Israel." f. 126.
xxvi. "Albertus in libro de vegeta[bi]libus." f. 126 b.
xxvii. "Panis quem ego dabo." f. 129 b.
xxviii. "Venient fratres (*for* veniet finis) vniuerse carnis" (omitting the first half, as in Vit.). f. 135.
xxix. "Particula bone diei." f. 141 b.
xxx. "Qvi sine vxore est." f. 144 b.
xxxi. "Tvrris fortissima." f. 146.
xxxii. (no break). "Cum auerterit se iustus." f. 146 b.
xxxiii. "Pvgnetis aduersus naciones." f. 147.
xxxiv. "Cor contritum et humiliatum." f. 148.
xxxv. "Satisfaccio in opere penitenciam consummat." f. 149 b.
xxxvi. "Nemini quicquam." f. 151 b.
xxxvii. "Spesiose et delicate." f. 153.
xxxviii. "Prudencia sua." f. 155 b.
xxxix. "Si possides amicum." f. 156.
xl. "Exspectat Dominus." f. 157.
xli. "Qvi sperat in Domino." f. 158 b.

Ends "et vnusquisque in prauitate cordis sui ambulat." Colophon: "Explicit tractus qui vocatur Conuertimini." f. 160 b. This is immediately followed by the first part of ch. xxviii., headed

"Et sequentur alia (*sic*) narraciones valde notabiles," and beg. "Nvnc venient et videbunt gloriam meam." f. 160 b. Ends: "vt Deum suum diligat super omnia, veniet finis vniuerse terre etc." (*cf.* Vit. C. xiv., f. 158 b, ll. 23–4). f. 162.

In the following list of exempla, V. denotes Vit. C. xiv.:—

1. Worms (V. 1). f. 80 b.
2. Fish-trap (V. 2). f. 81 b.
3. Brazen column (V. 4). f. 82.
4. Hydra (V. 5). f. 83.
5. Homage to devil (V. 6). f. 83.
6. Magnet and diamond (V. 7). f. 83 b.
7. Justice (V. 8). f. 84.
8. Wife-hanging tree (V. 9). f. 84 b.
9. Diogenes (V. 10). f. 85 b.
10. Boy burnt (V. 11). f. 86 b.
11. Tree and serpent (V. 12). f. 86 b.
12. Two-fold boy (V. 13). f. 87 b.
13. Stork (V. 14). f. 88.
14. Aristotle's maxims, vulture (V. 15). f. 89.
15. Carp (V. 16). f. 90.
16. Heron (V. 17). f. 90 b.
17. Lamprey (V. 18). f. 91.
18. Lamb-sacrifice (V. 19). f. 91.
19. Dog hesitates (V. 20). f. 91 b.
20. Three forms of sport (V. 21). f. 92 b.
21. King "Cadewellius" (V. 22). f. 93.
22. Hyena's stare (V. 23). f. 95 b.
23. Elephant fears mouse (V. 24). f. 100 b.
24. Bees and their king (V. 25). f. 100 b.

25 (see below). f. 101.

26. Four questions (V. 26). f. 101 b.
27. Earthquake (V. 27). f. 104.
28. Bees drink only clear water (V. 28). f. 107.
29. Alexander's troops burn plunder (V. 29). f. 108.
30. Monk hides coins (V. 30). f. 108 b.
31. Powdered glass (V. 31). f. 109 b.
32. Partridge and hunter (V. 32). f. 110 b.
33. Alexander and "Buccifallis" (V. 33). f. 112.
34. Stags' blood (V. 34). f. 112.
35. Eagle, serpent and agate (V. 35). f. 113.
36. Pleiades (V. 36). f. 113 b.
37. Maxentius (V. 37). f. 114.
38. Julius Caesar (V. 38). f. 115.
39. Falcon (V. 39). "Refert Jeronimus in vitis patrum." f. 115 b.
40. Dolphins love north wind (V. 40). f. 116 b.
41. Dove warns city (V. 41). f. 117 b.
42. "Merulena" and small bird (V. 42). f. 117 b.
43. Dead lovers (V. 43). f. 118.
44. Antipater (V. 44). f. 119.
45. Wax vessel (V. 45). f. 119 b.
46. Virgil's statue (V. 46). f. 122.
47. Diver with oil (V. 47). f. 123 b.
48. Sea-urchin (V. 48). f. 124.
49. Stone "dyacacos" (V. 49). f. 124b.
50. Division of inheritance (V. 50). f. 126.
51. Tree "angus castus" (V. 51). f. 126 b.
52. Hundredfold (V. 52). f. 127 b.
53. Son plots against father (V. 53). f. 128 b.
54. Tiberius banishes his dead son's friends (V. 54). f. 130 b.
55. Twin brothers (V. 55). f. 132.
56. Oracle silenced (V. 56). f. 133.
57. Amnesty (V. 57). f. 133 b.
58. Pulse (V. 58). f. 135.
59. Fish "kaytartinus" (V. 59). f. 135 b.
60. Constantius (V. 60). f. 136 b.
61. Two pilgrims (V. 61). f. 139.
62. Ostrich-chick (V. 62). f. 140.
63. Passion Week (V. 63). f. 140 b.
64. Titus (V. 64). f. 143 b.
65. Bachelor kings (V. 65). f. 144 b.
66. Spartan wives (V. 66). f. 145 b.
67. Castle with no earthly lord (V. 67). f. 146.

68. Stone "lepana" (V. 68). f. 146 b.
69. Hidden treasure (V. 69). f. 147.
70. "Veni, vidi, vici" (V. 70). f. 147 b.
71. Jordanus and King of Sicily (V. 71). f. 147 b.
72. Hyena's gall (V. 72). f. 148.
73. Gerfalcon (V. 73). f. 148.
74. "Sparhauke" (V. 74). f. 148 b.
75. COR (V. 75): "le creaunce de la lune et le reundesse de solayl et le fere de le molee." f. 149 b.
76. Owl and nightingale (V. 76). f. 149 b.
77. Spendthrift's bed (V. 77). f. 152 b.
78. Elopement (V. 78). f. 153.
79. Harpy ("appia"; V. 79). f. 155.
80. Fish "fastex" (V. 80). f. 155 b.
81. Alexander tames wild horse (V. 81). f. 155 b.
82. Alexander buys friends (V. 82). f. 156 b.
83. Curtius (V. 83). f. 156 b.
84. Advent-portents (V. 84). f. 157.
85. Magnet (V. 85). f. 158.
86. Oil on troubled waters (V. 86). f. 158 b.
87. Elephant and dragon (V. 87). f. 159 b.
88. Jew in sewer (V. 88). f. 159 b.
89. Sardonyx (V. 89). f. 161 b.

25. Saint questions devil, and learns that the words "mea culpa" have power against the fiends' attacks, and that detractors and office-seekers are their best allies. Beg. "Nota hic narracionem magistri Johannis de Howden" (*cf.* Speculum Laicorum, below, Add. 11284, No. 189). f. 101.

Harley 5369. ff. 196 b–270 b.

Vellum; early xvth cent. Small octavo; ff. 75, having 29 to 37 lines to a full page. Initials in blue, flourished with red. The volume formerly belonged to St. Augustine's abbey, Canterbury (see f. 1* b, "De librario sancti Augustini extra Cantuariam"; f. 2, "Liber de librario sancti Augustini Cantuariensis"; and the arms, *argent*, a cross *gules*, on ff. 38, 196 b), and was bought by the Earl of Oxford on 5 Nov. 1723 from John Batteley, Master of the Augmentation Office, to whom it had descended from his uncle John Batteley, Archdeacon of Canterbury: see Wanley's note on f 1, and the entries in his diary, Lansd. MS. 772, ff. 21, 75 b. It contains (1) "Tabula super Methologias Fulgencij": an alphabetical index of names and subjects to the Mythologiae of Fabius Planciades Fulgentius. f. 2;—(2) Gesta Romanorum (described below, p. 183). f. 38;—(3) "Liber de vicijs cum remedijs contra eadem" (so list of contents on f. 1 b), called elsewhere "Summa Justitiae," in nine parts, with prologue beg. "Qvia iusticia fidelium est declinare," part i. cap. 1 beg. "Nota iuuenis quod iusticia." f. 101. Other copies are in Roy. 8 B. xvii. (imperf.), Harl. 1298, f. 49, and MS 320 of Balliol College, Oxford, the last naming Grosseteste as author;—(4) The present article, followed by an imperfect index. ff. 196 b, 270 b–273 b.

CONVERTIMINI, by Robert Holcot (?). In fifty chapters. *Latin.*

The work has no heading; in the table of contents on f. 1 b it is noted, in a modern hand, as "sermones varii." The arrangement of chapters differs from that of Roy. 7 C. i. (R), and also from that of Vitell. C. xiv. (V) and Add. 16170 (A), as the following list will show:—

i. "Conuertimini ad me in toto corde...Nota quod .4. requiruntur ad hoc quod peccator conuertatur" (= Roy. 7 C. i., ch. i., Vit. C. xiv. and Add. 16170, ch. i.). f. 196 b.
ii. "Ego si exaltatus fuero (= RVA ii.). f. 198.
iii. "Diligite iusticiam" (= RVA iii.). f. 198 b.
iv. "Lignum vite est hijs (= RVA iv.). f. 199.
v. "Oculi mei semper" (= RVA v.). f. 199 b.
vi. "Donec deficiam" (= RVA vi.). f. 200.
vii. "Svb arbore mala suscitaui, Cant. 8. Dicit Plunius" (*cf.* RVA vii.). f. 200 b.
viii. "Caro concupiscit" (= RVA viii.). f. 201.
ix. "De propiciato peccato noli esse sine metu" (= RVA ix.). f. 201 b.
x. "Rectorem te posuerunt" (= R x.). f. 202.
xi. "Posside sapienciam" (= R xi., VA x.). f. 202.
xii. "Egredietur Dominus" (= R xii., VA xi.). f. 207 b.
xiii. "Lingua .3.· commouit" (= R xiii., VA xii.). f. 210.
xiv. "Nolite detrahere alterutrum" (= RVA xiv.). f. 210 b.
xv. "Loquere que docent sanam doctrinam" (= RVA xv.). f. 212 b.
xvi. "Omnes qui credebant" (= RVA xvi.). f. 213.
xvii. "Nescis quod miser es et miserabilis" (= R xxvi., VA xiii.). f. 214 b.
xviii. "Prepara animam tuam" (= R xxvii., VA xvii.). f. 215 b.
xix. "Non simus inanis glorie cupidi" (= R xxviii., VA xviii.). f. 218.
xx. "Recordare Domine" (= R xxix., VA xix.). f. 219.
xxi. "Dedisti metuentibus" (= R xxx., VA xx.). f. 219 b. Ends, as in VA, "nisi signa et prodigia videritis non credetis, etc."
xxii. "Hort mur vos" (= R xvii., VA xxi.). f. 222.
xxiii. "Qvi uicerit" (= R xviii., VA xxii.). f. 224 b.
xxiv. "[S]cito et vide quod amarum et malum est" (= R xix., VA xxiii.). f. 225 b.
xxv. "Pro anima tua" (= R xx.). f. 227.
xxvi. "Reuelabitur ira" (= R xxi., VA xxiv.). f. 227.
xxvii. "Qvare moriemini domus Israel" (= R xxii., VA xxv.). f. 228.
xxviii. "Lucerna est agnus, Apoc. 21. Albertus de herbis et de plantis" (*cf.* R xxiii., VA xxvi.). f. 228 b.
xxix. "Qvi sine uxore est" (= R xxxvi., VA xxx.). f. 230.
xxx. "Tvrris fortissima" (= R xxxvii., VA xxxi.). f. 231.
xxxi. "Cvm auerterit se iustus" (= R xxxviii., VA xxxii.). f. 232.
xxxii. "Pvgnetis aduersus naciones" (= R xxxix., VA xxxiii.). f. 232 b.
xxxiii. "Cor contritum et humiliatum" (= R xli., VA xxxiv.). f. 233 b.
xxxiv. "Pro me satisfaciam, Act. 24. Satisfaccio in opere penitenciam consummat" (*cf.* R xlii., VA xxxv.). f. 235.
xxxv. "Nemini quicquam" (= R xliii., VA xxxvi.). f. 236 b.
xxxvi. "Speciose et delicate" (*cf.* R xliv., VA xxxvii.). f. 237 b.

xxxvii. "Prudencia sua" (= R xlv., VA xxxviii.). f. 240 b.
xxxviii. "Si possides amicum" (= R xlvi., VA xxxix.). f. 241.
xxxix. "Exspectat Dominus" (= R xlvii., VA xl.). f. 241 b.
xl. "Qvi sperat in Domino" (= R xlviii., VA xli.). f. 243.
xli. "Elegi te in camino paupertatis, Ysa. 48. Nota quod sicut aurum." f. 248.
xlii. "Secundum magnitudinem ipsius" (= R xxxiii.). f. 248 b.
xliii. "Misericordia et ueritas obuiauerunt, in Psalmo. Bernardus in persona filij Dei loquens." f. 249.
xliv. "Panis quem ego dabo" (= VA xxvii.). f. 249 b.
xlv. "Nox precessit" (= R xxxiv.). f. 254.
xlvi. "Venient et uidebunt" (*cf.* R xxxv., VA xxviii.). f. 254.
xlvii. "Particula bone diei" (*cf.* R xl.; = VA xxix.). f. 262 b.
xlviii. "Memorare nouissima tua... Inter omnia que peccatum ab homine prohibent." f. 264 b.
xlix. "Super muros tuos... Custodes sunt prelati." f. 267 b.
l. "Michi autem absit gloriari . . . Nota quod aliquis uolens." f. 268.

Thus, apart from the variations in order, the present MS. omits chapters xxiv., xxv., xxxi., xxxii. of R, and contains five chapters (xli., xliii., xlviii.–l.) not included in R, V or A; while ch. xxvii. of V A, which is omitted by R, appears here as ch. xliv.

The exempla are as follows:—

Worms (= R 1). f. 196 b.
Fish-trap (*ib.* 2). f. 197.
3. Brazen column (at Jerusalem, as in V 4 and A 3). f. 197.
4. Hydra (= R 4). f. 197 b.
5. Homage to devil (*ib.* 5). f. 198.
6. Magnet and diamond (*ib.* 6). f. 198.
7. Justice (*ib.* 7). f. 198 b.
8. Wife-hanging tree (*ib.* 8). f. 199.
9. Devil's nine daughters and their marriages (see above, J. de Vitry, Add. 26770, No. 32). f. 199 b.
10. Diogenes (= R 9). f. 199 b.
11. Boy burnt (*ib.* 10). f. 200 b.
12. Tree and serpent (*ib.* 11). f. 200 b.
13. Two-fold boy (*ib.* 12). f. 201.
14. Stork (*ib.* 13). f. 201 b.
15. Aristotle's maxims, vulture (*ib.* 14). ff. 202, 202 b.
16. Carp (*ib.* 15).* f. 203.
17. Heron (*ib.* 16). f. 203 b.
18. Viper and "murena" (*ib.* 17). f. 203 b.
19. Lamb-sacrifice (*ib.* 18). f. 204.
20. Dog hesitates (*ib.* 19). f. 204 b.
21. Three forms of sport (*ib.* 20). f. 205.
22. King "Cadewalla" (*ib.* 21). f. 205.
23. Hyena's stare (*ib.* 22). f. 207.
24. Elephant fears mouse (*ib.* 23). f. 210.
25. Bees and their king (*ib.* 24). "Refert Gregorius." f. 210 b.
26. Earthquake (*ib.* 25). f. 211.
27. Bees drink only clear water (*ib.* 26). f. 213.
28. Alexander's troops burn their plunder (*ib.* 27). f. 214.
29. Monk hides coins (*ib.* 28). f. 214.

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* Between Nos. 16 and 17, Harl. 5396 and Arund. 384 have a passage not contained in the other MSS.: "Hic nota de abbate predicante, et immediate post diabolo predicante multum melius." In the present MS. this is corrupted into "Hic nota de abbate predicante multo melius."

30. Four questions (*ib.* 43). f. 214 b.
31. Powdered glass (*ib.* 44). f. 216.
32. Brutus kisses Mother-earth. "Valerius libro primo" (Val. Max., vii. 3). f. 216 b.
33. Partridge and hunter (= R 45). f. 216 b.
34. Alexander and "Buccicalis" (*ib.* 46). f. 217 b.
35. Stags' blood (*ib.* 47). f. 218.
36. Eagle, serpent and agate (*ib.* 48). "Refert Solinus." f. 218 b.
37. Pleiades (*ib.* 49). f. 219.
38. Maxentius (*ib.* 50). f. 219.
39. Julius Caesar (*ib.* 51). f. 220.
40. Falcon (*ib.* 52); with reference, as in Add. 16170, No. 39, to "Jeronimus in vitis patrum." f. 220 b.
41. Dolphins love north wind (*ib.* 53). f. 221.
42. Dove warns city (*ib.* 54). f. 221 b.
43. Blackbird (*ib.* 55). f. 222.
44. Dead lovers (*ib.* 29). f. 222.
45. Antipater (= V 44). f. 223.
46. Wax vessel (= V 45). f. 223 b.
47. Virgil's statue (= R 30). f. 224 b.
48. Diver with oil (*ib.* 31). f. 226.
49. Sea-urchin (*ib.* 32). f. 226.
50. Stone "diacotos" (*ib.* 33). f. 226 b.
51. Dionysius and old woman (*ib.* 34). f. 227.
52. Division of inheritance (*ib.* 35). f. 228.
53. Tree "agnus castus" (*ib.* 36). f. 228 b.
54. Hundredfold (= V 52). f. 229.
55. Son plots against father (= V 53). f. 229 b.
56. Bachelor kings (= R 70). f. 230.
57. Castle with no earthly lord (*ib.* 71). f. 231.
58. Stone "lapana" (*ib.* 72). f. 231 b.
59. Hidden treasure (*ib.* 73). f. 232.
60. "Veni, vidi, vici" (*ib.* 74). f. 232 b.
61. Jordanus and Roger (*ib.* 41). f. 233.
62. Hyena's gall (*ib.* 75). f. 233
63. Gerfalcon (*ib.* 76). f. 233 b.
64. Sparrowhawk (*ib.* 77). f. 233 b.
65. COR (= V 75). f. 234 b.
66. Owl and nightingale (= R 78). f. 235.
67. Spendthrift's bed (*ib.* 79). f. 237.
68. Elopement (*ib.* 80). f. 237 b.
69. Harpy (*ib.* 81). f. 239 b.
70. Fish "postex" (*ib.* 82). f. 240.
71. Alexander tames wild horse (*ib.* 83). f. 240 b.
72. Alexander buys friends (*ib.* 84). f. 241.
73. Curtius (*ib.* 85). f. 241.
74. Advent-portents (*ib.* 86). f. 241 b.
75. Magnet (*ib.* 87). f. 242 b.
76. Oil on troubled waters (*ib.* 88). f. 243.
77. Two blind beggars (*ib.* 89). f. 243 b.
78. Elephant and dragon (*ib.* 90). f. 244 b.
79. Jew in sewer (*ib.* 91). f. 244 b.
80. Wounds of Christ (*ib.* 92). f. 245 b.
81. Stone "epistites" (*ib.* 93). f. 246.
82. Castor and Pollux (*ib.* 94). f. 246.
83. Rings of oblivion and memory (*ib.* 95): "dicit magister historiarum." f. 246 b.
84. Devil prompts dying man (*ib.* 96). f. 246 b.
85. Penitent's deathbed vision (*ib.* 97): "Narrat sanctus Basilius." f. 247.
86. Love-gifts taken, love spurned (*ib.* 98). f. 247.
87. Spartan wives (= V 66). f. 247 b.
88. Brothers at strife (= R 60). f. 248 b.
89. Appeal from justice to mercy (*ib.* 61). f. 249.
90. Knight is imprisoned for losing jewel entrusted to him by king; one of king's daughters petitions against his release, the other for it; both prayers are granted. f. 249.
91. Tiberius banishes his dead son's friends (= V 54). f. 250 b.
92. Twin-brothers (= V 55). f. 251 b.

93. Oracle silenced (= V 56). f. 252 b.
94. Amnesty (= V 57). f. 253.
95. "Merlion" and small bird (= R 62). f. 254.
96. Sardonyx (*ib.* 63). f. 255.
97. Pulse (*ib.* 64). f. 256.
98. Fish "kaytartinus" (*ib.* 65). f. 256 b.
99. Constantius (*ib.* 102). f. 257 b.
100. Viaticum received through dying man's side (*ib.* 127). f. 258.
101. Two pilgrims (*ib.* 67). f. 260.
102. Ostrich-chick (*ib.* 68). f. 260 b.
103. Passion Week (*ib.* 69). f. 261.
104. Titus (= V 64). f. 264.

105. Diomed's birds build their nests with two openings, one looking east, the other west: "Dicit Solinus de mirabilibus mundi" (see Mommsen's ed., 1895, p. 43). f. 265.

106. Elephants bathe at new moon: "Refert Plunius libro 8" (Pliny, lib. viii. cap. 1). f. 265.

107. Cuttle-fish ("lulligo," for *loligo*) sometimes swims and sometimes flies: "In libro de naturis rerum dicitur" (*cf.* Pliny, ix. 45). f. 265.

108. Fish named "veneth" or "aristosus, eo quod aristis plenus est," attracted in shoals by bell attached to net: "Refert Rabanus de naturis rerum." f. 265 b. Not in lib. viii. cap. 5 of Rabanus Maurus, De Universo (Migne, cxi. cols. 237–240), which treats of fishes; nor, apparently, anywhere else in the work.

109. Eagle, serpent and amethyst ("amatistus"; *cf.* No. 36 above): "Refert Gamaliel in historia Jerelosomitana (*sic*), quod eciam dicit Plunius de naturis rerum." f. 266. The former reference is no doubt intended for the Jerusalem Talmud, but Schwab's translation (*Talmud de Jérusalem,* 1871–90) does not seem to contain this story.

110. Miraculous properties of jasper which bears image of armed man trampling on serpent: "Refert Techel ("Chetel" in Arund. 384, f. 75 b) de naturis lapidum." f. 267.

111. Defenders of Tyre set pygmies on the walls in derision of besiegers: reference (incorrect) to Isidore, lib. v. cap. 3. Followed by description of pygmies "secundum Philosophum libro 7 de animalibus." f. 267 b.

112. Thief who takes sanctuary is led out after forty days, given a cross, and set in the high road. f. 269 b.

Ends: "Ecce ancilla Domini, etc. vt ostendat se paratam ad seruiendum et non ad dominandum, etc." Followed by an alphabetical index of subjects, ending imperfectly in the heading Narracio. ff. 270 b–273 b.

Harley 5396. ff. 143–207 b.

Vellum; towards the middle of the xvth cent. (after 1431, see art. 1). Octavo; ff. 65, having 31 to 48 lines to a full page. Initials in blue, with red flourishes. The MS. contains:—1. "Sermones d[omi]nicales per annum per vicarium Magd. Oxon.": the sermons of John Felton, *cf.* Harl. 868, f. 2, which states that he completed them in 1431. Prologue beg. "Penuria studencium." Serm. i. beg. "Dicite filie Syon . . . Sciendum est quod gracia Dei." f. 2. With index at f. 136 b;—2. The present article. f. 143. With imperfect index, A to L, ff. 207 b–209 b. Bound up with two other MSS., *viz.* (i.) An Antidotary, in alphabetical order, 12th cent., imperf. at beg. and end. First complete paragraph beg. "[A]copum dia opobalsamum optimum ad omnes frigiditates et dolores totius corporis." f. 210. Last paragraph beg. "[O]leum puleginum ad multas passiones proficuum." f. 270 b;—(ii.) "A Collection of Ancient [English] Poems, with some other Memorandums dated y^e 34 year of K. Hen. VI. 1456" (for details see *Cat. of the Harleian MSS.*, iii., 1808, p. 265). ff. 271–311. Like Harl. 5369 (see above, p. 146), the volume belonged to Archdeacon Batteley.

CONVERTIMINI, by Robert Holcot (?). In fifty chapters. *Latin.*

The number and order of both chapters and exempla are the same as in Harl. 5369, and the texts agree but for slight verbal differences.

No heading. Ch. i. begins "Conuertimini ad me in toto corde . . . Nota quod quatuor requiruntur ad hoc quod peccator conuertatur." f. 143. It contains Exempla 1–5. The other chapters are as follows:—ii. (Ex. 6). f. 144 b;—iii. (Ex. 7). f. 144 b;—iv. (Ex. 8, 9). f. 145;—v. (Ex. 10). f. 145 b;—vi. (Ex. 11). f. 146; —vii. (Ex. 12). f. 146;—viii. (Ex. 13). f. 146 b;—ix. (Ex. 14). f. 147;—x. f. 147;—xi. (Ex. 15–23). f. 147 b;—xii. f. 151 b; —xiii. (Ex. 24, 25). f. 153;—xiv. (Ex. 26). f. 153 b;—xv. (Ex. 27). f. 155 b;—xvi. (Ex. 28, 29). f. 156;—xvii. (Ex. 30). f. 157 b;—xviii. (Ex. 31–35). f. 158 b;—xix. (Ex. 36, 37). f. 161;—xx. (Ex. 38). f. 161 b;—xxi. (Ex. 39–43). f. 162;—xxii. (Ex. 44–46). f. 164;—xxiii. (Ex. 47). f. 166 b;—xxiv. (Ex. 48–50). f. 167;—xxv. (Ex. 51). f. 168;—xxvi. f. 168 b; —xxvii. (Ex. 52). f. 169;—xxviii. (Ex. 53–55). f. 169 b;—xxix. (Ex. 56). f. 171;—xxx. (Ex. 57, 58). f. 171 b;—xxxi. (Ex. 59). f. 172 b;—xxxii. (Ex. 60–62). f. 173;—xxxiii. (Ex. 63–65). f. 173 b;—xxxiv. (Ex. 66). f. 174 b;—xxxv. (Ex. 67). f. 176;—xxxvi. (Ex. 68–70). f. 177;—xxxvii. (Ex. 71). f. 179;—xxxviii.

(Ex. 72, 73). f. 179 b;—xxxix. (Ex. 74–76). f. 180 (no break in text, but numbered 39 in margin, against the words "et exspectat Dominus");—xl. (Ex. 77–87). f. 181 b;—xli. f. 186;—xlii. (Ex. 88, 89). f. 186 b;—xliii. (Ex. 90). f. 187;—xliv. (Ex. 91–94). f. 188;—xlv. (Ex. 95). f. 191 b;—xlvi. (Ex. 96–103). f. 191 b;—xlvii. (Ex. 104). f. 199;—xlviii. (Ex. 105–110). f. 201 b;—xlix. (Ex. 111). f. 205;—l. (Ex. 112). f. 205 b. Ends: "Ecce ancilla Domini, vt ostendat se paratum (*sic*) ad seruiendum et non ad dominandum, etc. C(*for* E)xplicit." f. 207 b. The index of subjects is identical with that in Harl. 5369. Beg. "Adamas destruit virtutem magnetis." f. 207 b. Breaks off with heading "Loquere" at foot of f. 209 b.

Arundel 384. ff. 28–77 b.

Vellum; towards the middle of the xvth cent. Quarto; ff. 50, having 43 to 48 lines to a page. Initials in blue, flourished in red. For the rest of the MS. see above, p. 106. At the foot of f. 28 is a note, "Require tabulam horum ser[monum] post gesta Romanorum ad tale signum"; but the volume now contains neither this table nor the "Gesta Romanorum." Another reference to the latter has been noted above, p. 111, No. 35.

CONVERTIMINI, by Robert Holcot (?). In fifty chapters; the same version as that in Harl. 5369 and 5396. *Latin.*

No heading. Ch. i. begins "Conuertimini ad me in toto corde . . . Nota quod quatuor requiruntur ad hoc quod peccator conuertatur." f. 28. It contains Exempla 1–5. The other chapters are as follows:—ii. (Ex. 6). f. 29;—iii. (Ex. 7). f. 29 b;—iv. (Ex. 8, 9). f. 29 b;—v. (Ex. 10). f. 30;—vi. (Ex. 11). f. 30 b;—vii. (Ex. 12). f. 31;—viii. (Ex. 13). f. 31;—ix. (Ex. 14). f. 31 b;—x. f. 31 b;—xi. (Ex. 15–23). f. 32;—xii. f. 35 b;—xiii. (Ex. 24, 25). f. 37;—xiv. (Ex. 26). f. 37 b;—xv. (Ex. 27). f. 38 b;—xvi. (Ex. 28, 29). f. 39;—xvii. (Ex. 30). f. 40;—xviii. (Ex. 31–35). f. 41;—xix. (Ex. 36, 37). f. 42 b;—xx. (Ex. 38). f. 43;—xxi. (Ex. 39–43). f. 43 b; xxii. (Ex. 44–46). f. 45;—xxiii. (Ex. 47). f. 46 b;—xxiv. (Ex. 48–50). f. 47;—xxv. (Ex. 51) f. 48;—xxvi. f. 48;—xxvii. (Ex. 52). f. 48 b;—xxviii. (Ex. 53–55). f. 49;—xxix. (Ex. 56). f. 50 b;—xxx. (Ex. 57, 58). f. 51;—xxxi. (Ex. 59). f. 51 b;—xxxii. (Ex. 60–62). f. 52;—xxxiii. (Ex. 63–65). f. 52 b;—xxxiv. (Ex. 66). f. 53 b;—xxxv.

(Ex. 67). f. 54 b;—xxxvi. (Ex. 68–70). f. 55 b;—xxxvii. (Ex. 71). f. 57 b;—xxxviii. (Ex. 72, 73). f. 57 b;—xxxix. (Ex. 74–76). f. 58;—xl. (Ex. 77–87). f. 59 b;—xli. f. 62 b;—xlii. (Ex. 88, 89). f. 63;—xliii. (Ex. 90). f. 63 b;—xliv. (Ex. 91–94). f. 64;—xlv. (Ex. 95). f. 66 b;—xlvi. (Ex. 96–103). f. 67;—xlvii. (Ex. 104). f. 72;—xlviii. (Ex. 105–110). f. 74;—xlix. (Ex. 111). f. 76;—l. (Ex. 112). f. 76 b. Ends: "Ecce ancilla Domini, ut ostendat se paratam ad seruiendum et non ad dominandum, et cetera." f. 77 b.

Sloane 1616. ff. 33–135 b.

Vellum; middle of the xvth cent. Small octavo; ff. 103, having 22 to 30 lines to a page. Initials in blue and red. Followed (ff. 136–140 b) by a subject-index, and preceded (ff. 1–32) by the "Tractatus de venenis secundum Lincolniensem" (so colophon, the last two words in red, and probably added later), which is elsewhere attributed to Malachy of Ireland (see description of Vitell. C. xiv. above, p. 136); an abridged text, beg. "Racio veneni potissime conuenit peccato" It would appear from marginal notes on ff. 68 b, 76, 106 b, that the volume also contained in the 15th cent. a copy of the "liber Augustini de igne purgatorio."

Convertimini; attributed here, though somewhat doubtfully, to Robert Holcot (see colophon, quoted below). Forty-nine chapters. *Latin.*

No heading. Begins "Conuertimini ad me in toto corde . . . Nota quod quatuor requiruntur ad hoc quod peccator conuertatur." f. 33.

The first forty-eight chapters agree with ch. i.–xlviii. of Roy. 7 C. i., as follows:—i. f. 33;—ii. f. 36 b;—iii. f. 37 b;—iv. f. 38;—v. f. 39 b;—vi. f. 40 b;—vii. (no break, opening words omitted as in R). f. 41 b;—viii. f. 42;—ix. f. 43;—x. f. 44;—xi. f. 44 b;—xii. f. 54 b;—xiii. f. 59 b;—xiv. f. 60 b;—xv. f. 64;—xvi. f. 65;—xvii. f. 67 b;—xviii. f. 68 b;—xix. f. 70 b;—xx. f. 73;—xxi. f. 73 b;—xxii. f. 75;—xxiii. (no break). f. 75 b;—xxiv. f. 76 b;—xxv. (no break). f. 77;—xxvi. f. 78;—xxvii. f. 80;—xxviii. f. 84 b;—xxix. f. 85 b;—xxx. f. 86 b;—xxxi. f. 91 b;—xxxii. f. 92;—xxxiii. f. 92;—xxxiv. f. 93;—xxxv. f. 93 b;—xxxvi. f. 106;—xxxvii. f. 106 b;—xxxviii. (no break). f. 108;—xxxix. f. 109;—xl. f. 110;—xli. f. 110 b;—xlii. (no break). f. 112 b;—xliii. f. 114;—xliv. f. 116;—xlv. f. 120;—xlvi. f. 120 b;—xlvii. f. 122;—xlviii. f. 125 b.

The last chapter, beg. "Panis quem ego dabo" (f. 129), is not in the Royal MS., but is ch. xxvii. of Vitell. C. xiv. and Add. 16170, and ch. xliv. of Harl. 5369, 5396, and Ar. 384.

As regards the exempla, Nos. 1–44 are the same as Roy. 7 C. i., Nos. 1–44, except that in No. 3 the place is not Caesarea but Jerusalem, as in Vit. C. xiv., Add. 16170, Harl. 5369, 5396 and Ar. 384. No. 45 (f. 81) is not in R, V or A, but is No. 32 of H and Ar. Nos. 46–89 = R 45–88. No. 90 is a more detailed version of R 115, *viz.* :—One of two King's Bench lawyers ("de duobus socijs qui ibant ad Bancum Regis Anglie") has a vision of judgment, and is condemned by God the Father and God the Son; his friend advises him to appeal to the Holy Ghost, arguing by analogy from the law of joint tenancy: "si essent tres domini eque potestatis in vna ciuitate et haberent vnum tenementum, si duo vellent illum (*sic*) destruere, tercius in eum (*sic*) chalengium posset ponere." f. 125.

Nos. 91–93 = R 89–91. Here the agreement with R comes to an end. The four remaining tales (Nos. 94–97) are the same as V A 54–57, H Ar. 91–94.

Ends: "Misericordias Domini in eternum cantabo, dicant qui redempti sunt a Domino. Sic igitur iste panis conteritur dente, et manet integrum in diuinitate."

Colophon: "Explicit tractatus qui dicitur Conuertimini, quem edidit doctor venerabilis Holcote, sacre Theologie professor, vt quidam dicunt." f. 135 b.

The subject-index (Abraham—Xp̄s), which follows, has the colophon "Explicit liber de Conuertimini." f. 140 b.

Harley 206. ff. 105–107 b.

Paper; middle of the xvth cent. Small quarto; ff. 3, having 34 or 35 lines to a full page. In a volume of extracts and short pieces, mainly theological, for a full list of which see *Cat. of Harleian MSS.*, i., 1808, pp. 63–4. Included are (1) Treatise on Latin orthography, beg. "Apud latinos viginti sunt litere" (*cf.* Add. 5666, f. 9). f. 1;—(2) Note on the Hebrew, Greek and Latin names of the Three Magi. f. 8;—(3) Tales from various sources (described further on in this *Cat.*). ff. 10–11 b, 97–101, 102 b–104, 109–112 b;—(4) Speculum Christiani, beg. "Ieronimus. In principio cuiuslibet operis." f. 17;—(5) Gesta Romanorum (described below, p. 227). ff. 61–97, 101–102 b;—(6) The verses beg. "Cur mundus milit at sub vana gloria?" (see Chevalier, *Rep. Hymn.*, 1892, No. 4146; Add. 16608, f. 147, *etc.*). f. 113 b;—(7) "Hic continentur ix. virtutes quas

Dominus noster Ihesus Christus cuidam sancto viro ("Alberto cuidam Coloniæ Episcopo," according to a tradition noted in a modern hand) . . . reuelauit, dicens sibi, Primo da pauperibus meis" (*cf.* Roy. 7 D. xvii., f. 269 b; 8 C i., f. 164). f. 116. Ascribed to Richard Rolle of Hampole by Bale, *Index Brit. Script.*, 1902, p. 352, and by Tanner, *Bibl. Brit.-Hib.*, 1748, p. 375;—(8) Treatise on the seven deadly sins, beg. "Vade et ostende te sacerdoti." f. 120. On f. 16 is a copy of a certificate of banns, undated, addressed to the Rector of "Seteryngton" (Settrington, Yorks). At the beginning and end are fragments of two 13th cent. MSS., *viz.* (i.) Decretals of Innocent III. (*cf.* Friedberg, *Quinque Compilationes*, 1882, p. 117, *etc.*). ff. 1*, 2*;—(ii.) Treatise on Civil Law, with marginal notes. ff. 134, 135.

CONVERTIMINI, by Robert Holcot (?). The whole of ch. i., with extracts from two other chapters. *Latin.*

Headed by the invocation "Assit principio ✓ sancta Maria meo." Ch. i. begins "Conuertimini ad me . . . Nota quod iiij.^{or} requiruntur," *etc.*, as in Roy. 7 C. i. and the other MSS., and contains the usual exempla, *viz.* 1. Worms. f. 105;—2. Fish-trap. f. 105 b;—3. Brazen column at Caesarea. f. 105 b;—4. Hydra. f. 106 b;—5. Homage to devil. f. 106 b.

Ch. ii. beg. "Ego si exaltatus fuero" (= Roy. 7 C. i., ch. ii.), and contains Ex. 6, Magnet and diamond (*ib.* 6). f. 107.

Ch. iii. beg. "Oculi mei semper" (*ib.* ch. v.), and contains Ex. 7, Diogenes (*ib.* 9). f. 107. Ends "ut nil temporale ponat inter nos et Deum, per quod separemur a Deo" (*cf.* Roy. 7 C. i., f. 94 b, col. 2, ll. 24–26). f. 107 b.

Royal 12 E. xxi. ff. 17–26 b, 44–74.

Vellum; first half of the xivth cent. Octavo; ff. 41, having 36 to 39 lines to a page. In a volume of moral extracts, clearly of English provenance, and formerly owned by Archbishop Cranmer and by John, Lord Lumley (*ob.* 1609); for a full description see the forthcoming *Catalogue of the Royal MSS.* The two collections of tales and the intervening "Breviloquium de Virtutibus Cardinalibus" (ff. 27–44) are all in the same hand.

MORALIZED TALES. Two collections. *Latin.*

I. Thirty-eight anecdotes, extracted from various classical and post-classical authors; each anecdote entitled "Gestum," and usually followed by a moralization ("Aptacio" or "Applicacio"), sometimes with a "Figura" or scriptural illustration in addition. Sixteen of the tales (see below, Nos. 5–7, 9–12, 18–20, 32, 33, 35–

38) are identical with chapters in the Gesta Romanorum, and the moralizations are all in the same style as those in the Gesta. It seems possible therefore that the present MS. may be a type of the collections out of which the Gesta was gradually evolved by successive combinations and selections. It is true that four tales (Nos. 3, 5, 6, 16) begin with the words "Narratur (*or* Legitur) in gestis Romanorum"; but this cannot be regarded as evidence that the present collection was derived from the work which we now call the "Gesta Romanorum," for it is well known that that term was commonly applied in the middle ages to Roman history in general (see H. Oesterley, *Gesta Romanorum,* 1872, pp. 254–5, and capp. 19, 35, 39, 95; Sir F. Madden, *Old Engl. versions of the Gesta Romanorum,* Roxburghe Club, 1838, pp. iii.–iv.), and there can be no doubt that it was used here in that sense. Two of the four tales in question are not in the Gesta at all, and a third has the same introductory phrase there.

For an account of Oesterley's edition of the *Gesta Romanorum* (Berlin, 1872), see description of Harl. 5369 (below, p. 183); it is based on the early printed editions, though amply supplemented from MS. sources. Dick's edition,* from the Innsbruck MS. of 1342, must be regarded for the present as the nearest extant representative of the Gesta in its original form; it contains the sixteen tales common to the present MS. and to Oesterley's edition, and to some extent in the same order, as is shown in the following table (R denoting the Royal MS., I the Innsbruck text):—

R 5-7 = I 42–44
R 9-12 = I 45-48
R 18–20 = I 49-51
R 32 = I 118
R 33 = I 127

R 35 = I 52
R 36 = I 30
R 37 = I 31
R 38 = I 22

The present MS. is headed "De Gestis." The tales are as follows:—

1. Hannibal uses pots filled with serpents in a sea-fight against "Hermenes" [Eumenes]. "Trogus Pompeius narrat." f. 17. See Justinus, *Epitoma Hist. Phil. Pompei Trogi*, xxxii. 4 (ed. Ruehl, Leipzig, 1886, p. 197).

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* *Die Gesta Romanorum, nach der Innsbrucker Hs. vom Jahre* 1342, ed. W. Dick, Erlangen, 1890, forming Heft vii. of H. Varnhagen's *Erlanger Beiträge zur Engl. Philologie.*

2. Pompey compels Mithridates to fight while the moon is in his face. "Refert Sextus Julius libro 2.° capitulo primo." f. 17.

3. Marks of distinction given for public services. "Narratur in gestis Romanorum." Followed by "Exemplum" of the presentation of a candidate for the degree of master. f. 17 b.

4. King who never laughed, and his brother (*cf.* above, Add. 26770, No. 2): a succinct version, containing the "Trumpet of Doom" but not the "Sword of Damocles." "Legitur de quodam Rege Persarum." f. 18. Much briefer than *Gesta Rom.*, ed. Oesterley, cap. 143 (Innsbruck text, cap. 203); and with a separate "aptacio," which is wanting there.

5. Pompey and Caesar; Caesar crosses the Rubicon. "Legitur in gestis Romanorum." f. 18 b. Opening words and moralization, as well as story, the same as *Gesta Rom.*, 19 (Innsb., 42).

6. Custom of burning a candle before assaulting a town. "Narratur in gestis Romanorum." f. 19 b. Identical with *Gesta Rom.*, 98 (Innsb., 43), which however begins simply "Narratur, quod," *etc.*

7. Wax tablet sent to Sparta by banished king, with hidden warning against Xerxes. "Refert Justinus in abbreuiatis Trogi Pompey" (*Epitoma*, ii. 10). f. 19 b. Same as *Gesta Rom.*, 21 (Innsb., 44).

8. "Olearcus [Clearchus] dux Lacedemoniorum" bids his soldiers fear Jupiter and not the enemy. "Narrat Sextus Julius li.° 3.° cap. 1.°" (*cf.* Valerius Maximus, ii. 7 ext. 2). f. 20 b.

9. Deification of Isis and Serapis. "Narrat Augustinus de Ciuitate Dei, 18.° libro 5.° capitulo." f. 21. Same as *Gesta Rom.*, 22 (Innsb., 45).

10. Banished son fights for his father against his patron. "Narratur quod erat quidam Rex Medorum." f. 21. *Gesta Rom.*, 138 (Innsb., 46).

11. Poisoned Emperor's heart will not burn until the poison has been driven out. "Avgustinus de illustribus viris refert." f. 21 b. *Gesta Rom.*, 23 (Innsb., 47).

12. Magician's garden, which his victims took for Paradise. "Narratur de quodam mago." f. 21 b. *Gesta Rom.*, 24 (Innsb., 48).

13. Alexander adopts the manners of the conquered Persians. "Refert Justinus in quodam libro" (see *Epitoma*, xii. 3). f. 22.

14. Philip the physician accused by Parmenio of meaning to poison Alexander. "Narratur in gestis Alexandri magni" (*cf.* Justinus, *Epitoma*, xi. 8). f. 22.

15. Alexander's glass diving-vessel. "Narratur de Alexandro magno." f. 22 b. From the Historia de Preliis, see this *Cat.*, i. p. 121.

16. Vespasian proclaims that he will hear all suitors; the queen holds him to his promise. "Legitur in gestis Romanorum." Blank space left for "Aptacio." f. 23.

17. Death of Narcissus ("Marciscus"). "Narrat Ouidius Methamorfos?" (Ovid, Met. iii. 344–510). f. 23. "Aptacio" again omitted, except the first five words; blank space left for the rest at the top of f. 23 b.

18. Coriolanus (not named). "Narrat Eusebius in cronicis." f. 23 b. Identical with *Gesta Rom.*, 137 (Innsb., 49), as regards the story; but instead of the moralization there is only "Moraliter, inperator Christus est, ciuitas mundus, mater beata Virgo. Apta vt placet."

19. Staff and pouch of pilgrim hidden when suitors come (see above, in Convertimini, Roy. 7 C. i., No. 116). "Narrat Jeronimus." f. 23 b. *Gesta Rom.*, 25 (Innsb., 50).

20. Achilles among his mother's maids (= Roy. 7 C. i., No. 117). "Ovidius magnus refert." f. 24. *Gesta Rom.*, 156 (Innsb., 51).

21. "Elynus" [*i.e.* Helvius Pertinax] refuses to name his son as his successor. "Refert Elynandus." Followed by anecdote of Scipio Africanus rejecting needy and greedy candidates: "Unde refert Valerius." f. 24. See Roy. 7 C. i., Nos. 118, 119.

22. Extracts from Valerius Maximus (= Roy. 7 C. i., Nos. 120, 121):—(a) Fabius Maximus opposes his son's election;—(b) Manlius refuses the consulate. ff. 24, 24 b.

23. Vespasian's reluctance to become Emperor, and his righteous governance: "Hugo Flo[riacensis]" and Suetonius cited. f. 24 b.

24. Tyrant [Dionysius] and old woman (= Roy. 7 C. i., Nos. 34, 122): "Refert Valerius." f. 24 b.

25. Liberality of Titus (see Convertimini, above, Vit. C. xiv., No. 64). "Suetonius narrat." f. 24 b.

26. Trumpet of Doom (*cf.* above, No. 4; but this version = Roy. 7 C. i., No. 123): "Refert Barlam." f. 25.

27. Marcus Curius and the [Samnite] ambassadors. "Refert Valerius" (lib. iv. cap. 3). f. 25.

28. Antigonus, King of Macedonia, and the cynic: talent too much for cynic to have, penny too little for king to give: "Narrat

Seneca" (De Benef., ii. 17). Followed by a note of Charlemagne's vow, on seeing actors laden with cast-off finery from his court, to give all his old clothes to the poor. f. 25.

29. Four Caskets. "Refert Barlam" (see this *Cat.*, ii. p. 122). f. 25.

30. Prodigality of Nero. "Refert enim Suetonius" (cap. 30). f. 25 b.

31. Saying of Tiberius, that a shepherd ought to shear, not devour, his sheep. "Unde refert Suetonius" (cap. 32). f. 25 b.

32. Alexander and the pirate. "Refert Augustinus [De Civ. Dei, iv. 4] quod cum Alexander magnus." f. 25 b. Shorter than *Gesta Rom.*, 146 (Innsb., 118), and not moralized.

33. Tiberius' apologue of flies and wounded man (see above, in the Convertimini, Roy. 7 C. i., No. 126): "Refert enim contra tales Josephus." f. 25 b. *Gesta Rom.*, 51 (Innsb., 127).

34. Constantine (or rather Constantius) tests the Christianity of his courtiers (see Convertimini, Roy. 7 C. i., No. 102, *etc.*): "Legitur de Constantino imperatore in historia tripartita libro .5.°" f. 26.

35. Queen's son by peasant inherits the kingdom, on condition of wearing parti-coloured clothes: "Regina quedam." f. 26. Agrees with *Gesta Rom.*, 26 (Innsb., 52), but the moralization here is much shorter.

36. General captures enemy's army by leaving his own camp full of drugged wine (the stratagem used by Cyrus, see Herodotus, lib. i. capp. 207, 211): "Refert Sextus Julius de quodam principe." f. 26. *Gesta Rom.*, 88 (Innsb., 30).

37. Inheritance bequeathed to eldest son, treasure to second, and precious ring to youngest: "Narratur de quodam milite." f. 26 b. Agrees with *Gesta Rom.*, 89, but (like Innsb., 31) omits the proof of the ring's virtue.

38. Laziest of three sons to inherit the kingdom: "Refert quidam parabolice." f. 26 b. *Gesta Rom.*, 91 (Innsb., 22); see Holcot's Moralitates, above, Arund. 384, No. 54, *etc.*

II. A larger collection, of the same general character as the first. No heading. Marginal titles are given to the several paragraphs as in Part i., "Gestum," "Aptacio" or "Applicacio," "Figura," and "Nota"; but instead of "Gestum" the title "Declamacio" is used for exempla taken from the Declamationes of Seneca, and "Natura" for those drawn from Pliny, Rabanus

Maurus, Isidore, or other writers on natural history. Among the authorities cited are Vincent de Beauvais, Albertus Magnus, and the "Liber de proprietatibus (*al.* naturis) rerum" of Bartholomaeus Anglicus. The English provenance is clearly shown by the occasional use of English words, *e.g.* "Wodewale," "Cucu" (see below, Nos. 72, 129); by the anecdote of King Richard (No. 103); by the reference to the custom of touching for king's evil (No. 133); and by the "Aptacio" of No. 141, directed specially "contra gentem Anglicanam."

In the following list of exempla the numbering is continued, for convenience in reference, from Part i.:—

39. Foundation and early history of Tyre: "Trogus Pompeyus .4. libro narrat" (see Justinus, *Epitoma*, xviii. 3). f. 44.

40. Zeuxis ("Elixes") and the portrait of Helen which he painted for the Crotonians ("Troianici"): "Refert Tullius in prima Rethoricorum" [or rather, De Invent. ii. cap. 1]. f. 44 b.

41. French and Scottish invasions of England foretold, to punish the English for their sins: "Henricus de Huntyngdon libro 6.°" (*Hist. Angl.*, Rolls ed., p. 173). f. 44 b.

42. Symbolical meaning of pictures of Venus. f. 44 b.

43. Mars and Venus, and the five daughters of the Sun. f. 45.

44. Ulysses and the Sirens (*cf.* Holcot's Moralitates, above, Arund. 384, No. 36). f. 45.

45. Hero ("Hernon") and Leander. f. 45 b.

46. Judgment of Paris, and marriage of Peleus and Thetis. f. 46.

47. Ino and her sisters. f. 46 b.

48–50. Hercules and Omphale, Cacus, and Antaeus. f. 47.

51. Admetus and Alcestis. f. 47.

52. The daughters of Phorcys. f. 47 b.

53. Bellerophon. f. 47 b.

54. Pompey haunted by his first wife's ghost. f. 48.

55. Alexander warned of risks attending greatness: "Legitu in gestis Alexandri." f. 48 b.

56. Alexander adopts the dress and habits of the conquered Persians: "Refert Iustinus in abbreuiatis Trogi Pompey" (*Epitoma*, xii. 3). f. 48 b. A repetition of No. 13.

57. Appeal from justice to mercy (see above in Convertimini, Roy. 7 C. i., No. 61, *etc.*): "Legitur in gestis inperatorum." f. 48 b.

58. Old man seeks herbs to cure leprosy, which princess entrusted to him has taken through drinking water in a land where all the springs are fetid: "Narrat Jeronimus." f. 48 b. *Cf. Gesta Rom.*, 94.

59. Wife repudiated because of merchant's bequest (see Convertimini, Roy. 7 C. i., No. 112): "Narrat Seneca libro 2.° declamacionum" (Controv., ii. 7). f. 49.

60. Son goes mad, and tears himself; father poisons him to end his sufferings, and is charged with murder by mother: from Seneca, Exc. Contr., iii. 7. f. 49. *Cf. Gesta Rom.*, 217 (Innsb., 216).

61 (crossed out, with "vacat" and "Ista declamacio est falsa, et ideo habetur alibi melius" in the margins). Poor man disowns his son for marrying the daughter of his rich enemy (*ib.* v. 2). f. 49.

62. Ravisher pacifies the girl's father but not his own; he charges the latter with madness (*ib.* ii. 3). f. 49 b. *Gesta Rom.*, 280.

63. Through default in paying a debt to his brother, a man forfeits a piece of his heart the size of a penny; king's son saves him by buying all his blood and then forbidding the brother to shed any of it: "Narrat Seneca." f. 49 b. A variant of the "Pound of Flesh" story used by Shakespeare in the "Merchant of Venice"; *cf. Gesta Rom.*, 195 (Innsb., 168). A much fuller version of the present setting is in Harl. 7322, No. 21, described below.

64. Stone which receiving a dewdrop generates another stone: "Dicit Ambrosius in Exameron." f. 50.

65. Bird of Paradise clamours for light, to see the beauty of its own plumage: "Narrat Plinius" (*cf.* Nat. Hist., x. 22). f. 50.

66. Griffins and "Animaspus" (*for* Arimaspi) fight for emeralds: 'Dicit Rabanus libro 18" (or rather De Universo, lib. xvii. cap. 7, in Migne, cxi. col. 467). f. 50.

67. Rutil[i]us rebukes his friend for urging him to give judgment in his favour for friendship's sake: "Narrat Valerius" (lib. vi. cap. 4). f. 50 b.

68 (headed "De Passione Christi"). Spring in Sardinia flows more abundantly when approached by anyone clad in red: "Dicit Plunius (*sic*) libro .5." f. 50 b.

69. Honey-loving lord refuses honey brought him in a dog's skin. f. 50 b.

70 (headed "De Pena Christi"). Human heart, placed between two veins: "Philosophus 3° de animalibus dicit . . . Apta vt placet." f. 51.

71. Fourfold virtue of diamond as an amulet: "Dicit auctor in libro de naturis rerum." f. 51.

72. Bird "wodewale" (*i.e.* woodpecker) covers its fine plumage with mud, so as to stalk serpent. f. 51.

73. Indian bird "caladarius," brought into sick-room, either cures patient at once or shows by turning away that his disease is mortal: "Dicit Phisiologus et habetur in libro de proprietatibus rerum." f. 51 b. See Bartholomaeus Anglicus, *De proprietatibus rerum*, xii. cap. 22; and the Bestiaries, *e.g.* Harl. 4751, f. 40.

74. Fragrant breath of panther, when sleeping after a meal, attracts animals noxious to dragons. f. 51 b. *Cf.* above, in the Fables of Odo of Cheriton (Arund. 292, No. 36, *etc.*); and below, No. 124.

75. Magnet sometimes attracts and sometimes repels (*cf.* above, in Convertimini, Roy. 7 C. i., No. 87, *etc.*): "Aristoteles libro de naturis lapidum refert." f. 51 b.

76. Division of inheritance between two half-brothers (*ib.*, No. 35): "Narrat Seneca" (Excerpta Controv,, vi. 3). f. 52.

77. Woman is hurled from a high rock for incest, yet not killed; she may not be hurled again: "Refert Seneca" (Controv., i. 3). f. 52. Substantially the same as *Gesta Rom.*, 3 (Innsb., 3).

78. Gem "asterites," a type of a pure soul. From Isidore, Etym. xvi. 10 (Migne, lxxxii. col. 575). f. 52 b.

79. Emerald placed under the tongue gives prophetic power: "Secundum Albertum de vegetabilibus." f. 52 b.

80. Lizard ("saura") climbs on sleeping man's face, and hinders serpent from entering his mouth: "Secundum Plinium libro .17.° capitulo .7.°" f. 52 b. This is not to be found in the place referred to, and does not appear to be in Pliny at all.

81. Reverence shown by bees to their king. f. 53.

82. Silver embellished by gilding. f. 53.

83. Wolf stalks sheep against the wind. f. 53.

84. Stag only hears when his ears are erect. f. 53 b.

85. Cranes and their sentinel-leader. f. 53 b.

86. Merciful disposition of the lion. f. 53 b.

87. Crows escort storks when crossing the sea: "vt dicitur in Exameron" (lib. v. cap. 16, Migne, xiv. col. 228). f. 53 b.

88. Obedience of cranes to their leader: "vnde in Exameron legitur" (v. 15, col. 227). f. 54.

89. Fish "carbo" feeds on oysters, and is itself devoured by "multipes." p. 54.

90. The function of marrow, to nourish bone: "Secundum Philosophum .12. de animalibus." f. 54.

91. Raven's eggs, boiled, are re-fertilized by stone which raven puts beside them: "Experimentaliter est probatum." f. 54.

92. Almond oil cures deafness. f. 55.

93. Magnet neutralized by diamond: "secundum Ysodorum" (Etym. xvi. 13, Migne, lxxxii. col. 578). f. 55. See above, in Convertimini (Roy. 7 C. i., No. 6, *etc.*).

94. Warm ashes revive drowned fly: "Secundum Albertum in experimentis suis." f. 55 b.

95. Bear loves honey. f. 56.

96. Weasel overcomes basilisk by means of rue. f. 56.

97. "Eale" with its moveable horns: "Secundum Philosophum (*for* Plinium) libro .8. de naturis rerum" (Nat. Hist., viii. 30). f. 56.

98. Bird of paradise released because of its wail (see above, Convertimini, Roy. 7 C. i., No. 145): "Narrat Ysodorus ad Braulionem." f. 56 b.

99. King-bee has no sting. f. 57.

100. Storks lose all their feathers in hatching their young: "Dicit Ysodorus .12. eth." (Etym. xii. 7, Migne, lxxxii. col. 461). f. 57. Repeated on f. 61.

101. Elephant trapped and domesticated. f. 57 b.

102. Elephant, wounded mortally by dragon, falls on him and crushes him to death: "Narrat Rabanus libro .viij.°" (*cf.* cap. 3, Migne, cxi. col. 230; and above, in Convertimini, Roy. 7 C. i., No. 90). f. 57 b.

103. King Richard's mother, finding that in her absence at mass a lady of her court has suckled him, makes him disgorge the alien milk. f. 58. A similar tale is told of Ida, mother of Godfrey of Bouillon, and one of her sons: see C. Hippeau, *Godefroid de Bouillon*, 1877, p. 26. For another anecdote of the infant Richard's nourishment, see this *Cat.*, ii. p. 348.

104. Woman accustoms herself to taking poison, so that the dose prescribed by law for convicted criminals has no effect on her: "Vnde Augustinus refert de moribus Manicheorum" (cap. 8, Migne, xxxii. col. 1350, told of an Athenian woman). f. 58.

105. Salamander infects fruit-trees with its venom: from Isidore, Etym. xii. 4 (Migne, lxxxii. col. 446). f. 58 b.

106. Barnacle clings to ship till it is full-grown, then flies away: "Narratur de quadam aue que vocatur bernake." f. 58 b. The Barnacle-legend is fully discussed by F. Max Müller,

Lectures on the Science of Language, 1880 ed., ii. pp. 583–604; its earliest occurrence seems to be in Giraldus Cambrensis, Topogr. Hibern., i. 15 (*Opera*, Rolls. ed., v. p. 47).

107. Toad's bone, thrown into hot water, cools it: "Refert Plinius libro 8" (or rather, lib. xxxii. cap. 18). f. 58 b.

108. Deadly venom of basilisk: from Pliny (xxix. 19). f. 59.

109. Genesis of the basilisk ("regulus, qui uocatur basiliscus"), from an asp's egg hatched by a toad ("bufo siue rubeta, quod genus est rane venenose"): "Narrat Phisiologus." f. 59. *Cf.* F. Lauchert, *Geschichte des Physiologus*, 1889, pp. 101, 143.

110. "Cerastes" (two-horned serpent) entraps small birds: "secundum Ysodorum libro 12" (*cf.* Migne, lxxxii. col. 444). f. 59 b.

111. "Sitale" [scytale] fascinates its victims by the brilliancy of its scales (*ibid.*). f. 59 b.

112. Salamander lives in fire (*ib.*, col. 446). f. 59 b.

113. Ash-tree injures all trees which it overtops. f. 60.

114. Cithara-string made of wolf's skin breaks the other strings: "Rabanus dicit." f. 60 b.

115. Young ravens are deserted by their parents, and feed on dew, till their plumage turns black: "Augustinus super illud Ps., Et pullis coruorum inuocantibus eam" (*sic*). f. 60 b. Perhaps based on a mis-reading of a passage in Augustine's Enarratio in Ps. cxlvi. (Migne, xxxvii. col. 1912); but *cf.* Isidore, Etym., xii. 7 (*ib.* lxxxii. col. 465); Rabanus Maurus, De Universo, viii. 6 (*ib.* cxi. col. 252), *etc.*

116. Squirrel crosses the sea on a piece of wood, using his tail as a sail: "Refert autor in libro de naturis rerum" (*cf.* Al. Neckam, *De Naturis Rerum*, Rolls ed., 1863, p. 203). f. 61.

117. Eagle's mode of feeding its young: "Refer[t] auctor libro de naturis rerum." f. 61. Evidently taken from Bartholomaeus Anglicus, *De Proprietatibus Rerum*, lib. xii. cap. 1 (ed. Argentine, 1505, sig. p. 6 b).

118. Vulture will not let its young grow fat: "Narrat Vincencius in speculo naturali." f. 61 b. See Vincent de Beauvais, *Spec. Nat.* (vol. i. of *Bibliotheca Mundi*, Douai, 1624), lib. xvi. cap. 152.

119. Vulture was originally a man, who was transformed for his cruelty to strangers: "Dicit Philosophus .8.° de Animalibus." f. 61 b.

120. Birds [of Diomed] which build nests with two openings: "Narrat Solinus de mirabilibus mundi" (see above, in Convertimini, Harl. 5369, No. 105). f. 61 b.

121. Dying lion groans, dying swan sings sweetly: "Narrat Ysidorus." f. 62.

122. Elephant falling into snare is helped out by his fellows: "Refert Vincencius in speculo naturali" (lib. xix. cap. 49). f. 62 b.

123. Elephant fears mouse (see Convertimini, Roy. 7 C. i., No. 23, *etc.*). f. 62 b.

124. Gorged panther sleeps three days; on waking, he attracts other animals by his voice and fragrance, but repels them by his fierce aspect; is friendly to all animals except dragon: "Dicitur in libro de naturis rerum" (Barth. Angl., *De Propr. Rerum*, lib. xviii. cap. 80). f. 63. *Cf.* above, No. 74.

125. Kite when young preys on large birds, then on smaller ones as he grows older, at last on flies and gnats: "Dicit Vincencius in speculo naturali" (lib. xvi. cap. 108). f. 63 b.

126. Obedient monk stops writing at the first sound of the bell, leaving a letter unfinished: "Legitur in vitis patrum" (*cf.* Migne, lxxiii. cols. 788, 948). f. 64.

127. Crow pesters eagle, until the latter turns on him and tears him: "Dicitur in libro de naturis rerum" (Barth. Angl., xii. 9). f. 64 b.

128. Water-birds flock together, so that eagle dare not attack them: from Pliny, x. 3. f. 64 b.

129. Cuckoo ("cuculus, Anglice dicitur cucu") in small bird's nest: "Dicit Philosophus libro .8. de animalibus. c.° 3.°" f. 64 b.

130. Pearls formed from the morning dew are finer than those formed from the evening dew: from Isidore, Etym. xvi. 10 (Migne, lxxxii. col. 575). f. 65.

131. "Anthicomon" fights with serpent "hastor": "Philosophus libro .8.° de animalibus c.° 2.° narrat." f. 65 b.

132. How heron escapes from falcon: "Narratur in libro de naturis rerum" (see V. de Beauvais, *Spec. Nat.*, xvi. 71, "Ex libro de nat. rer."). f. 65 b.

133. King's evil can only be cured by rightful king: "Dicitur quod Anglici paciuntur vnum morbum qui regius morbus uocatur," *etc.* f. 66.

134. Phoenix: "Refert enim a[u]ctor de naturis rerum." f. 66 b.

135. Properties of heliotrope ("solsequium"). f. 67.

136. Thirst for notoriety leads one man to murder Philip, another to burn the temple of Diana: "Narrat Valerius libro 8.°" (cap. 14). f. 68 b. *Cf. Gesta Rom.*, 149 (Innsb., 36).

137. Ulysses and Circe: "Boecius .4. libro de consolacionibus, metro 3.° et etiam Augustinus de ciuitate Dei" (lib. xviii. cap. 17). f. 70.

138. Herb "fucus," from which the devil makes a wine, diluted with water from "lacus furialis" in Boeotia: reference to Isidore (Etym. xvii. cap. 9; see too xiii. cap. 13) and to "Rabanus . libro .11." f. 70.

139. Another of the devil's drinks, made of nettle ("vrtica Greca") and water from the spring of oblivion in Boeotia (*cf.* Isidore, Etym. xiii. 13). f. 70.

140. Welshman dreams repeatedly that he finds gold under a stone; instead, he finds a serpent, which kills him: "Narrat quidem Gilbertus hystoriografus." f. 72 b. Probably "Gilbertus" is a mistake for Giraldus. The story is in Giraldus Cambrensis, Itinerarium Kambriae, lib. ii. cap. 2 (*Opera*, Rolls series, vol. vi., 1868, p. 111).

141. Lion's deadly foe, the "Lanzam": "Refert Vincencius in speculo naturali" (*cf.* lib. xix. cap. 65, "Lauzani"). Followed by "Aptacio contra gentem Anglicanam," beg. "Hee sunt condiciones huiusmodi generacionis pessime." f. 73 b.

Ends: "Isti mutauerunt gloriam suam in similitudinem preuaricacionis Ade, et in similitudinem bestiarum, vnde non sunt creati ad ymaginem et similitudinem Dei." f. 74.

Harley 7322. ff. 13–132 b, 152–163 b.

Vellum; xivth cent. (ff. 13–132 b in a hand of the second half of the century, ff. 152–163 b in two hands of a slightly earlier date). Duodecimo; ff. 132, having respectively 26 to 32, and 34 to 45, lines to a page. Initials and headings in red on ff. 13–132 b. Bound up with sermons and theological notes and extracts, in *Latin*, with *English* verses and prose passages interspersed (see F. J. Furnivall, *Political, Religious, and Love Poems*, E. E. T. S. 1866, re-ed. 1903, p. 249), in various hands of the 14th cent. On the last page of the volume are the opening words of a grant in Stafford, from John Bolton to Roger Heth; and on f. 179 b is a copy of a bond from Richard Sadeler to Roger Heth, dated Stafford, 18 Hen. VI. [1439–40].

MORALIZED TALES, imbedded in moral and expository discourses, evidently intended for the use of preachers. *Latin*, with many *English* passages in prose and verse.

Collection i. begins: "Leges erant antiquitus tales. Vna erat quod seruus de falso iudicio conuictus moriatur, nisi posset redimi." f. 13. The exempla include the following:—

1. Man, sentenced to death for false judgment, vainly asks each of three friends to redeem him; king's son gains his pardon by offering to die in his stead. f. 13. A variant of the "Friendship tested" apologue, of which the "Barlaam and Josaphat" and "Disciplina Clericalis" forms (see this *Cat.*, ii. pp. 123, 237) are the most usual. A version more nearly approaching the present has been noticed above, under Odo of Cheriton (Harl. 219, No. 102); *cf.* also Arund. 384, No. 11, in Holcot's Moralitates.

2. Theft of the Palladium from Troy. f. 14 b.

3. Hermit is told that to be saved he must give his heart ("nouam lunam...solis rotunditatem...quartam partem rote," *i.e.* C O R) to God. f. 15 b. *Cf.* above, under Odo of Cheriton, Harl. 219, No. 86; also Convertimini, Vit. C. xiv., No. 75.

4. Fable of stag without a heart (see this *Cat.*, ii. p. 303, *etc.*). f. 16.

5. Devil and robber plotting against hermit quarrel, and hermit is put on his guard. f. 17.

6. Girl fed on poisons, sent by queen of India to Alexander. "Narratur in epistola Alexandri magni quod (*for* quam) misit magistro suo Aristoteli." f. 17 b. *Cf. Gesta Romanorum*, ed. Oesterley, 1872, cap. 11 (ed. Dick, 1890, from the Innsbruck MS., cap. 10); below, Harl. 5259, No. 92.

7. Magic springs "in [H]alesina ciuitate in quadam regione orientali": one fertilizes barren women, the other flows only when a noise is made near it. "Refert Solinus de mirabilibus mundi" (5. 20, p. 52 of Mommsen's ed., 1895). f. 18. *Cf. Gesta Rom.*, 150, 253 (Innsb., 35, 94).

8. King of England forgives his brother for trying to supplant him, when left as regent in his absence (an allusion to Richard I. and John). f. 19 b.

9. Pelican kills her ungrateful chicks: "Narrat Solynus." f. 20.

10. Ghost-knight chasing ghost-lady, seen by charcoal-burner in service of "Comes Cyuerensis" (see above, in Convertimini, Roy. 7 C. i., No. 129): "Refert Elinandus." f. 20 b.

11. Two kings, lavish and miserly; former defended against latter by army of souls freed from purgatory by his alms. "Refert autem Cassiodorus." f. 21.

12. Achilles among his mother's maids: "Narra[t] Ouidius magnus de bello Troiano" (see above, Convertimini, Roy. 7 C. i., No. 117). f. 22 b. *Cf.* Ovid, Ars Am., i. 689 *seq.*

13. Trajan puts Amo, the inventor of ductile glass, to death, lest his invention should make gold and silver worthless: "Narrat enim Isidorus eth." (Etym., xvi. 16, Migne, lxxxii. col. 583). f. 24. *Cf. Gesta Rom.*, 44 (Innsb., 98), where, as in Isidore, the emperor is Tiberius. Derived from Pliny, Nat. Hist., xxxvi. 66.

14. Two kings dispute the ownership of an island; they agree to settle the question by taking serpents there, and seeing whether they thrive there or not. "Refert Crimegistus in suo libro." f. 25.

15. Squirrel sails by means of his tail (see above, Roy. 12 E. xxi., No. 116): "Narrat Isidorus xj. li." f. 25 b.

16. Syrians and Africans test the legitimacy of their children by exposing them to asps, which only bite foreigners: "Narrat pluinus [Plinius] de naturis rerum" (perhaps based on Nat. Hist., viii. 84). f. 25 b.

17. Faustina, exiled and beset by enemies, is loved by a king; she accepts his love-gifts and allows him to fight for her, but scorns his love. "Fertur in quibusdam gestis." f. 26. *Cf.* above, in Convertimini, Roy. 7 C. i., No. 98, *etc.*

18. Fable of St. Martin's bird (see Odo of Cheriton, above, Ar. 292, No. 44, *etc.*): "Nota hic de auicula ista in Hispannia." f. 26 b.

19. Citizens dissuaded from killing Consuls on the ground that their untried successors might turn out even worse: "Refert Seneca de gestis Romanorum." f. 26 b.

20. Gyges and his magic ring: "Refert Tullius libro tercio [cap. 9] de officiis." f. 27 b.

21. The younger of two brothers in Denmark borrows money from the elder, pledging a hand's breadth of his flesh. He is saved from the penalty by the king's son, to whom he assigns all his blood. "In Dacia erat quidam homo." f. 28 b. Printed from this MS. by J. O. Halliwell, *Remarks of Karl Simrock on the plots of Shakespeare's plays* (Shakespeare Soc., 1850), p. 62. *Cf.* above, Roy. 12 E. xxi., No. 63.

22. Fable of the truce between shepherds and wolves, dogs given as hostages; used by Demosthenes to dissuade the Athenians from accepting Philip's terms. "Narrat autem Beda libro de figuris." f. 30. The present version agrees in substance

with that of Isidore, Etym., i. 40 (Migne, lxxxii. col. 122). For other versions of the fable and its setting, see La Fontaine, *Œuvres*, ed. Regnier, vol. i. (1883), pp. 45, 239; also this *Cat.*, ii. p. 320.

23. Zeno bites off ear of tyrant who has tortured him. "Refert Valerius" (iii. 3, ext. 3). f. 32.

24. Philip murdered to make his murderer famous (*ib.* viii. 14, ext. 4). f. 32 b. *Cf.* above, Roy. 12 E. xxi., No. 136.

25. Layman who has always paid tithes and first-fruits cures a demoniac, on whom the prayers of St. John the Abbot had been of no avail. "Trimegistus narrat." f. 33.

26. The two cobblers: "Item auctor vite hostis (*sic*) narrat." f. 33 b. Cap. 47 of the Life of St. John the Almoner (Migne, lxxiii. col. 378).

27. Son plots against father (see Convertimini, Vit. C. xiv., No. 53, *etc.*): "Narrat Trimegistus." f. 34 b.

28. Cuckoo fostered by small bird: "Narrat Iorak (*sic*) li. tercio de naturis rerum." f. 35. "Iorath in libro de animalibus" is frequently cited by V. de Beauvais, *Spec. Hist.*, xvi. 14, 148, *etc.*

29. Thief on gallows bites his father's nose off: "Narrat Boecius de dissiplina scolarium" (see Harl. 463, No. 209). f. 35.

30. Steward, returning to his lord with a large sum of money, is murdered by a peasant and his wife; a wolf first leads the lord to the peasant's house, and then drowns itself in the pond into which the corpse was thrown; the murderers are convicted and hanged, including an accomplice, who had fled, but was irresistibly impelled to return a month later. "Narrat ergo Crimegestus." f. 35 b.

31. Arion and the dolphin: "Refert Agellius" (Aulus Gellius, Noct. Att., xvi. 19). f. 36. *Cf. Gesta Rom.*, 148 (Innsb., 37).

32. Man sells his soul to the devil, stipulating for three warnings before death; he is given them, but fails to recognize them. "Narrat autem Crimegistus." f. 36 b. Another version, agreeing substantially with this, is contained in the Speculum Laicorum (see below, Add. 11284, No. 191), and printed by T. Wright, *Lat. Stories* (Percy Soc., 1843), No. 33. Mrs. Thrale's setting, "The Three Warnings," is well known (see her *Autobiography, etc.*, ed. Hayward, 2nd ed., ii. p. 165).

33. Devil gives three florins to condemned thief whom he has promised to rescue; they turn into cords. f. 37. *Cf.*

Speculum Laicorum, Add. 11284, No. 190; also *Conde Lucanor*, ch. 48.

34. Alexander rewards the slayers of Darius by hanging them: "Narratur in historia Alexandri." f. 37 b.

35. Spendthrift's bed bought by Emperor: "Narrat Macrobius in Saturnalibus." f. 39 b. See Convertimini, Roy. 7 C. i., No. 79.

36. Trumpet of Doom (as in Roy. 12 E. xxi., No. 26). "Narrat Crimegistus." f. 40.

37. Two knights, partners (= Roy. 7 C. i., No. 104). f. 40 b.

38. Cyrus' device for rousing the Persians to fight: "Narrat Frontinus libro primo capitulo ij." (Strat., lib. i. cap. 11). f. 41.

39. Trees of the sun and moon, consulted as oracles: "Narratur in libro de naturis rerum, quod Allexander scripsit Aristotili" (see *Alexandri Magni Epistola de situ Indiae*, 1706, p. 45). f. 41 b.

40. Serpent killed by small bird: "Legitur in libro de naturis rerum." f. 42.

41. Vision of "Harastarcus": sea on one side, lion on the other, serpent at his feet, mountain behind him; he is delivered by an angel, who gives him a crown inscribed with Latin verses. English translations are also given here. "Narrat Crimegistus libro de mirabilibus maris in fine libri sui." f. 42. *Cf. Gesta Rom.*, 199 (*Innsb.*, 178).

42. Vestal virgin praises the married state: "Narrat enim Seneca li. 6. declamationum ca.° 8" [Exc. Controv. vi. 8]. Her words are translated into English, "For hit is mury to beon a wife," *etc.* f. 45 b.

43. Antaeus and Hercules: "Narrat Claudianus li. 6. [*or rather*, ii.] de Raptu Proserpine. Et eciam Ouidius metamorfosios li. 9." f. 46 b.

44. Eagle and rat dispute as to whose eyesight is the better (*cf.* Harl. 219, No. 89, above, in additions to Odo of Cheriton); both caught by snarer. At the end of the moralization is an English couplet. f. 46 b.

45. Soldier holds on to boat in which enemy are escaping, first with the left hand, then with the right, finally (both hands having been cut off) with his teeth, till his head is cut off. "Refert enim Trogus Pompeius." f. 47 b.

46. "Pampio" [Urbinius Panopio] saved by his servant changing clothes with him and dying in his stead: "Narrat

Valerius" (vi. 8). The servant (not named by Valerius) is here called "Dionides" or "Diodenes." f. 48. Repeated below, No. 122.

47. Boy lays down his life to stay the leprosy among his people. f. 48 b.

48. Victory won with arms taken from a dead warrior's tomb: "Narrat Seneca li. 4. declamationum declamatione .iiij." f. 48 b. See *Gesta Rom.*, 134 (Innsb., 142), where, as in Seneca, the victor is charged with sacrilege.

49. The story of Guy of Warwick, read aloud in Holy Week, makes a hearer weep, though the Passion-story in the Gospel for the day had left him unmoved. f. 49.

50. Gorgons slain by "Rex Persarum": "Narrat Remigius de nupciis Mercurii et Philologie." f. 49. For the commentary of Remi of Auxerre on the De Nuptiis Philologiae et Mercurii of Martianus Capella, which has never been printed, see E. Narducci in *Bullettino di Bibliografia e di Storia delle Scienze mat. e fisiche*, xv. (1882), pp. 505–580.

51. Bede completes and expounds oracular verses at Rome: "Narratur in quadam historia Romanorum." f. 49 b. *Cf.* H. Gehle, *Disputatio de Bedae Ven. Vita et Scriptis* (Lugd. Bat., 1838), p. 36. An abridged version, not naming Bede, is in *Gesta Rom.*, 42 (Innsb., 92).

52. St. Edward the Confessor has a deathbed vision, in which the punishment of England for the sins of her prelates is foretold. "Legitur enim in vita beati Edwardi Regis." f. 51 b. See *Lives of Edward the Confessor*, ed. H. R. Luard, Rolls series, 1858, p. 430; and *cf.* No. 90 below.

53. Dead priest appears to another priest, his friend, in fulfilment of a promise, and says he is damned for dissuading the other from becoming a monk; four drops of fiery sweat fall from him, and burn through his friend's cheeks and hands; and he shows a letter of thanks from Satan to bad prelates and parish priests, for all the souls they send him. The friend becomes a monk. "Narrat Malmesburiensis de gestis Anglorum libro tercio." f. 52 b. Based on William of Malmesbury's tale of the two clerks of Nantes (*Gesta Regum*, Rolls ed., vol. ii. p. 295), but with many variations.

54. Constantine's vision of the crucifix. From Hist. Trip., lib. i. cap. 4 (Migne, lxix. col. 888). f. 55.

55. Ulysses and the sirens (*v.* Roy. 12 E. xxi., No. 44): "Vnde Ouidius de transformacione dicit." f. 58.

56. "Enęas" [Cineas], sent by Pyrrhus on an embassy to Rome, finds all doors shut against his gifts: "Narrat Trogus Pompeius" (xviii. 2). The author observes "Credo tamen, quod si modo talis ciuitatem hanc intraret, quod ostia non clauderentur." f. 62.

57. Oracular answer given at Antioch concerning the altar to Priapus; with *English* verse translation. f. 63 b.

58. Image of Charity as a beautiful girl. f. 64 b.

59. Aeschines, having no other gift for his master Socrates, offers himself: "Refert Seneca li. 1. ca. 3 [*for* 8]. de beneficiis." f. 65 b.

60. Gigantic corpse of Pallas, son of Evander, found with a light burning at his head: "Refert Martinus in cronicis suis." f. 69. See *Martinus Polonus*, ed. Klimeš (Pragae, 1859), p. 127; William of Malmesbury, *Gesta Reg.*, i. (Rolls ed., 1887), p. 258; and *Gesta Rom.*, 158 (Innsb., 99).

61. Girl sings to fountain (see above, Holcot's Moralitates, Arund. 384, No. 41): "Narrat Solinus de mirabilibus mundi." Reference is also made to Alexander Neckam and Isidore. f. 69.

62. Count [of Crépy] converted by seeing a toad on his father's corpse (see above, Sl. 3102, No. 65): "Narrat Allexander de naturis rerum." f. 71.

63. Narcissus: "Ut patet in libro Ouidii methamorfosios" (iii. 344 *seq.*). f. 73.

64. Pompey haunted by his first wife's ghost. f. 73 b.

65. New-born children thrown into the Rhine, to test their legitimacy: "Narrat Claudianus." f. 74. See Claudianus in Rufinum, ii. 112 (*C. Claudiani Opera*, Delphin ed., 1821, i. p. 153).

66. Alexander's servants remove his amulet while he sleeps, and so are able to poison him. f. 74 b.

67. Romans decide that Christ is not to be reckoned among the Gods, because He preached poverty, which all despise: "Legitur sicut dicitur in historiis Romanorum." f. 75.

68. King of Medes defeats the Persians, but his son is defeated by them; a sage tells him why. Some *French* verses are included. f. 76.

69. Inhabitants of besieged Egyptian city send to ask a king for help, and tell him how strongly it is fortified; he will help them, he says, only if the city has been made secure against the wrath of God. f. 77.

70. Mountain-pass in Armenia, in King Philip's time, infected with deadly venom by two dragons, which are spied out by Socrates with a steel mirror: "Refert Aristoteles libro de proprietatibus elementorum." f. 77 b. See *Gesta Rom.*, 145 (Innsb., 32), where Albertus is cited. Repeated below, No. 140.

71. Extinguished candle can be re-lighted by sprinkling sulphur on it: "Item Aristoteles in eodem libro." f. 78.

72. Description of the volcano "veseus" [Vesuvius]: from Boethius, Cons. Phil., i. metr. 4. f. 78.

73. Image of Fortune: blind and two-faced. From Boethius, ii. prosa 1 (*cf.* Holcot's Moralitates, above, Arund. 384, No. 17). f. 78 b.

74. Three-horned monster in India (see above, in Convertimini, Roy. 7 C. i., No. 134): "Legitur enim in historia Alexandri magni de mirabilibus Indie." f. 83.

75. Alexander restores a beautiful captive girl unharmed to her betrothed: "Vegecius narrat de re militari . li. 2." f. 86.

76. Macarius and the pagan's skull (see this *Cat.*, ii. p. 663). f. 88. Repeated below, No. 120.

77. Liar and truth-teller in land of apes (*ib.*, ii. p. 283, *etc.*). f. 90.

78. Appeal from Philip drunk to Philip sober: "Narrat Valerius li. 6" (cap. 2. ext. 1). f. 91.

79. King consults four sages as to the cause of his misfortunes; they answer at great length, pointing out that his laxity has brought the land into a state of chaos ("On is two, frend is foo," *etc.*). Among other passages may be noted "Vulgariter enim dicitur, Qui diligit me diligit canem meum," "Modo eciam regnant in Anglia duo verba Gallicana, sc. *resoun* eciam *tresoun*" (f. 95 b), and "Vtinam illa duo verba essent bannita extra Angliam sine spe vlterioris reuersionis, et loco istorum esse[nt] alia duo verba Anglicana introducta, sc. *reuthe* et *trouthe*" (f. 96). f. 91. A condensed version is in *Gesta Rom.*, 144.

80 (part of the second sage's answer in No. 79). Apologue of the five sticks, easy to break singly, unbreakable when bound together. f. 92 b.

81 (in third sage's answer). Flies and wounded man (see above, in Convertimini, Roy. 7 C. i., No. 126). f. 94.

82 (in third sage's answer). King has earthenware vessels at table, to remind him what he is: "Narrat Seneca." f. 94 b.

83. Foundling ("Narratur de quodam inuenticio, Anglice fundeling") becomes Emperor; to keep his pride in check he has a robe made half purple and half sackcloth. f. 96 b. *Cf.* above, Roy. 12 E. xxi., No. 35.

84. Virgil's magic statue at Rome (see above, in Convertimini, Roy. 7 C. i., No. 30). Reference is made here to Neckam. f. 97.

85. Atalanta (not named): "Narrat Ouidius in libro methamorf." (x. 560–680). f. 97 b.

86. Fable of flea and fever. f. 98.

87. Damsel changes her name from Sussy to Rose, in order to attract suitors. f. 98 b.

88. Bellerophon ("de bellifronte") and Chimaera; three kings bestow mystic gifts on the princess. "Beatus A[u]gustinus .6. de ciuitate." f. 99.

89. God of Clemency agreed to be chief (*v.* Holcot's Moralitates, Arund. 384, No. 24). "Narrat Philosophus ad Maximum." f. 99 b.

90. Edward the Confessor's deathbed vision: "Narrat Malmesburyensis li. 2. ca.° 3.°" (W. Malm., *Gesta Reg.*, Rolls ed., i. p. 277; and *cf.* No. 52 above). f. 101.

91. Rich miser's steward, mistaking the French words "qi qe vient" for a man's name, gives his master's hoards to an impostor who calls himself "qi qe vient." f. 101 b.

92. Wise man and fool, fellow-travellers (as above, Sl. 3102, No. 51). f. 102 b.

93. Dismay of feasters on being told that they have eaten a dog called "Moton." f. 102 b.

94. Bird [of Diomed] with two openings to his nest (see above, in Convertimini, Harl. 5369, No. 105). f. 103. In the moralization are some *English* verses: "Wiþ wo and drede I am born," *etc.*

95. Image of Fortune, holding three flowers (see above, Holcot's Moralitates, Arund. 384, No. 18): "Ouidius in quodam libello de fallaciis fortune." f. 103 b.

96. Image of Flattery, with cup and mirror (*ib.* No. 44): "Ouidius depingit." f. 104.

97. Edict that no one must turn a plaice over at table, on pain of death: "Narrat Alexander [Neckam] de naturis rerum li. 2. ca. 40" (Rolls ed., p. 152). f. 104 b. In Neckam, as in *Gesta Rom.*, 194 (Innsb., 200), this forms the preface to the story of a man who incurs the penalty, but is saved by his son's ingenuity.

98. Deathbed vision of King Coenred's knight in Mercia, who put off penance too long: two angels, with a little book of his good deeds, retreat before a host of devils with a vast tome of his evil deeds: "Narrat Beda de gestis Anglorum li. 5. ca. 13." f. 105.

99. Fountain near the sea, from which the tide carried off a log, and replaced it after three days: "Narrat enim Gildas de gestis Britorum" (*sic*). f. 105 b.

100. Admetus ("Armetus") and Alcestis ("Alasta"): "Legitur in gestis Romanorum." f. 106.

101. Example of the beaver, half-fish and half-beast. f. 106.

102. Alexander kills his friend "Illicius" for extolling the deeds of Philip: "Legitur in gestis Alexandri." f. 106 b.

103. Orestes and Pylades: "Refert Tullius" (Lael. vii. 24). f. 107.

104. Youth named Lucretius ravishes two women; one claims his death, the other that he shall be spared: "Refert Valerius" (but apparently taken from Seneca, Controv. i. 5). f. 107. See *Gesta Rom.*, 4 (Innsb., 4).

105. Woodpecker ("auicula que vocatur Anglice wodewale") and serpent (= Roy. 12 E. xxi., No. 72): "Legitur in naturis rerum." f. 107 b.

106. Virgil's magic statue (variant of No. 84 above): "Legitur in gestis Romanorum et idem recitat Boecius [lib.] 4 de consolacione metro vltimo" (see below, No. 107). f. 107 b.

107. Brazen bull [of Perillus]: "Narrat Seneca li. 5. declaracionum" (*sic*). f. 108. See *Gesta Rom.*, 48 (Innsb., 117); Oesterley gives a long list of references at pp. 719–720, but does not mention the Declamations of Seneca, the reference to which in the present MS. is clearly a mistake, like that to Boethius in No. 106.

108. Wax tablet (= Roy. 12 E. xxi., No. 7). f. 109.

109. Sea-bird warns sheep by its cry when the tide is coming in; one day its beak is nipped by an oyster which it has begun to eat, and the sheep are drowned. From Neckam (*Nat. Rer.*, ii. cap. 36). f. 110.

110. Three honours and three discomforts for victor in a Roman triumph: "Legitur in gestis Romanorum, et ibidem (*for* idem) narrat Ieronimus in epistola 1. c. 7." f. 110. See *Gesta Rom.*, 30 (Innsb., 65).

111. Dolphins mourn their mate's captivity (see above, in Convertimini, Roy. 7 C. i., No. 38). f. 111.

112. Ulysses and Circe: from Boethius, Cons. iv. metr. 3. f. 112.

113. Alexander bequeaths a certain tree to each of his three sons; judge bids them shoot at the corpse, and awards the tree to the youngest, who refuses to shoot: "Refert Trimegistus in libro suo de ortu Dei." f. 112 b. A combination of *Gesta Rom.*, 196 and 45 (Innsb., 146 and 103).

114. King makes one suspected false witness whisper a Paternoster in his ear, and so induces the others to confess. f. 113 b. A slightly less condensed version of this is in Bromyard, *Summa Praedicantium*, under title Testimonium (ed. Venice, 1586, pt. ii. f. 395). It is the second half of *Gesta Rom.*, 128 (Innsb., 198). See below, Harl. 5259, No. 28. For a different use of the same device see Étienne de Bourbon, *Anecdotes*, p. 175 (noticed above, p. 82); Hauréau, *Not. et Extr. de quelques MSS.*, v. p. 148.

115. Man sells his tongue in a lawsuit for a quarter of oats; on his deathbed he can say nothing but "Oats." f. 113 b.

116. Harpy (= Harl. 219, No. 111, in additions to Odo of Cheriton); here called "Jorak." "Legitur de quadam aue que vocatur Jorak in naturis rerum" (*cf.* No. 28 above). f. 113 b.

117. Dying swan sings, dying lion weeps: "Narrat Isidorus." f. 114.

118. Spring in India, hot at sunrise, cold at noon. f. 114.

119. Custom in a certain city, for the friends of a murdered man to bathe in his blood and swear enmity to his murderers: "Narrat Ieronimus." f. 114 b.

120. Abbot [Macarius] and dead Saracen's skull (= No. 76 above): "Narrat Trimegistus." f. 114 b.

121. Two brothers ill; one must die to save the other's life: "Narrat Seneca" (mistake for Quintilian: see above, in Convertimini, Vit. C. xiv., No. 55). f. 115.

122. "Pampio" saved by "Diodenes" (= No. 46 above). f. 115.

123. Sardanapalus: from Orosius, i. cap. 19 (Migne, xxxi. col. 734). f. 115 b.

124. Five visions of the folly of men:—(1) eating sand, (2) swallowing smoke, (3), (4) trying to catch a spark, or the wind, (5) devouring one's own limbs. Headed "Visio beati R. de 5.

viris diuersis penis affli[c]tis." f. 121. The same as *Gesta Rom.*, 164 (Innsb., 108), where St. Peter is said to have seen the visions. *Cf.* above, in Holcot's Moralitates, Arund. 384, No. 39.

125. Dying usurer moved to repentance and restitution by his youngest son's refusal to promise masses for his soul. f. 122 b.

Part i. ends imperfectly, " terram zabulosam et sterilem diligit sal," with the catchwords "Sapiencie in radice." f. 132 b.

A "Sermo de beato Martino" begins on f. 133, and is followed (f. 139 b) by a sermon on 1 Pet. ii. 21. Part ii. begins on f. 152, "Narrat Agellius," *etc.* (see below). It is quite distinct from Part i., though of the same character; but for convenience we continue the numbering of the exempla:—

126. Elopement of Princess (see Holcot's Moral., Arund. 384, No. 33). With some additional features:—The Emperor has two daughters, both of whom elope; the elder persists in her wretched life, but the younger repents and appeals to her father, who sends a boxer to rescue her. The Latin inscriptions on the gifts are translated into *English*. "Narrat Agellius de bellis Armenie c. 55, et etiam tangit diffusius Flaccianus de gestis Grecorum distinccione .10." f. 152.

127. Gods' gifts scorned (*ib.*, No. 51): "Fertur in flagitiis deorum quod in quadam ciuitate quedam mulier Syophastes nomine." f. 154 b.

128. Image of Love, as a four-winged boy (*ib.*, No. 6). Inscriptions in *English*. f. 155 b.

129. Image of Prayer (*ib.*, No. 2). Inscriptions in *English*. f. 155 b.

130. Youth in love with Vestal virgin throws an inscribed golden apple into her garden: "Refert Beda in prologo de ymagine mundi quod in monte Palladur, vbi nunc est villa que vocatur Chestisbury [Shaftesbury], vbi olim aquila loquebatur." f. 156 b.

131. Demosthenes' fable of truce between wolves and shepherds (above, No. 22): "Beda refert libro de figuris suis." f. 156 b.

132. Alexander bids his troops destroy their plunder (see Convertimini, Roy. 7 C. i., No. 27): "Agellius de bellis Armenie c. 39. refert." f. 157.

133. Alexander and his physician Philip (see Roy. 12 E. xxi., No. 14): "Flaccianus in gestis Alexandri refert." f. 157.

134. Berecyntia, mother of the gods, depicted with Cupid, Februus and Apollo grouped about her, bearing inscriptions, of which English translations are given: "Commentator Tullii de natura deorum." f. 157.

135. Berecyntia depicted with embattled crown: "Refert Inquirides libro primo de fabulis suis." f. 157 b.

136. God of Pity depicted as man with cleft heart (see Holcot's Moralitates, Arund. 384, No. 8): inscriptions in *English.* f. 158.

137. Five warnings sent by king to his younger son in perilous castle (*ib.*, No. 5): "Fulgencius in gestis Romanorum." f. 158.

138. Darius sends three mystic gifts to Alexander in derision: "Theodius de vita Alexandri." f. 158 b.

139. Hercules and the shirt of Nessus: reference made to Ovid, Metam., ix. (101 *seq.*). f. 159.

140. Socrates spies out dragons infecting Egyptian mountain-pass (see above, No. 70): "Philosophus libro de proprietatibus elementorum." f. 159.

141. Androclus and the lion: "A[ulus] Gellius refert" [v. 14]. f. 159 b.

142. Achilles disguised as one of his mother's maids (above, No. 12): "Ouidius magnus de bello Troiano." f. 160.

143. Pallades and her miraculously-begotten child: "Jouinianus de fabulis suis recitat." f. 160 b.

144. Cineas ("Eneas") finds Romans incorruptible (= No. 56 above): "Trogus Pompeyus." f. 160 b.

145. Contest between Minerva and Neptune for patronship of Athens: reference made to Augustine, De Civ. Dei, xviii. 9 (Migne, xli. col. 566). f. 160 b.

146. Stolen treasure recovered by means of a phial of oil: "Fulgencius de gestis Romanis." f. 161.

147. Alexander tames wild horse (see Convertimini, Roy. 7 C. i., No. 83): "In speculo habetur historiali." f. 161.

148. Variant of the Judgment of Paris: Apollo decides for Venus, Jupiter for Pallas. Augustine cited. f. 161.

149. Eagle drops tortoise on Aeschylus' bald head: "Valerius Maximus, li. 9" [cap. 12]. But here, instead of the poet's death, the sequel is "et sic capta est auis a philosopho." f. 161 b.

150. Alexander's three faults. As in Holcot's Moralitates (Arund. 384, No. 43), reference is made to "Valerius, li. 4," instead of lib. ix. cap. 5. f. 161 b.

151. Boy burns his arm before Alexander (see Convertimini, Roy. 7 C. i., No. 10): "Valerius, li. 1" [*for* iii. 3]. f. 161 b.

152. Spartan captives escape in their wives' clothes (see Convertimini, Vit. C. xiv., No. 66): "Valerius, li. 4 c. 9 vel 5" [*for* iv. 6]. f. 161 b.

153. Oracle tells Carthaginians why the Romans defeat them: "Refert ad propositum suum Flaccianus in gestis Grecorum, capitulo de prudencia." Verses in *Latin* and *English*. f. 162.

154. Image of Fortune, as a two-faced woman (above, No. 73): "Narrat Titus Liuius libro i. de bellis Punicis." f. 162 b.

155. Fortune with her wheel: "Fertur igitur actuum philosophorum libro 4.° c. 9." Inscriptions in *Latin* and *English*. f. 162 b.

156. Image of "Amor Fatuus," as naked boy with inscriptions (in *English*): "Secundum Flaccianum in gestis Grecorum." f. 163.

157. Course of human life compared to wheel with ten spokes: "Secundum commentatorem." Inscriptions in *English*. f. 163 b.

The collection ends (imperfectly?) with the inscription on the tenth spoke: "Of þi lif nou litil lete, for þou art tornid to wormis mete." f. 163 b.

Additional 22557. ff. 23–47 b.

Vellum; xivth cent. Octavo; ff. 25, having 31 lines to a page. Headings in red; illuminated initials, enclosing coarsely-executed miniatures illustrative of the text. The present article forms the concluding section of a work entitled "Lo libro de multi belli miraculi e de li uicij," the first part of which (ff. 1–23) treats of the deadly sins ("li dexe peccadi maluasij"), the heavenly city of St. John, the Lord's Prayer, Apostles' Creed, *etc.* Belonged to Samuel Weller Singer, F.S.A. (Sale-cat., 1858, lot 180).

FIFTY-SIX MORALIZED TALES, fables and similitudes. *Italian.* Heading: "Queste scripture sieno exempli per le recordacione de li quali nui dibiemo fugerere li uicij, e seguere le uertute e far lo bene, e uardarse da lo male et da lo peccado." f. 23.

1. The gardener who ceased almsgiving (from Vit. Pat.: see above, Harl. 219, No. 79). f. 23.

2. Examples of falcon and she-wolf fostering chick and cub bereft of parents, f. 23 b.

3. Fraudulent trustee tricked into restoring treasure (from Petrus Alfunsi, see this *Cat.*, ii. p. 239). f. 23 b.

4. Poor man tells philosopher he has a rich friend; philosopher questions the reality of his friendship. f. 24.

5. St. Bernard casts out a devil at Pavia. f. 24. See J. de Voragine, *Legenda Aurea* (ed. Graesse, 1846), cap. 120, p. 535.

6. Child-Christ seized as a pledge (agreeing with *Leg. Aur.* and Ar. 406, see this *Cat.*, ii. p. 662). f. 24 b.

7. Peter, a rich man at Constantinople, is converted by a vision of judgment, in which he is saved by his one almsgiving, a loaf which he once threw in anger at a beggar. f. 25 b. From the Life of St. John the Almoner (Vit. Pat., Migne, lxxiii. col. 356).

8. Monk defrauded of his rights challenges the wrongdoer to take oath; he is afterwards chastised in a vision, for provoking the man to perjury. "Misere sancto Augustino dise." f. 26 b. The story of Tutuslymeni, from St. Augustine's Sermon 308, Migne, xxxviii. col. 1409.

9. Magnet and diamond (see Convertimini, Roy. 7 C. i., No. 6). f. 26 b.

10. The two beggars, envious and greedy (see Harl. 463, No. 114). f. 27.

11. Martyrdom of Servulus, whose only answer to his captors is "I am a Christian." They burn his face, but it recovers miraculously. Beg. "Segondo che se dise en Usebio." f. 27 b.

12. Joseph and Potiphar's wife. f. 28.

13. Proud hermit seduced by devil in form of woman. "Disesse en le uite di li santi pari." f. 28 b. From Rufinus, Hist. Monachorum, cap. 1, Migne, xxi. col. 399; an abridged version is in Hist. Laus., Migne, lxxiii. col. 1147.

14. Usurers, father and son, curse one another in hell (see above, Harl. 219, No. 84). f. 29.

15. St. Bernard has a vision of judgment, in which he answers the devil's charges by pleading the merits of Christ's Passion. f. 29 b. See *Legenda Aurea*, cap. 120, p. 533.

16. False executor (see above, Harl. 463, No. 43). f. 30.

17. St. Jerome, and the lion set to do the lost ass's work (see *Acta SS.*, 30 Sept., p. 661). f. 30.

18. Bear fights with swinging mallet for honey (see Bozon, above, Harl. 1288, No. 7). f. 30 b.

19. Arsenius, dying, tells his disciples that he has always feared death (from Vit. Pat., Migne, lxxiii. cols. 794, 955). f. 31.

20. Alexander the Great poisoned when at the height of his power, after reigning only twelve years. f. 31 b.

21. Philosopher throws gold into the sea (= Ar. 231, No. 16). f. 31 b.

22. Misers compared to lions guarding mountains of gold in India. f. 32.

23. Leopard lets his prey go, if he fails to secure it in three or four attempts. f. 32.

24. The sun stands still at bidding of the hermit Mucius, and a dead monk revives to answer his question. f. 32. From Rufinus, Hist. Monachorum, cap. 9, Migne, xxi. col. 424.

25. Hermit [Ammon] has two dragons to guard his cell against thieves; St. Martin finds serpents more docile than men. f. 32 b. For the former see Hist. Mon., cap. 8, and Hist. Laus., cap 53 (Migne, xxi. col. 421, lxxiii. col. 1163); for the latter, *Legenda Aurea*, cap 166, p. 744.

26. Daughter of good father and bad mother (see this *Cat.*, ii. p. 654). f. 33.

27. Macarius cures hyena's blind cub, and is rewarded with sheepskins (from Vit. Pat., Migne, lxxiii. col 1118). f. 34.

28. Poor girl tells king's son why she gives thanks to God. f. 34 b.

29. Pelican and her young, a type of Christ. f. 34 b.

30. Copres enters fire unhurt, while his Manichaean adversary is burnt. f. 35. From Hist. Mon., cap. 9, and Hist. Laus., cap. 54 (Migne, xxi. col. 426, lxxiii. col. 1165).

31. Penitent sinner shuts himself up in tomb; devils try vainly to drive him to despair (Hist. Mon., cap. 1, Hist. Laus., cap. 45; Migne, xxi. col. 400, lxxiii. col. 1148). f. 35 b.

32. Paris scholar appears after death to his master (Serlo, see Add. 26770, No. 30). f. 36 b.

33. Emperor Theodosius [I.] defeats Eugenius by aid of a miraculous wind, which reverses the enemy's weapons. f. 36 b. Various accounts of this, from Rufinus and other chroniclers, are in Baronius, *Annal. Eccles.*, vi., 1740, pp. 145–7, *ad ann.* 394.

34. Example of Absalom, misled by the counsel of Achitophel; and of the Emperor Theodosius, helped by an angel to overcome Maximus (a legend not noticed by Baronius, *ad ann.* 388). f. 37.

35. Holy father, asked how he has attained such grace, says that he keeps guard over his lips. f. 37 b.

36. Fable of crow in other birds' feathers. f. 37 b.

37. Whale protects small fishes against crocodile. f. 38.

38. Fox bidden to lion's feast; no returning footsteps. f. 38. One of the fables of Marie de France: see this *Cat.*, ii. p. 300.

39. Wolf and lamb. f. 38 b.

40. Grateful beasts, ungrateful man (not the usual version, for which see Gesta Romanorum, below, Harl. 5369, No. 31). Two stories: (a) Gratitude of panther to man who rescues her cubs from pit. "Vnde lo dise uno sauio che nome uea Plunio" (Pliny, Nat. Hist., viii. 21);—(b) Gratitude of eagle and lion, and ingratitude of rich man, towards poor man who has drawn them out of a pit. f. 39.

41. Deathbed of bad rich man [Chrysaorius, see above, Ar. 231, No. 41]; from Gregory, Dial., iv. [cap. 38]. f. 39 b.

42. Frivolous monk [Theodore] on his deathbed cries out to the brethren that a dragon is waiting to devour him; but he is saved by their prayers. "Elo disse misere sancto Grigoro." f. 40. From Gregory, Dial., iv. cap. 38, Homil. in Evang. 38 (Migne, lxxvii. col. 389, lxxvi. col. 1292).

43. Novice sent to curse and bless dead bones (see Harl. 463, No. 46). f. 40 b.

44. Young hermit falls in love with "caura," *i.e.* the first woman he has seen (= Ar. 231, No. 59). f. 40 b.

45. Rich man bequeaths money and chattels to bastard, but makes legitimate son his heir. f. 41.

46. Man should be constant in adversity, like a vessel which does not break on falling, and like Job, Tobias, or St. Antony. f. 41.

47. Mother-ape and hunter (see Add. 28682, No. 19). f. 41 b.

48. Sinners who put off confession till the hour of death compared to thieves who put off reformation till they are led to the gallows. f. 42.

49. Sinners who relapse because they find penance burdensome compared to men who throw away nuts because their rinds are bitter (*cf.* Harl. 463, No. 57). f. 42.

50. Child born and bred in prison is incredulous when told of the beauty of life outside (*cf. Gesta Rom.*, cap. 86; below, Harl. 5369, No. 8). "Dise misere sancto Augustino." f. 42 b.

51. Poor man is in less danger of being robbed than rich man. f. 42 b.

52. Jew of Bourges (see this *Cat.*, ii. p. 601); no place named. f. 43.

53. Man accustomed to foul smells is stifled by fragrance (see above, Ar. 231, No. 53). f. 43 b.

54. Rustic on his way to feast stuffs himself with figs (*cf.* Harl. 219, No. 94). f. 43 b.

55. Wolf turns monk, to have his fill of lamb, and then goes back to the woods (see Ar. 231, No. 14). f. 44.

Then follow "Sermone de sancto Çoanne molto bono per le anime." ff. 44 b–46 b; "Inicium sancti euangelii secundum Iohannem." ff. 46 b–47; "Sequencia sancti euangelii secundum Matheum." f. 47.

56. Abbot sees his dead sister tormented by four dragons because she had neglected her mother; he has certain masses sung for her, and in eight days she appears again, and tells him she is saved. f. 47.

Colophon: "Qui se finisse lo libro de multi belli miraculi e de li uicij." f. 47 b.

The collection was printed from this MS. by J. Ulrich, in *Romania*, xiii., 1884, pp. 27–59. As to dialect he considers it "un texte de l'Italie du nord qui a fortement subi l'influence du toscan."

Harley 5369. ff. 38–100 b.

Vellum; in two hands (ff. 38–87 b, 88–100 b), both early xvth cent. Small octavo; ff. 63, having 32 to 35 lines to a full page. Initials in blue, flourished with red. For the rest of the volume, see above, p. 146.

GESTA ROMANORUM: Forty-three chapters, from the branch usually called the Anglo-Latin Gesta. *Latin.*

Despite the labours of successive generations of students, much remains obscure about the Gesta Romanorum: the name, even the nationality, of its author, the date of its composition, and its original contents and subsequent development, are all more or less uncertain. But though these problems have not been actually solved, a great advance towards the better understanding of their nature was made by Hermann Oesterley, who in the introduction to his edition (*Gesta Romanorum*, Berlin, 1872) gives an account of all the extant MSS. known to him, analysing most of them fully, and thus for the first time making it possible to take something like a comprehensive survey of the subject. He mentions 111 Latin MSS., 24 German, and 3 English. Of the Latin MSS., one was written before 1377 (his No. xxii.), another in 1394 (No. xxvii.), and six more are assigned by him to the 14th cent. (Nos. xxiv., xxix., lxxi., lxxxix., xc., ciii.), though this is certainly too early a dating for the last three, which are the present MS., Sloane 4029, and Linc. Coll. Oxford, Lat. 12 *; a few are left undated, not being available for inspection †; and the remainder are of the 15th cent. or later. All the German MSS. are of the 15th cent. (those with dates ranging from 1414 to 1470), and so are the three English (No. cxxxviii., the Cambridge MS., which Oesterley does not date, was written "towards the close of the 15th century" according to Sir F. Madden, *Old English versions of the Gesta Romanorum*, Roxburghe Club, 1838, p. xiv.). In an appendix (pp. 750–1) Oesterley mentions 27 more Latin MSS. that were brought to his notice after the publication of his introduction. Among these is one at Innsbruck, dated 1342, and containing "Gesta Imperatorum moralizata" in 220 chapters, agreeing with his Nos. liii., lvii., lviii., and lxvi. The tales, without the moralizations, have since been edited from these five MSS. by W. Dick, *Die Gesta Romanorum nach der Innsbrucker Hs. vom Jahre* 1342, *etc.*, Erlangen, 1890, forming Heft 7 of H. Varnhagen's *Erlanger Beiträge zur Englischen Philologie.*

Oesterley's text is in 283 chapters,‡ *viz.* (i.) Ch. 1–181, a reprint of what he calls the "Vulgärtext," *i.e.* that of the early printed Latin editions;—(ii.) Ch. 182–196, fifteen chapters taken from various unspecified Latin MSS., and representing chapters in the early German edition (Augsburg, 1489) which are not included in the "Vulgärtext";—(iii.) Ch. 197–283, an Appendix of 87 chapters taken from various Latin MSS., again unspecified.

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* This volume was presented to the College by William Chamberleyn, the first Rector, *ob.* 1434. It is dated "secc. xiii. exeuntis et xiv. exeuntis" in H. O. Coxe's *Cat. Cod. MSS. in Collegiis Aulisque Oxon.*, pars i., 1852. Art. 1 is no doubt in a late 13th cent. hand; but Artt. 2 (Gesta Romanorum) and 3 cannot safely be put earlier than the beginning of the 15th cent. It contains 50 chapters of the Anglo-Latin Gesta = Nos. 1–48, 50, 51 of Harl. 5259.

† Of the two in the Vatican Library (Oesterley's lxxxi. and lxxxii.), the Rev. H. M. Bannister kindly informs us that the former (now Ottobon. lat. 2087) is a paper MS. written in 1443, and the latter (Regin. lat. 758) an early printed *Historiae notabiles collectae ex gestis Romanorum*, without place or date. For Oesterley's xcviii., cx., see below, p. 271.

‡ For convenience we indicate the chapters of this, the standard edition of the *Gesta Romanorum*, by *G. R.* in the following descriptions.

The Latin printed editions are very numerous. Of those in the British Museum, the earliest with a date is of the year 1489; but it is preceded in the Catalogue by seven undated editions which are presumably older. The first of these, *Hystorie notabiles atque magis principales collecte ex gestis romanorum et quibusdam alijs notabilibus gestis cum moralizacionibus eorundem* (G. 10266, No. 8853, Utrecht, in R. Proctor's *Index to Early Printed Books*, 1898), is imperfect, wanting four leaves near the end. In its present state it contains 143 complete chapters (*viz.* 1–128, answering to *G. R.* 1–17, 19–47, 55–136; and the last 15, = *G. R.* 144–150, 48–54, 151) and 2 incomplete (*viz.* 129, = *G. R.* 137; and the last but 15, = *G. R.* 143); and there can be no doubt that the missing leaves, besides completing these 2, contained 5 more chapters (130–134, = *G. R.* 138–142). So this edition when perfect must have consisted of 150 chapters, corresponding to *G. R.* 1–17, 19–47, 55–150, 48–54, 151; and it is evidently the "editio princeps" whose text Oesterley reprinted for those chapters (see his introd., p. 268). The next edition is entitled *Hystorie notabiles collecte ex gestis romanorum et quibusdam alijs libris cum applicacionibus eorundem* (G. 10268, Proctor, No. 1103, Köln). It contains 151 chapters, = *G. R.* 1–17, 19–152. Each of the remaining five editions contains the full "Vulgärtext" of 181 chapters, = *G. R.* 1–181; but in four of them, cap. 137 is curiously misplaced, coming between capp. 163 and 164. These four editions* are:—(1) *Ex gestis romanorum hystorie notabiles de vitijs virtutibusque tractantes, cum applicacionibus moralizatis et misticis* (G. 10267, Proctor 892, Köln, U. Zel);—(2) Same title (G. 10269, Proctor 915, Köln, U. Zel). This edition has a note printed at the end of cap. 136: "Ca. cxxxvij. require infra in folio lxxx°";—(3) Same title (G. 10191(1), Proctor 9269, Louvain, John of Paderborn);—(4) Same title (IA. 49259, Proctor 9270, same printer). The last of the seven early undated Latin editions (IB. 1322, Proctor 427, Strassburg) has the same title as the three just mentioned, but its 181 chapters are in proper order. And the edition of 1489, as well as the many later reprints, agrees with it. Oesterley's text for *G. R.* 18, 152–181 is taken (see p. 268) from what he calls the third edition, or the first complete "Vulgärtext," by which he seems to mean the edition of which the British Museum exemplar is press-marked G. 10267. A list of editions of the Gesta in Latin, French, English, German and Dutch is given by J. G. T. Graesse, *Gesta Romanorum,* 1842, ii. pp. 304–315.

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* The Dutch translation printed at Zwolle in 1484 is evidently derived from one of these four, or from another edition of the same class. It contains 181 chapters, corresponding to *G. R.* 1–136, 138–163, 137, 164–181; and chapters 137–181 (= *G. R.* 138–163, 137, 164–181) are wrongly numbered 138–182.

The earliest printed edition in German is *Das bůch Gesta Romanorum,* Augsburg, 1489 (Brit. Mus., IB. 6623). It is not, like the Dutch edition of 1484, a translation of the "Vulgärtext," but consists of 95 chapters, only 74 of which correspond to chapters in the "Vulgärtext," and these are arranged in a totally different order; 15 of the others correspond to *G. R.* 182–196; the remaining 6 are taken from the Romance of the Seven Sages of Rome (for which see this *Cat.,* ii. pp. 199–234), and have no corresponding Latin text in *G. R.* Oesterley analyses this edition fully on pp. 242–4; and he describes a second German print (Strassburg, 1538, 127 chapters) as "eine spätere, kläglich verwässerte bearbeitung nach dem vulgärtexte." Another edition, printed at Cologne "bey Sanct Lupus" ([1540 ?], Brit. Mus. 12403. aa. 65), is entitled *Eyn schone Hystory vnd Cronick ausz den geschichten der Rŏmer / Auch die Glosz vnd Geystlich sin̄ des buchs Gesta Romanorum / oder der Syben Weisen Meister.* It contains the Historia Septem Sapientum, followed by thirty chapters corresponding to twenty-nine chapters in the "Vulgärtext" and to *G. R.* 196. The whole volume agrees exactly with two German MSS. described by Oesterley (Nos. cxxiii., cxxvi., pp. 224, 230), except that they have an additional chapter at the end; one of them, Carlsruhe, germ. 74, is dated 1448. Keller's edition, *Gesta Romanorum, das ist Der Rœmer Tat,* 1841, is taken from a Munich MS. (germ. 54, Oesterley's cxxvii.) containing 111 chapters; and Graesse's (*Gesta Romanorum . . . zum ersten Male vollständig aus dem Lateinischen in's Deutsche übertragen, etc.,* 1842) is a rendering into modern German of (1) the 181 stories of the "Vulgärtext";—(2) 30 stories, taken partly from the Old German print, partly from a German MS. of Grimm's (Oesterley's cxxv., now Berlin, Grimm. 81, dated 1469);—(3) 17 stories from the Anglo-Latin Gesta (for which see below).

The only early print in English is by Wynkyn de Worde, about 1510–15. The unique copy in the library of St. John's College, Cambridge, is described by Sir F. Madden, *Gesta Romanorum* (Roxburghe Club, 1838), pp. xv.–xvii. It contains 43 stories, eight of which (Nos. 1–5, 19, 28, 37) are reprinted by Madden, pp. 486–503; and is evidently derived, not from the "Vulgärtext," but from the present MS., or from one exactly like it. The later English editions are also noticed by Madden, pp. xvii.–xix. The first seven (of which only two appear to have survived) were successive issues, from 1577 to 1602, of Wynkyn de Worde's edition, revised and modernized by Richard Robinson, under the title *A record of Ancyent Historyes, intituled in Latin Gesta Romanorum.* This was issued again in 1648, with an additional tale at the end (= *G. R.* 16), which was evidently translated from the printed Latin text. The Museum possesses a copy of this edition (Press-mark 12410. a. 43), which was often reprinted during the succeeding century. In 1703 appeared *Gesta Romanorum: or, Forty-five Histories originally (as 'tis said) Collected from the Roman Records,* the translator's preface being signed B. P. All the stories in this volume are taken from the printed "Vulgärtext," except No. 11 (Atalanta), which Madden supposes to have been "borrowed from one of the editions of Robinson's book," but which seems rather to be an independent rendering of the same Latin original. About 1720, and again in 1722, this was republished, with 13 additional stories (which again Madden thinks to have been copied from Robinson, but which appear to the present writer more like independent translations), under the title *Gesta Romanorum: or, Fifty-eight Histories, etc.* In 1824 appeared the Rev. Charles Swan's translation of the "Vulgärtext," which has often been reprinted; and in 1838 Sir Frederic Madden edited, for the Roxburghe Club, *The Old English Versions of the Gesta Romanorum,* from Harl. MS. 7333, Add. MS. 9066, and MS. Kk. I. 6 in the Cambridge University Library. The Early English Text Society's edition (*The Early English Versions of the Gesta Romanorum,* ed. S. J. H. Herrtage, 1879) is practically a reprint of Madden's, with the addition of some useful tables, *etc.*

Thus the name "Gesta Romanorum" has been applied to three distinct (though partly overlapping) collections of moralized tales which have long been extant in print, *viz.* (1) The 181 chapters of the "Vulgärtext";—(2) The 95 chapters of the German edition of 1489;—(3) The 43 chapters of Wynkyn de Worde's English edition. And only the last of these agrees with any known MS., and that with a comparatively late one; so no sure guidance is to be had from them as to the contents of the Gesta in its original form. It is to be regretted that Oesterley contented himself, as to the first 181 chapters of his text, with reprinting the "Vulgärtext," and that for the remaining 102 chapters he gave no indication as to what MSS. he used, or what principle he followed in selecting the last 87. But the wealth of material provided in his introduction will be an invaluable aid to any future critic who may attempt to reconstruct the original collection.

On pp. 257–260 he describes a Wolfenbüttel MS., bearing the date 1326, somewhat doubtfully as an early recension of the Gesta; and his doubts have been justified by the subsequent publication of its text.* Of the 69 chapters which it contains, only 15 have any resemblance in subject to chapters in *G. R.*, and in most of these the setting is quite different. It may be noted, by the way, that cap. 9 begins "Elymandus in gestis Romanorum narrat"; it is the story of Trajan and the widow, which is not in *G. R.*, but is told in the same words by Vincent de Beauvais, *Spec. Hist.*, x. cap. 46, Helinand being there too cited as authority—another instance of the title "gesta Romanorum" being applied to any chronicle of Roman history (see above, p. 156). This compilation seems to have been made by a Dominican, in part at any rate: cap. 59 tells how St. Louis, after exacting a heavy fine from a nobleman in Paris, divided the money into three parts, "et predicatoribus dedit vnam partem, de qua edificauimus dormitorium et refectorium." But though somewhat similar in character to the Gesta, it can hardly have had any direct connection with it. Much more closely allied are the two collections of moralized tales in Royal MS. 12

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* *Tractatus de diversis historiis Romanorum et quibusdam aliis, verfasst in Bologna i. J.* 1326, ed. S. Herzstein, 1893 (Heft 14 of H. Varnhagen's *Erlanger Beiträge zur Englischen Philologie*). Herzstein considers that the inscriptions naming 1326 and Bologna as date and place of execution refer, not to the Wolfenbüttel MS. itself, but to its archetype; he assigns the former, however, to the first half of the 14th cent.

E. xxi. (described above, pp. 155–166), written in England, probably about the same time.

The earliest MS. at present known of the Gesta Romanorum, properly speaking, is the Innsbruck MS. of 1342, mentioned above on pp. 107, 156, *etc.* It contains 220 chapters, to which one more has been added by a somewhat later hand; twelve of these, however, are practically repetitions of earlier chapters. Of the whole number 170 are included, in one form or another, in the 181 chapters of the "Vulgärtext," and the remaining 50 are all included in the additional 102 chapters of Oesterley's edition. The first 14 chapters answer to capp. 1–9, 11, 10, 12–14 of the "Vulgärtext," but after that the order is quite different: *cf.* Oesterley, pp. 147–158, where a full analysis is given of one of the Münich MSS. of the same recension. The title is "Hic incipiunt gesta imperatorum moralizata ac declamacione[s] Senece et Johannis," and the colophon "Expliciunt gesta imperatorum moralizata a quodam fratre de ordine Minorum." The "Declamationes" or "Controversiae" of Seneca are the source of many of the best-known stories in the Gesta. The "Johannis" may possibly refer, as Gaston Paris suggested (*Revue Critique d'hist. et de litt.*, 1873, p. 20), to Johannes de Alta Silva, author of the "Dolopathos" (see this *Cat.*, ii. pp. 228–234), the Gesta being followed in the MS. by another Latin version of the Seven Sages (ed. G. Buchner, *Die Historia Septem Sapientum, nach der Innsbrucker Hs. v. J.* 1342, 1889, Heft 5 of Varnhagen's *Erlanger Beiträge*). The "quidam frater de ordine Minorum," who is perhaps the long-sought author of the Gesta, has not yet been identified.

As to date of composition, all that can be said with certainty is that it must be before 1342; and it cannot be put very much earlier, considering the compiler's probable indebtedness to Holcot (see the descriptions above, pp. 106, 118 of Holcot's Moralitates and of the Convertimini). The distribution of the extant MSS. makes it practically certain that the country of origin must have been either Germany or England, more probably the former, in spite of the use made of Holcot, for his writings enjoyed great popularity in Germany. The tale of the Devil and his Dogs (*G. R.* 142, Innsb. 41) was probably taken from Nicholas Bozon (see above, p. 105), but this does not prove that the Gesta was compiled in England. It occurs in comparatively few MSS. of the Gesta, and in none whose provenance is English.

The marked differences between the English and continental MSS. of the Latin Gesta were first pointed out by Douce, *Illustrations of Shakspeare,* ii., 1807, pp. 362–422; and later investigations tend to support his view, that the Anglo-Latin recension was composed in England, in imitation of the other, towards the end of the fourteenth century. As will be seen by the following descriptions, it contains several tales not included in the continental MSS., and others in so altered a form as almost to be distinct stories from the corresponding chapters in the continental recension. To the former class belong (1) Fountain that revives the Dead (Harl. 5369, No. 36);—(2) Fridolin (*ib.* 41);—(3) Lear (Harl. 5259, No. 21);—(4) Fire-alarms (*ib.* 24);—(5) Seven Riddles (*ib.* 25);—(6) Chess, realm divided (*ib.* 27);—(7) Three Gallants entrapped (*ib.* 31);—(8) Vengeance deferred (*ib.* 78);—(9) Lamp that only a virgin can light (*ib.* 79);—(10) Ravisher denounced by his father (*ib.* 91);—(11) Bath of blood (*ib.* 94);—and (12) Two Princes born of a She-bear (Harl. 2270, No. 100). The latter class includes a large proportion of the remaining ninety chapters—too large to need full enumeration here; among the most noteworthy are Bloody Shirt (Harl. 5369, No. 11), Foster-child and Eagle (*ib.* 25), Well that cures drunkenness (*ib.* 28), and Father sheltered (Harl. 5259, No. 20).

On the whole, the evidence available hitherto points to the conclusion that the Gesta was originally formed in Germany early in the fourteenth century, the writings of Holcot, as well as other English sources, being utilized *; that this original compilation is represented, more or less exactly, by the Innsbruck MS. of 1342; and that the Anglo-Latin MSS. contain a free adaptation made in England about half a century later.

The present MS. has no heading; it is entitled "Liber de gestis romanorum" in the list of contents (15–16th cent.) on f. 1 b. In the following descriptions references are made to the corresponding chapters in Oesterley's (*G. R.*) and Dick's (Innsb.) editions, with the short German titles which Oesterley has given them.

1. Atalanta: how she was outrun by a knight named Pomeus, with the help of three golden balls. Beg. "Exemplum bonum de

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* Witness the English couplets in "Cock-crows" (Harl 5259, No. 53), the names in "Devil's dogs" (Add. 21430, No. 13), the epitome of the romance of Guy of Warwick (*ib.* 72), *etc.*

vno rege, qui habebat filiam nimis pulcram nomine Atlantam." f. 38. Quite different from the usual version (*G. R.* 60, Innsb. 153, "Spielball"), for which see below, No. 16. The version in Holcot's Moralitates differs from both: see above, Arund. 384, No. 35.

2. TREE-LEGACY: Emperor bequeaths wonder-working tree to each of his three supposed sons; judge awards it to the third, whose blood adheres to the dead monarch's bone, and pronounces the two others bastards. "Anselmus in ciuitate Romana regnauit." f. 38 b. Practically identical with *G. R.* 196, Innsb. 146, "Baumerbe"; the other version (*G. R.* 262, Innsb. 54) is abridged and different. For a third version see above, Harl. 7322, No. 113.

3. OSTRICH-CHICK, imprisoned by Emperor Diocletian in glass case, which mother-bird breaks with blood of worm "thumar." "Diocli[ci]anus in ciuitate Romana regnauit." f. 40 b. Much longer than *G. R.* 256, "Straussei," which is identical with the version in the Convertimini (above, Roy. 7 C. i., No. 68). This tale is extremely rare in continental MSS. of the Gesta; Oesterley's text is probably taken from his MS. xxxiii. (Liegnitz, Cod. 18, described on pp. 112–5), cap. 18.

4. SOCRATES MARRIED to king's daughter, on condition that he is to die at once if she predeceases him; she falls ill, and a sage directs him to three herbs which cure her. "Leo imperator in ciuitate Romana regnauit." f. 41. Substantially the same as *G. R.* 61, Innsb. 154, "Socrates heirathet," but omitting the episode of Alexander.

5. GOLDEN BALL FOR FOOL: Dying Emperor gives his son a golden ball for the greatest fool he can find; he gives it to the king who is to reign for one year only, and then to be banished. "Freudicus in ciuitate Romana regnauit." f. 42. Agrees with *G. R.* 74, Innsb. 206, "Narrenapfel." The "King for a year" apologue, which is taken from Barlaam and Josaphat (see this *Cat.*, ii. p. 123), forms separately the subject of *G. R.* 224, "Jahreskönige."

6. PERCUTE HIC: image at Rome, with pointing finger so inscribed; how a clerk followed its instructions, found an underground treasure-chamber, and perished miserably. "Dioclianus in ciuitate Romana regnauit." f. 43. Agrees with *G. R.* 107, Innsb. 171, "Percute hic." A corruption of the story of Gerbert (Pope Silvester II.) and the treasures of Octavian, told by William of

Malmesbury, *Gesta Regum*, ii. 169 (ed. Stubbs, Rolls series, vol. i. 1887, p. 196).

7. ARMS FROM TOMB: City saved by knight using arms borrowed from a dead warrior's tomb; he is afterwards brought to trial for sacrilege, but acquitted; his accusers kill him. "Titus imperator regnauit in ciuitate Romana." f. 43 b. Taken from Seneca, Controv. Exc. iv. 4. See above, Harl. 7322, No. 48. In *G. R.* 134, Innsb. 142, "In Waffen begraben," judgment is given against him.

8. PRISON-TALK, between a woman, condemned to imprisonment for life, and her little son, born in prison, is overheard and leads to their release. "Betoldus regnauit in ciuitate Romana." f. 45. *G. R.* 86, Innsb. 174, "Kerkergespräch." *Cf.* Add. 22557, No. 50.

9. LAME MAN CARRIED BY BLIND MAN to king's feast. "Pompeius in ciuitate Romana regnauit." f. 45 b. *G. R.* 71, Innsb. 201, "Lahmer und Blinder."

10. WISE MAN FOLLOWS FOOL, against his better judgment; both are put to death (see above, Sl. 3102, No. 51). "Folliculus in ciuitate Romana regnauit." f. 46. Slightly different from *G. R.* 67, Innsb. 179 ("Weiser folgt dem Narren"), naming the knights Jonathas and Pirrus.

11. BLOODY SHIRT hung up by Queen in her room, to keep her faithful to the memory of its wearer, a knight who died fighting to restore her to her rights (see above, Harl. 219, No. 104, in the additions to Odo of Cheriton, where the knight's *arms* are hung up, as in *G. R.* 66, Innsb. 177, "Waffen aufhängen"). "Fredericus in ciuitate Romana regnauit." f. 48. At the foot of f. 48 b is a note by a slightly later hand, marked for insertion in the text after the words "legauitque camisiam suam sanguinolentam puelle pro cuius amore mortem recepit precipiensque vt conuencionem per omnia teneret," *viz.* "In camisea secundum quosdam erant hec verba scripta

þynke on hym and haue gode mynde
þat tho [*for* he to ?] þe was so kynde."

This has been noted by Madden, p. 506, who remarks that the same distich occurs in W. de Worde's ed. It is also in Robinson's *Record of Ancient Histories*, ed. 1648, 11th Hist., in a slightly altered form.

12. FOCUS THE SMITH: how he worked on the Emperor's birthday, and threatened to break the head of Virgil's image if it

denounced him; and how he defended his action, when brought before the Emperor. "Appolonius in ciuitate Romana regnauit." f. 49. *G. R.* 57, Innsb. 143, "Focus"; *cf.* above, Convertimini, Roy. 7 C. i., No. 106.

13. HUNDRED SHILLINGS, as solace for blindness, refused to reveller who had blinded himself in order to claim them. "Seucippus in ciuitate Romana regnauit." f. 51 b. *G. R.* 73, Innsb. 205, "Hundert Groschen." From Seneca, Controv. Exc. iii. 1.

14. SEVEN YEARS' TROTH, plighted between Princess Aglaes and knight, who returns from the Holy Land just in time to elope with her on the day fixed for her marriage to the King of Hungary. "Pollemius in ciuitate Romana regnauit." f. 52. In *G. R.* 193, Innsb. 151, "Sieben Jahre treu," the princess is not named. The last of the riddles with which the knight bewilders his rival, about the fisherman coming back after seven years to look for a net that he had left, resembles the parable in King Horn, quoted in this *Cat.*, i. p. 457.

15. SCARS SHOWN: Geraldus pleads his cause by displaying the scars which he received when saving the Emperor's life in battle. "Agyos in ciuitate Romana regnauit." f. 55. Longer and more detailed than *G. R.* 87, Innsb. 100, "Narben zeigen." This and the similar story of Antipater in the Convertimini (above, Vit. C. xiv., No. 44) are doubtless derived from the anecdote of Julius Caesar and the veteran in Seneca, De Beneficiis, v. 24.

16. AGLAES THE SWIFT-FOOTED: a variant of Atalanta (*cf.* above, No. 1). The princess is won by a churl, who outruns her with the help of a garland, a girdle and a ball. "Pompeius in ciuitate Romana regnauit." f. 56 b. Identical with *G. R.* 60, Innsb. 153, "Spielball," except that they name the princess Rosimunda and Dyna respectively, and the churl (not named here) Abibas.

17. GOLDEN FISH-HOOK, given by Emperor to zither-player, to help him to outdo whistler as angler. "Theodosius in ciuitate Romana regnauit." f. 58. *G. R.* 85, Innsb. 152, "Goldne Angel."

18. CORDS: Steward deflowers and expels princess entrusted to his care, and allows Emperor's hound to escape; on the Emperor's return he goes to meet him, barefoot and with three cords for his own punishment, and obtains pardon before confessing; he marries the princess. "[P]olemus in ciuitate Romana regnauit." f. 58 b. Substantially the same as *G. R.* 212, Innsb. 195,

"Stricke"; the first part agrees almost exactly with the first part of *G. R.* 27, Innsb. 55, "Tochter anvertraut; Strafe." *Cf.* too *G. R.* 182, Innsb. 53, "Kaisertochter, Seneschal, drei Freunde"; and above, Sl. 3102, No. 71.

19. TWO WOMEN RAVISHED by the same man; one demands his death, the other claims him in marriage. "Odsemius in ciuitate Romana regnauit." f. 61. *G. R.* 4, Innsb. 4, "Zwei Frauen entführt"; *cf.* above, Harl. 7322, No. 104. From Seneca, Controv. i. 5.

20. SON AND STEPSON: Empress dies in childbirth; Emperor marries again, has another son, and sends both children away for nine years; when they are brought back to Court, he tells the Empress first that one, then the other, is her own son, and each time she neglects the supposed stepson; finally she cherishes both alike. "Lipodius in ciuitate Romana regnauit." f. 61 b. *G. R.* 116, Innsb. 20, "Stiefkind und rechtes Kind." From Seneca, Controv. Exc. iv. 6.

21. LAZIEST of three sons appointed by Emperor to succeed him. "Pollenius in ciuitate Romana regnauit." f. 62. *G. R.* 91, Innsb. 22, "Der faulste"; Holcot, Moralitates (above, Ar. 384, No. 54); Roy. 12 E. xxi., No. 38.

22. BASILISK causes great mortality in Alexander's army; a mirror is held up, and the creature is killed by seeing its own image. "Alexander in ciuitate Romana regnauit." f. 62 b. *G. R.* 139, Innsb. 23, "Basilisk."

23. LION AND EMPEROR: Empress bribes ship's captain to throw her husband overboard; he swims to an island, where he rescues a young lion from a leopard; he returns home, and the lion kills the Empress and her paramour. "Archellaus in ciuitate Romana regnauit." f. 63. An abridged version of this is in *G. R.* 216, Innsb. 158, "Löwenhochzeit."

24. FATHER CURED, NOT STEPMOTHER: Emperor banishes his son to please his second wife; the prince becomes a great physician, and returns to cure his father of an illness, but refuses to treat his stepmother, on the ground that her dislike to him may be more potent than his drugs. "Gorgomius in ciuitate Romana regnauit." f. 65. *G. R.* 112, Innsb. 15, "Vater heilen, Mutter nicht." From Seneca, Contr. Exc. iv. 5.

25. FOSTER-CHILD CARRIED OFF BY EAGLE: Knight and lady, who have charge of the Emperor's child, are smitten with leprosy,

and an eagle flies away with the young prince; but by following the advice of a wise physician they regain their health and the child, and the Emperor's favour. "[P]ollenus in ciuitate Romana regnauit." f. 65 b. Similar in general outline to *G. R.* 189, Innsb. 173, "Gnade" (see below, Harl. 5259, No. 47); but different in many details.

26. LORDSHIP GIVEN TO CHURLS: Emperor proclaims that all petitions on a certain day will be granted; he gives all his estates to the nobles, and his sovereignty to the common people, but eventually has to resume both gifts. "Fvlgencius in ciuitate Romana regnauit." f. 67. *G. R.* 131, Innsb. 214, "Den Armen die Herrschaft."

27. FAIR AND UGLY: Succession to empire reserved as dowry for ugly princess, while suitors contend for her sister. "Domicianus in ciuitate Romana regn[au]it." f. 68. *G. R.* 77, Innsb. 215, "Schön und hässlich"; all three versions vary in details. A fourth, that of the German translation, has a long addition: see below, Add. 10291, No. 122. The story occurs, in a very condensed form, in a 13th cent. collection described below, Add. 18351, No. 70.

28. WELL-WATER CURES DRUNKENNESS, and removes traces of unchastity. Envious courtiers seal up the well, and so rid themselves of the Emperor's chief favourites, *viz.* the bibulous knight Ydronicus and a melodious, but wanton, bird called "cicada." "Andronicus in ciuitatate (*sic*) Romana regnauit." f. 69. *G. R.* 276, "Brunnen gegen Trunkenheit," with a stork ("ciconia") instead of "cicada." This is one of the stories peculiar to the Anglo-Latin recension of the Gesta, though the second part is nearly identical with *G. R.* 82, Innsb. 26, 75, "Störchin," for which see Convertimini (above, Roy. 7 C. i., No. 13, *etc.*). Oesterley's text is evidently taken from Harl. 2270, f. 69 (described below).

29. CRUCIFIED LION scares away dragons. "Darius in ciuitate Romana regnauit." f. 70. Substantially the same as *G. R.* 200, Innsb. 217, "Drache durch Löwen entfernt." *Cf.* below, Add. 18351, No. 13.

30. REFUGE IN PALACE FOR ESCAPED PRISONERS: Knight escapes from prison by help of a nightingale (so Harl. 2270, f. 71 b; the present text is defective, and omits the word "philomela"), and finds safe refuge, according to law, in the royal palace. "Menalus in ciuitate Romana regnauit." f. 70 b. *G. R.* 250, Innsb. 213, "Asyl, Nachtigal."

31. GRATEFUL BEASTS, UNGRATEFUL MAN: Imperial steward falls into snare-pit, into which a lion, an ape, and a serpent also fall; a poor peasant named Guydo rescues them all; the animals show their gratitude by valuable gifts, the steward drives Guydo away with blows when he comes to claim the promised reward. "Declides in ciuitate Romana regnauit." f. 71 b. Somewhat fuller than *G. R.* 119, almost identical with Innsb. 145, "Ingratus und Guido." The oldest known form of the story is in Kalilah and Dimnah: see cap. xiv. of the Directorium Humanae Vitae, noticed in this *Cat.*, ii. p. 174. To what is said there should be added that the apologue also occurs in the Speculum Stultorum, which was written by Nigel Wireker of Canterbury in the second half of the 12th cent. (*Cat.*, ii. p. 692; *Anglo-Latin Satirical Poets*, ed. T. Wright, Rolls series, i., 1872, pp. 134–144); the scene is laid in Cremona, and the rich man and peasant are named Dryanus and Bernard respectively.

32. WHALE; THREE CASKETS: Princess of Apulia, on her way to marry the Emperor's son, is swallowed by a whale; she lights a fire inside the monster, and wounds it mortally with her knife; it swims landward to die, and she is rescued; the Emperor has three caskets prepared, of gold, silver and lead, to test her judgment, and she wisely chooses the leaden one. "Anselmus in ciuitate Romana regnauit." f. 75 b. Similar to *G. R.* 251, Innsb. 218, "Sohn an Feindestochter; drei Kisten," but much longer, containing additional incidents, *e.g.* the Emperor has a strange dream foreshadowing the birth of his son. For the casket-story, see Douce, *Illustrations of Shakspeare*, 1807, i. pp. 276–8, ii. pp. 414–5, and the references given in this *Cat.*, ii. p. 122 (from which, however, Dolopathos should be deleted).

33. WINE-CASKS: Ungrateful son refuses his old father, who has resigned the empire to him, a draught of wine from any of his five casks. "Calepodius in ciuitate Romana regnauit." f. 79. *G. R.* 72, Innsb. 204, "Weinfässer." From J. de Vitry (see above, Harl. 463, No. 213).

34. PIRATE'S DAUGHTER: Youth is captured by pirates, and transferred to the Emperor's prison; his father will not ransom him, but the Emperor's daughter helps him to escape, and flees with him. His father refuses to sanction their marriage. "Antonius in ciuitate Romana regnauit." f. 80 b. In *G. R.* 5, Innsb. 5, "Räubertochter," it is the pirate's daughter, as in Seneca, Controv. i. 6.

35. PLAICE; THREE PETITIONS BEFORE DEATH: Emperor makes it a capital crime to turn a plaice ("pecten" in the Latin versions, "Bratfisch" in the German, "playse" in the English) black side uppermost at his table, but ordains that any one so condemned shall have three petitions granted before he is executed. Count breaks this law through ignorance, but his son saves his life by asking, as one of the three petitions, that all who saw his father turn the fish should be blinded. "Alexander in ciuitate Romana regnauit." f. 81 b. *G. R.* 194, Innsb. 230, "Bratfisch." Evidently taken from Neckam, *De Nat. Rer.*, lib. ii. cap. 40 (Rolls ed., 1863, p. 153). *Cf.* Harl. 7322, No. 97.

36. FOUNTAIN THAT REVIVES THE DEAD: used by prince for his father's loyal subjects, who have been poisoned by traitors. "Lenucius in ciuitate Romana regnauit." f. 82 b. Not in *G. R.* nor in Innsb. It is ch. 25 of the English Gesta in Add. 9066, described below (ed. Madden, p. 351; ed. Herrtage, p. 343).

37. PRODIGAL SON'S CHILD received in paternal home, in spite of the other son's protest. "Dvnstanus in ciuitate Romana regnauit." f. 83. *G. R.* 7, Innsb. 7, "Bruderneid." From Seneca, Contr. ii. 4.

38. STATUES ROBBED: Three statues robbed of their ornaments by one Dionisius, who is put to death for the crime. "Donatus in ciuitate Romana regnauit." f. 83 b. *G. R.* 8, Innsb. 8, "Statuen bestehlen." Derived from the anecdote of Dionysius told by Cicero, De Nat. Deorum, iii. 34.

39. FIRE AND WATER READY: Jonathas, being the only man in the city who has these in his house on the appointed day, is given charge of young prince; he covers his walls with paintings to remind him of his obligation to bring the child up well. "Eneas in ciuitate Romana regnauit." f. 84 b. *G. R.* 282, "Feuer und Wasser bewahren," apparently from Harl. 2270, f. 76 (see below); not in Innsb., nor in any of the continental MSS. described by Oesterley.

40. CHASTE EMPRESS: substantially the same story as that which occurs in the Mary-legends (see this *Cat.*, ii. pp. 680, 701, 724), but with no mention of the Virgin. "Gerelaus in ciuitate Romana regnauit." f. 85 b. The greater part of f. 87 b is left blank; and the rest of the MS., from f. 88 onwards, is in another hand of the same period. *G. R.* 249, Innsb. 150, "Hildegarde." The present version of the story was versified by Thomas Hoccleve,

Works, vol. i. (ed. F. J. Furnivall, Early Engl. Text Soc., 1892), p. 140.

41. FRIDOLIN : Steward causes enmity between Emperor and his young nephew and cup-bearer, Fulgentius, by telling each that the other complains of his bad breath; the Emperor resolves to have Fulgentius thrown into a lime-kiln, but the steward is burnt instead. "Martinus in ciuitate Romana regnauit." f. 92. *G. R.* 283, "Fridolin, schlechter Athem," evidently from Harl. 2270, f. 77 (see below); not in Innsb. nor in the other continental MSS. Wilhelm Hertz, *Deutsche Sage im Elsass* (Stuttgart, 1872), pp. 278–293, has traced the course of this story from various Oriental forms down to Schiller's ballad of Fridolin ("Der Gang nach dem Eisenhammer"). For other versions see below, Add. 32678, No. 10; Add. 18351, No. 58; 18344, No. 1; Harl. 2385, No. 52, *etc.* That of Étienne de Bourbon (*Anecdotes*, Soc. de l'hist. de France, 1877, p. 329) has the same motive as Schiller's poem, *viz.* an alleged intrigue between the youth and his lord's wife.

42. BIRTHDAY PROPHECY FULFILLED: Emperor, staying one night at a forester's hut, is wakened by a voice which cries "Accipe, accipe, accipe," then "Redde, redde, redde," and then "Fuge, fuge, fuge," and finally tells him that a child is being born who will succeed him in the empire. He learns next morning that the forester's wife has just given birth to a son; his emissaries, instead of killing the child, place him in a hollow tree, and he is found and adopted by a nobleman, who later brings him to court. The Emperor sends him to the Empress, with a letter bidding her put the bearer to death, but on the way his host alters it into an order to wed him to the Princess. "Elfinus in ciuitate Romana regnauit." f. 94 b. Substantially the same as *G. R.* 20, Innsb. 149, "Redde"; in the former it is told of the Emperor Conrad [II., 1024–39] and his successor [Henry III., 1039–56], as in Godfrey of Viterbo's Pantheon (Pertz, *Mon. Germ. Hist.*, Scr. xxii., pp. 243–7; Migne, cxcviii. cols. 967–971), and in *Legenda Aurea*, cap. 181, p. 840. It is discussed, with kindred stories from Indian, Greek and other sources, by Albrecht Weber, "Über eine Episode im Jaimini-Bhârata," in the *Monatsbericht der k. preuss. Akademie der Wissenschaften*, Berlin, 1869, pp. 10–48.

43. RAVISHER PREFERRED TO RESCUER : Knight rescues girl, leads her to his castle, and goes to make preparations for their wedding; in his absence she admits her ravisher, and the knight finds his

own castle shut against him. "Damacenus in ciuitate Romana regnauit." f. 98 b. *G. R.* 117, Innsb. 27, 184, "Untreue gegen Erretter."

Ends with the moralization ("Reduccio") of No. 43: "Sztudeamus (*sic*) igitur hostium nostri corporis per opera meritoria Deo apperire ut poterit in cordibus nostris permanere, et per consequens gaudium eternum optinebimus sine fine." f. 100 b, near top; rest of page blank.

The MS. has been analysed by Oesterley, *Gesta Romanorum* (Berlin, 1872), pp. 192–4. It, or another copy precisely similar, was the original of the English translation printed by Wynkyn de Worde, and afterwards issued in a revised form by Richard Robinson: see above, p. 187.

Harley 5259. ff. 1–125 b.

Vellum; early xvth cent. Large octavo; ff. 125, having 23 to 33 lines to a page. Initials in blue, flourished with red. Besides the present article, the MS. contains: 1. Notes on the duty of confession, the allegorical meaning of the signs of the Zodiac, and on the descent of Christ from David. f. 125 b;—2. Life of St. Katharine, beg. "Here begynneþ þe lyfe of þe gloriouse virgyne and mayde Seynt Katerine, whiche life was writen of Athanasius þe grete doctoure . . . . In the grete Cite of Alisaundre." Another copy is in Titus A. xxvi. f. 180. ff. 126–138.

GESTA ROMANORUM: The Anglo-Latin Gesta; 101 chapters. *Latin.*

All but the first (Atalanta, three golden balls) of the 43 chapters of Harl. 5369 are included in this MS.; it belongs to the same group as Harl. 2270 (described below) and Douce MS. 142, on which Douce based his account of the Anglo-Latin Gesta: see his *Illustrations of Shakspeare*, ii., 1807, pp. 362–422.

No title. The chapters are as follows:—

1. TREE-LEGACY (= Harl. 5369, No. 2). Beg. "Ancelinus in ciuitate Romana regnauit." f. 1.

2. OSTRICH-CHICK (*ib.* 3).* f. 2 b.

3. SOCRATES MARRIED (*ib.* 4). f. 3.

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* The opening words are not quoted here, as a rule, unless they differ from those of Harl. 5369.

4. Gauterus, in search of unending joy. "Gauterus in ciuitate Romana regnauit." f. 3 b. Substantially the same as *G. R.** 101, Innsb. 189, "Freude ohne Ende," but different in the details, in which it follows Odo of Cheriton more closely: see above, Add. 11579, No. 24. Also *cf.* No. 72 below.

5. Golden ball for fool (= Harl. 5369, No. 5). f. 4 b.

6. Leprosy given in spite, by an envious knight to the wife of an avaricious knight. "Fredericus in ciuitate Romana regnauit." f. 5. *G. R.* 151, Innsb. 197, "Aussatz aus Neid."

7. Wax image, made by necromancer to represent his mistress's husband; his intended victim is saved by another magician, by means of a magic mirror and bath. "Felicianus in ciuitate Romana regnauit." f. 6 b. *G. R.* 102, Innsb. 167, "Wachsbild" (in Innsb. the second magician is Virgil). This was probably the source of "The Leech of Folkestone" in *The Ingoldsby Legends.* For other examples of magic being overcome by water, see William of Malmesbury, *Gesta Regum,* i. (Rolls ed., 1887), pp. 201–2; also below, Add. 10291, No. 120.

8. Toad and serpent: Knight rescues serpent from toad, which afterwards fixes itself on his chest for a year; he is at the point of death, when the grateful serpent rescues him. "Lvcius imperator in ciuitate Romana regnauit." f. 8. *G. R.* 99, Innsb. 181, "Kröte und Schlange." *Cf.* No. 13 below.

9. Percute hic (= Harl. 5369, No. 6). f. 9.

10. Arms from tomb (*ib.* 7). f. 9 b.

11. Prison-talk (*ib.* 8). f. 10.

12. Lame and blind (*ib.* 9). f. 10 b.

13. Bell of justice rung by serpent, whose nest has been seized by toad; blind Emperor orders toad to be killed; grateful serpent cures Emperor's blindness with a magic stone. "Adrianus in ciuitate Romana regnauit." f. 11. *G. R.* 105, Innsb. 156, "Rügenglocke." *Cf.* No. 8 above.

14. Wise man follows fool (= Harl. 5369, No. 10). f. 11 b.

15. Bloody shirt (*ib.* 11). f. 13.

16. Focus (*ib.* 12). f. 13 b.

17. Hundred shillings (*ib.* 13). f. 15.

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* As in the description of Harl. 5369, *G. R.* denotes Oesterley's edition (Berlin, 1872) of the *Gesta Romanorum,* Innsb. denotes the Innsbruck MS. of 1342, ed. W. Dick, Erlangen, 1890.

18. SEVEN YEARS' TROTH (*ib.* 14). f. 15 b.

19. SCARS SHOWN (*ib.* 15). f. 18.

20. FATHER SHELTERED: Young knight, Porphirius, shelters his father secretly, in spite of a decree exiling all old men; he is suspected because of his wisdom in council, and is ordered to bring his best friend, his greatest comforter and his worst enemy to court; he brings his dog, his little son, and his wife. "Adrianus in ciuitate Romana." f. 18 b. The same story, in substance, as No. 3 ("Bester Freund") of *Dolopathos* (ed. Oesterley, 1873, pp. xx., 52), for which see this *Cat.*, ii. p. 231. The latter part alone (best friend, *etc.*) is in A. Neckam, *De Naturis Rerum*, lib. ii. cap. 157 (Rolls ed., 1863, p. 255), and (with the additional feature that the knight has to come half-riding and half-walking) in *G. R.* 124, Innsb. 105, "Halb geritten." For a study of various allied tales, see D. S. MacColl, "Grania in Church, or the Clever Daughter," in the *Burlington Magazine*, vol. viii. (Nov. 1905), pp. 80–86.

21. LEAR: Emperor dowers his three daughters in proportion to their professed love for him; the two eldest fail him at need. "Theodosius in ciuitate Romana etc." f. 20. *G. R.* 273, "Lear," apparently from Harl. 2270, f. 20. Not in the continental MSS. of the Gesta.

22. SOFT WORDS, by which a castle was captured, when force and wisdom had failed. "Ancelmus in ciuitate Romana." f. 20 b. *G. R.* 130, Innsb. 191, "Freundliche Worte."

23. NIGHTINGALE KILLED by old knight, jealous of his young wife's getting up to listen to it. "Aclides in ciuitate Romana." f. 22. *G. R.* 121, Innsb. 199, "Nachtigal tödten." The same story is found in Neckam, *De Nat. Rer.*, i. 51 (Rolls ed., p. 102), and forms the subject of one of the Lays of Marie de France (Lay 8, "Laustic": see this *Cat.*, i. p. 413, and Warnke's ed. of the *Lais*, 1900, p. cxxvi.); it is also introduced into the old English poem of *The Owl and the Nightingale*, with the addition that the knight was fined "an hundred punde" by "king Henri": see ed. Wells, 1907, ll. 1043–1110. In the present MS., as in *G. R.* and Innsb., the nightingale is avenged by a young knight, the lady's lover.

24. FIRE-ALARMS: Precautions are taken for rousing citizens in case of fire; but the enemy make the watchmen drunk, so no alarm is given, and the city is sacked and burnt. "Antonius in ciuitate Romana." f. 22 b. *G. R.* 274, "Feuerlärm, schlaftrunk," apparently from Harl. 2270, f. 22; not in the continental MSS.

25. SEVEN RIDDLES, by answering which a knight saved his life. "Andronicus in ciuitate Romana." f. 23. Not in *G. R.*, but included in most of the Anglo-Latin MSS. It is ch. 19 of the English Gesta in Harl. 7333; see Madden's ed., p. 55, and his notes on pp. 508–9; ed. Herrtage, pp. 65, 458.

26. LEPROSY INDUCED: Averoys the physician is persuaded by his three rivals that he is a leper; and he becomes leprous, but is cured by a bath of kid's blood. "Bononius in ciuitate Romana." f. 24. A longer version than either *G. R.* 132 or Innsb. 210, "Aussatz vorgespiegelt." A similar trick is used in the Directorium Humanae Vitae to persuade a mendicant that he is carrying a dog instead of a deer: see this *Cat.*, ii. p. 169.

27. CHESS, REALM DIVIDED: Position of king in check makes Emperor moralize on death; he divides his realm, and retires to the Holy Land. "Bononius alter in ciuitate Romana." f. 25 b. *G. R.* 275, "Schachspiel, Reichstheilung," apparently from Harl. 2270, f. 24 b; not in the continental MSS. In the moralization occur the words "in mundo sunt octo genera hominum," followed in many MSS. (but not in this) by an enumeration of these eight classes, sometimes using English words. See below, Harl. 2270, No. 27, *etc.*

28. DEAD MAN'S SEAL affixed to forged deed of sale, in presence of three witnesses. They are examined apart, the first witness being made to recite the Paternoster; the second and third think he has confessed, and so the truth is discovered. "Andronicus in ciuitate Romana." f. 26. *G. R.* 128, Innsb. 198, "Todtensiegel." Oesterley refers to Caesarius of Heisterbach, *Dial. Mirac.* (ed. Strange, 1851), dist. vi. cap. 23, where a sham payment to a dead man is made, but no seal is used; also to Bromyard, *Summa Praedicantium* (Venice, 1586, pt. ii. f. 395), tit. Testimonium, who only mentions this device for extracting a confession. See above, Harl. 7322, No. 114. In the present MS. the witnesses are named "Thomas Tynker, Jamys Joguler et Colle Caryer."

29. PROUD EMPEROR humbled by his place being taken by his guardian angel (a variant of "King Robert of Sicily," see this *Cat.*, i. pp. 763–5). "Ponnonius in ciuitate Romana." f. 27 b. *G. R.* 59, Innsb. 148, "Jovinianus." The legend in its varied Indian, Talmudic and other forms has been treated very fully by H. Varnhagen, *Ein indisches Märchen auf seiner Wanderung durch*

die asiat. und europ. Litteraturen, 1882, with supplementary remarks in his *Longfellow's Tales of a Wayside Inn*, 1884, pp. 18–60, 135–153. But see too I. Lévi in *Revue des Études Juives*, xvii., 1888, pp. 58–65.

30. WIFE AND TWO CHILDREN LOST: Knight going to tournament, where a nightingale has promised him victory, has his wife carried off by a ship's captain, and his boys by a lion and a bear. "Averoys in ciuitate Romana." f. 30. The incidents here resemble closely those in the poem of Sir Isumbras (see this *Cat.*, i. pp. 760–2). Similar incidents occur too in "Le Dit de Guillaume d'Angleterre" (*ib.*, p. 759, where reference is made to W. L. Holland's notices of allied stories in his *Crestien von Troies*, Tübingen, 1854, pp. 64–104). The present version corresponds to *G. R.* 110, Innsb. 192, "Placidus," but these give only the usual story of St. Eustace. The whole subject has been studied by G. H. Gerould, "Forerunners, Congeners, and Derivatives of the Eustace Legend," in *Publications of the Modern Language Association of America*, vol. xix. No. 3 (Sept. 1904), pp. 335–448, with a summary of the present version on pp. 368–9.

31. THREE GALLANTS ENTRAPPED, by a lady and her husband, and their corpses carried away by her brother, who is each time persuaded that it is the same corpse. "Plebeus in ciuitate Romana." f. 32 b. Not in *G. R.* nor in Innsb.; ch. 25 of the English Gesta in Harl. 7333 (Madden, pp. 80, 510; Herrtage, pp. 93, 464). It is the Sixth Sage's story ("Amatores") in some forms of the Seven Sages: see *Historia Septem Sapientum*, ed. Buchner, 1889 (*Erlanger Beiträge zur Engl. Phil.*, Heft 5), p. 53; G. Paris, *Deux Rédactions du Roman des Sept Sages* (Soc. des anc. textes français, 1876), pp. xxxiii., 132; *Hist. Litt. de la France*, xxiii. p. 165 ("Les Trois Bossus").

32. DOG AND SERPENT: Hound saves his master's child from serpent, and is killed by his master, who thinks that he has killed the child. "Cesar in ciuitate Romana." f. 35. Not in *G. R.*; ch. 26 of English Gesta in Harl. 7333 (Madden, pp. 85, 510; Herrtage, pp. 98, 464). A brief account of its development has been given in this *Cat.*, ii. pp. 170–171; it is the only tale common to all Western versions of the Seven Sages.

33. THREE TRUTHS: Highwayman escapes gallows by telling them. "Lampadius in ciuitate Romana." f. 36 b. *G. R.* 58, Innsb. 144, "Drei Wahrheiten, frei."

34. FIVE SERVICES offered and rendered by Guido to the Emperor. "Evfemianus in ciuitate Romana." f. 37. *G. R.* 17, "Abibas," but there the services are six; not in Innsb. originally, but added by another hand in the 14th cent.: see pp. xiii., 238 of Dick's edition. It occurs in most of the continental MSS., *e.g.* in the Berlin MS. germ. 643, written before 1377 (see Oesterley, p. 85)—the number of services being sometimes five, sometimes six (*ib.*, pp. 11, 27, *etc.*).

35. FACUNDIA, famed for her beauty, who died before the Emperor saw her; and whose portrait he had painted for him, from four beautiful models. "Lanitinus in ciuitate Romana." f. 39. *G. R.* 62, Innsb. 155, "Florentina." Oesterley refers to "Petr. Damian. 3, 334"; but the tale is probably based on that of the portrait of Helen painted by Zeuxis (above, Roy. 12 E. xxi., No. 40).

36. CHOICE OF GODS: King's eldest son chooses Jupiter for his power, second son chooses Jupiter (*G. R.* Saturn) for his wisdom, third son Mercury for his mercy; their father says a god compounded of power, wisdom and mercy would be best. "Sardonius in ciuitate Romana." f. 40 b. *G. R.* 243, Innsb. 107, "Götter wählen." Closely allied to Holcot's apologue of the God of Clemency (see above, Arund. 384, No. 24, *etc.*; also Harl. 7322, No. 89).

37. FIVE FOOLS: St. Peter's vision of the five-fold folly of mankind (= Harl. 7322, No. 124, above). "Plebeus in ciuitate Romana, etc. In cuius imperio vt habetur in quodam libro de colloquio Petri ad Jhesum." f. 40 b. *G. R.* 164, Innsb. 108, "Fünf Narren." *Cf.* Holcot's Moralitates (above, Arund. 384, No. 39).

38. UNICORN: Apologue of man chased by unicorn. "Gerlaus in ciuitate Romana." f. 41. *G. R.* 168, Innsb. 115, "Honig." From Barlaam and Josaphat; it occurs in most of the collections of moral tales: see this *Cat.*, ii. pp. 123, 165, and above, Harl. 463, No. 64, Arund. 292, No. 12, *etc.*

39. LABYRINTH: The knight Tirius obtains a clue from the Lady of Solace, covers his armour with sticky ointment, and so slays the lion and wins the princess Eulopia. "Cardianus in ciuitate Romana." f. 41 b. A variant of *G. R.* 63, Innsb. 157, "Ariadne," where the princess (whose name is Aglaes) is herself the Lady of Solace. Both versions are, of course, derived from

the story of Theseus slaying the Minotaur; the present form appears in the English Gesta (Madden, pp. 99, 512; Herrtage, pp. 111, 467).

40. AGLAES THE SWIFT-FOOTED (= Harl. 5369, No. 16). f. 43 b.

41. FRIENDSHIP TESTED; PIG IN SACK: Young prince tests his three friends by feigned homicide; first and second refuse to help him, but the third (and least loved) is ready to die in his stead. "Domicianus in ciuitate Romana." f. 45. *G. R.* 129 ("Freundesprobe") is more condensed; the present version agrees with Innsb. 196. Derived from Petrus Alfunsi, see this *Cat.*, ii. p. 237.

42. FOUR HEAVENLY SISTERS: Mercy, Truth, Justice and Peace contend for the fate of a criminal, and their brother Usyas releases him from prison. "Agios in ciuitate Romana." f. 46 b. This has some features in common with *G. R.* 55, Innsb. 134, "Justitia—Pax." It is ch. 34 of the English Gesta in Harl. 7333 (Madden, p. 112; Herrtage, p. 132). For the probable source, see Madden's note, p. 513, reprinted by Herrtage, p. 470.

43. GOLDEN FISH-HOOK (= Harl. 5369, No. 17). f. 48.

44. CORDS (*ib.* 18). f. 49.

45. BOAR WITHOUT A HEART: he has constantly trespassed in the Emperor's plantations, losing first his tail, then one ear, then the other, and finally his life. The Emperor's cook eats the heart, and explains that the boar's stupidity shows that he never had one. "Cesar in ciuitate Romana." f. 51. *G. R.* 83, Innsb. 163, "Eber ohne Herz." Almost identical with No. 30 of the Fables of Avianus (see this *Cat.*, ii. p. 274). It is also closely allied to the fable of the sick Lion, Fox, and Stag or Ass (*ib.* 169, 303; Babrius, No. 95; above, Harl. 1288, No. 26, and Harl. 7322, No. 4).

46. PLAICE; THREE PETITIONS (= Harl. 5369, No. 35). f. 52.

47. FOSTER-CHILD CARRIED OFF BY WOLF (*cf. ib.* 25, and below, No. 71; but the present version agrees with *G. R.* 189). "Pollemius in ciuitate Romana." f. 53.

48. POUND OF FLESH: Knight pledges all the flesh of his body, in order to raise money for a third night with the Emperor's daughter; by Virgil's help he wins the princess, and she saves him (as in Shakespeare's Merchant of Venice) from the penalty of his bond. "Celestinus in ciuitate Romana." f. 54. In *G. R.*

195, Innsb. 168, "Fleischpfand," he pledges the money's weight of his flesh. This version belongs to the same branch as Tale 4 in Dolopathos (see this *Cat.*, ii. p. 231, and Oesterley's ed., 1873, pp. xxi., 57). For other settings, see above, Roy. 12 E. xxi., No. 63, and Harl. 7322, No. 21.

49. ZALEUCUS: Decree that ravishers should be blinded is transgressed by Emperor's son; Emperor condemns him to lose one eye, and has one of his own plucked out too. "Cesar in ciuitate Romana." f. 57 b. In *G. R.* 50, Innsb. 122, 186, "Zaleucus," reference is made to Valerius Maximus, who tells the story (vi. 5, ext. 3) of the Locrian law-giver Zaleucus.

50. SHOOTING AT FATHER'S CORPSE: The youngest of three supposed sons refuses to shoot, and is adjudged the only genuine son of the dead Emperor (*cf.* above, Harl. 7322, No. 113). "Pollemius in ciuitate Romana." f. 58. In *G. R.* 45, Innsb. 103 ("Schiessen"), there are four supposed sons, and other variations in detail from the present version. Perhaps the earliest extant version is that of Étienne de Bourbon: see his *Anecdotes*, 1877, pp. 136–7. His editor, Lecoy de La Marche, supposes it to be of Eastern origin. See too W. A. Clouston, *Popular Tales*, 1887, i. p. 14.

51. SHIRT MADE OF LINEN THREE INCHES SQUARE, required by Emperor of the maiden whom he marries. "Archilaus in ciuitate Romana." f. 59. *G. R.* 64, Innsb. 165, "Hemd, drei Zoll."

52. THREE WIDOWS, daughters of Emperor, who cannot persuade them to re-marry. "Saturninus in ciuitate Romana." f. 59 b. *G. R.* 75, Innsb. 209, "Drei Wittwen."

53. COCKCROWS: Adulteress has two cocks killed for crowing the truth about her; the third is more prudent, and saves his life. The three cockcrows, interpreted by her maidservant, are (1) "The cocke saithe in hys songge | þat thove dooste thyne housbande wrongge";—(2) "My felawe for hys sothe sawe | hathe loste hys lyfe and lythe ful lawe";—(3) "See and here and holde the stylle | then miȝthe þou leue and have thy wylle." [This last, in Latin, "Audi, vide, tace, si vis vivere in pace," also occurs, as a Lombard proverb, in a version of the story of the oracle threatened by malefactor: *cf.* above, in Convertimini, Roy. 7 C. i., No. 106]. Beg. "Folliculus in ciuitate Romana." f. 60 b. *G. R.* 68, Innsb. 182, "Hähne"; the latter gives the three English couplets, the former only the Latin equivalents. The present version differs

from both in having an introductory passage mentioning four honours and four discomforts given to victor in war (*cf.* below, Add. 21430, No. 20, in the Germano-Latin Gesta).

54. JONATHAS: Emperor bequeaths his estates to his eldest and second sons; to the youngest, Jonathas, he leaves a magic ring, brooch and cloth. Jonathas is robbed of all three by a wanton, but recovers them. "Godfridus in ciuitate Romana." f. 61 b. *G. R.* 120, Innsb. 147, "Jonathas." This tale was versified by Thomas Hoccleve, whose setting was first printed, in a somewhat modernized form, by William Browne, *The Shepheards Pipe*, 1614, in Egl. i.; it has since been edited from the Durham MS. by F. J. Furnivall, *Hoccleve's Works*, vol. i. (Early Engl. Text Soc., 1892), p. 215.

55. TWO FRIENDS, knights of Lombardy and "Baldok," *i.e.* Bagdad. "Evlopius in ciuitate Romana." f. 66. *G. R.* 171, Innsb. 183, "Egypten und Baldach." From Petrus Alfunsi, see this *Cat.*, ii. p. 238.

56. BIRTHDAY PROPHECY FULFILLED (= Harl. 5369, No. 42). "Dolfinus in ciuitate Romana." f. 68 b.

57. RAVISHER PREFERRED TO RESCUER (*ib.* 43). f. 71 b.

58. SON PLOTS AGAINST FATHER; father leads him into a quiet place and offers his sword, and so moves him to remorse. "Cesar in ciuitate Romana." f. 73. *G. R.* 9, Innsb. 9, "Sohn stellt Vater nach"; above, in Convertimini (Vit. C. xiv., No. 53, *etc.*), and Harl. 7322, No. 27. From Valerius Maximus, v. 9, 4.

59. GIRDLE OF FORGETFULNESS, given by Emperor to his wife, to keep her patient during his absence. "Freudricus in ciuitate Romana." f. 74. Substantially the same as *G. R.* 10, Innsb. 11, "Ring der Vergessenheit." Madden points out that the same tale occurs in Petrus Berchorius: see English *Gesta*, p. 517. Evidently based on the story of Moses and his Ethiopian wife, told by Petrus Comestor: see above, in Convertimini, Roy. 7 C. i., No. 95, *etc.*

60. MOTHER LEFT, TO RESCUE FATHER: Knight named Andronicus, captured by robbers, writes home for ransom; his wife cries herself blind, but their only son resolves to leave her, and go to rescue his father. "Drocheus in ciuitate Romana." f. 74 b. *G. R.* 14, Innsb. 14, "Vater oder Mutter folgen." From Seneca, Controv. vii. 4.

61. FATHER CURED, NOT STEPMOTHER (= Harl. 5369, No. 24). f. 76.

62. PRINCESS SEDUCED BUT AVENGED: Cornelius, the knight who has wronged her and murdered their child, is vanquished in a tournament. "Onias in ciuitate Romana." f. 76 b. Ch. 54 of the English Gesta in Harl. 7333 (Madden, p. 186; Herrtage, p. 235). The latter part is nearly identical with *G. R.* 113, Innsb. 17 ("Turnier").

63. SON AND STEPSON (= Harl. 5369, No. 20). "Clipodius in ciuitate Romana." f. 77.

64. LAZIEST (*ib.* 21). "Polemius in ciuitate Romana." f. 78.

65. BASILISK (*ib.* 22). f. 78 b.

66. SENTENCE IRREVOCABLE, when once passed by Emperor. Knight is condemned to death on charge of murdering his comrade; latter meets him on the way to gallows, and centurion leads them both before Emperor, who condemns all three to death:—the first, because he has been sentenced;—the second, for causing (through his absence) his comrade to be convicted of murdering him;—the centurion, for his delay in carrying out the first sentence. "Eraclius in ciuitate." f. 79. *G. R.* 140, Innsb. 24, "Drei Urtheile." Derived from Seneca, De Ira, i. 18; and quoted from "Senek" by Chaucer in the Somnours Tale (*Canterbury Tales*, ll. 7599–7624).

67. SERPENT AND MILK: Knight gives milk daily to serpent, and gains honour and wealth; by his wife's advice he tries to kill it, and he loses everything. "Fvlgentius in ciuitate Romana." f. 79 b. *G. R.* 141, Innsb. 25, "Schlange und Milch." The same story occurs in the Fables of Marie de France (No. 73 of Harl. 978, see this *Cat.*, ii. p. 303). Another tale, somewhat similar, is contained in the same collection (No. 53, the Peasant who broke the Dragon's egg); and by some oversight Madden has referred (Engl. *Gesta*, p. 519) to the latter only. For a study of the fable in its various forms see K. Warnke, "Die Quellen des Esope der Marie de France," in *Forschungen zur Romanischen Philologie* (Festgabe für Hermann Suchier, Halle, 1900), pp. 221–6.

68. LION AND EMPEROR (= Harl. 5369, No. 23). f. 80 b.

69. ROMANCE OF GREGORY (variant of): Freudricus, born of incest between brother and sister, and married to his mother. Imperfect, wanting a leaf after f. 85 (*cf.* Harl. 2270, ff. 60 b–61). "Evfemianus in ciuitate Romana." f. 82. The Romance of Gregory will be noticed further on in this Catalogue. The present version of the story forms ch. 61 of the English *Gesta*

(Madden, pp. 204, 519–20; Herrtage, pp. 250, 487–9); *G. R.* 81, Innsb. 170, "St. Gregorius," is closer to the usual Gregory-legend.

70. Guy of Warwick (here called the Emperor Rosias): How he left his wife, and went to fight the enemies of Christ; how he parted from his companion Tirius [Thierry], and afterwards found him reduced to great straits; how Tirius saw a white weasel run out of Rosias' mouth as he slept, run round a hillock and then return into his mouth; how they found a treasure and a sword inside the hillock; how Rosias was treacherously cast into the sea, but was saved by a fisherman; and how he finally returned to his wife. "Rosias in ciuitate Romana." f. 87 b. For the romance of Guy of Warwick, see this *Cat.*, i. pp. 471–501; it is more closely followed in *G. R.* 172, Innsb. 194, "Guido und Tyrius," than in the present version.

71. Foster-child carried off by eagle (= Harl. 5369, No. 25). "Polemius in ciuitate Romana." f. 91.

72. Gauterus, in search of endless joy. "Gauterus in ciuitate Romana." f. 92 b. The story begins with the Emperor listening to a nightingale, and then to a knight's interpretation of its song; it then soon breaks off with a reference to No. 4 above, where another version is given: "In principio huius libri ponitur consimilis materia capitulo 4.^{to}, tamen est hic alia reduccio ut uidebitis." The moralization is in fact unusually full.

73. Archer and nightingale: Emperor catches nightingale, but is restrained by its sweet song from killing it; he sets it free, and afterwards tries to snare it again; sages interpret its songs to him. "Boemius in ciuitate Romana." f. 95 b. The usual version is in *G. R.* 167, Innsb. 114, 190, "Drei Weisheiten lehren." Derived from Barlaam and Josaphat, see this *Cat.*, ii. p. 122. See too G. Paris, "Le Lai de l'Oiselet," in *Légendes du Moyen Âge*, 1903, pp. 225–291.

74. Lordship given to churls (= Harl. 5369, No. 26). f. 96 b.

75. Fair and ugly (*ib.* 27). f. 98.

76. Three tasks demanded of suitors for the princess, *viz.* to change the wind, to measure the elements, and to bear fiery coals on the breast. The knight Plebeus performs them. "Antonius in ciuitate Romana." f. 99. The order of the first two is inverted in *G. R.* 70, Innsb. 193, "Drei Fragen."

77. WELL-WATER CURES DRUNKENNESS (=Harl. 5369, No. 28; but the present MS., like *G. R., etc.*, has "ciconia"). "Andronicus in ciuitate Romana." f. 100.

78. VENGEANCE DEFERRED FOR THIRTY YEARS: Knight murders and robs a wealthy blind Duke, so that he is able to marry rich lady without breaking the law against unequal matches; watching at his victim's tomb he hears a voice say that the murder will be avenged thirty years hence; as the time draws near he fortifies his castle, but the earth opens and swallows him. "Teobaldus in ciuitate Romana." f. 101. *G. R.* 277, "Nach Reichthum heirathen," evidently from Harl. 2270, f. 69 b; not in the continental MSS. Ch. 63 of the English Gesta in Harl. 7333, also included in the two other MSS. (Madden, p. 222, Herrtage, p. 268).

79. LAMP WHICH ONLY A VIRGIN CAN LIGHT: It is placed by a prince (who has been kept underground in darkness for his first seven years) at the foot of his bridal couch, but no one can be found to light it. He leaves his bride, and travels; he pulls a thorn out of a lion's foot, is helped by lion to kill a dragon, and so wins a princess, to whose finger he transfers the betrothal-ring from his first bride's. "Marenus in ciuitate Romana." f. 103. *G. R.* 278, "Androclus, variante," from Harl. 2270, f. 70; not in the continental MSS., nor in the English Gesta (see Herrtage, p. 540).

80. SERPENTS SUCKLED: Empress, envious of lady churched with greater pomp than herself, makes her put two serpents to her breasts. "Olimpus in ciuitate Romana." f. 104 b. *G. R.* 279, "Frau nach der Reinigung," from Harl. 2270, f. 71; not in the continental MSS. Ch. 64 of the English Gesta in Harl. 7333, and in the two other MSS. (Madden, pp. 226, 520; Herrtage, pp. 275, 490).

81. CRUCIFIED LION (= Harl. 5369, No. 29). f. 105.

82. REFUGE IN PALACE (*ib.* 30). "Menelaus in ciuitate Romana." f. 105 b.

83. GRATEFUL BEASTS, UNGRATEFUL MAN (*ib.* 31). "Ciclades in ciuitate Romana." f. 106.

84. WINE-CASKS (*ib.* 33). "Calipodius in ciuitate Romana." f. 109 b.

85. HORSE'S NEIGH: Emperor dies, leaving three sons born at one birth; the one whose horse neighs first succeeds to the empire. "Pancracius in ciuitate Romana." f. 110 b. Substanti-

ally the same as *G. R.* 270, Innsb. 212, "Pferdewiehern." Derived from the story of Darius in Herodotus, lib. iii. capp. 84–87, perhaps through Valerius Maximus, vii. 3, ext. 2.

86. PIRATE'S DAUGHTER (= Harl. 5369, No. 34). "Antoninus in ciuitate Romana." f. 111.

87. UNCLE AND FATHER: Son of rich man disowned for supporting his father's poor brother; uncle grows rich, and threatens to disinherit him for helping his now impoverished father. "Cesar in ciuitate Romana." f. 112. *G. R.* 2, Innsb. 2, "Brüder und Onkel." From Seneca, Controv. i. 1.

88. HURLED FROM ROCK: A woman convicted of adultery is hurled from a high rock, but escapes injury; she pleads that she cannot be punished twice for the same offence. "Bentulus in ciuitate Romana." f. 112 b. *G. R.* 3, Innsb. 3, "Zweimal hinabstürzen." From Seneca, Controv. i. 3. *Cf.* above, Roy. 12 E. xxi., No. 77.

89. TWO WOMEN RAVISHED (= Harl. 5369, No. 19). "Evfemianus in ciuitate Romana." f. 112 b.

90. SUICIDE ATTEMPTED by wife, in ulfilment of a pledge, on a false report of her husband's death; her father forbids her to repeat the attempt. "Freudricus in ciuitate." f. 113. *G. R.* 6, Innsb. 6, "Todtem Manne folgen." From Seneca, Controv. ii. 2.

91. RAVISHER DENOUNCED by his father, having placated the girl's father; he argues that his father must be mad. "Lampadius in ciuitate Romana." f. 113. *G. R.* 280, "Vater der entehrten büssen," apparently from Harl. 2270, f. 74 b; not in any of the continental MSS. From Seneca, ii. 3. See above, Roy. 12 E. xxi., No. 62.

92. POISON-MAIDEN: Queen of the South feeds her daughter on poisons from her birth, and sends her to captivate Alexander; by Aristotle's advice he makes her embrace a malefactor, who falls dead immediately. "Alexander in ciuitate Romana." f. 113 b. *G. R.* 11, Innsb. 10, "Giftnahrung." From the Pseudo-Aristotelian *Secreta Secretorum*: see ed. Paris, 1520, f. xv. b, and R. Steele's introduction to Lydgate and Burgh's *Secrees of old Philisoffres* (Early Eng. Text Soc., 1894), p. xi.; also see above, Harl. 7322, No. 6.

93. SON TEARS HIMSELF, having gone mad; his father, to end his sufferings, gives him poison, and is denounced for murder by his mother. "Flosculus in ciuitate Romana." f. 114. In *G. R.*

217, Innsb. 216, "Sohn zerfleischt sich," the parents' parts are interchanged, and the mother is condemned to be hanged. The present version agrees with Seneca, Controv. Exc. iii. 7, and with Roy. 12 E. xxi., No. 60, above.

94. BATH OF BLOOD: Love-sick Empress cured by bathing in the blood of her beloved. "Fromonius in ciuitate." f. 114. *G. R.* 281, "Bad im Blute des geliebten," probably from Harl. 2270, f. 75; not in the continental MSS. Ch. 24 of the English Gesta in Add. 9066 (Madden, p. 350; Herrtage, p. 342).

95. FOUNTAIN THAT REVIVES THE DEAD (= Harl. 5369, No. 36). f. 114 b.

96. PRODIGAL SON'S CHILD (*ib.* 37). f. 115.

97. STATUES ROBBED (*ib.* 38). f. 115 b.

98. FIRE AND WATER READY (*ib.* 39). "Onias in ciuitate Romana." f. 116.

99. CHASTE EMPRESS (*ib.* 40). f. 117.

100. WHALE; THREE CASKETS (*ib.* 32). "Ancelmus in ciuitate Romana." f. 121.

101. FRIDOLIN (*ib.* 41). "Mamertinus in ciuitate Romana." f. 123 b. Moralization ends: "et iusti ibunt in vitam eternam, etc." Colophon: "Explicit Prologus de Gestis Romanorum et conclusio finalis." f. 125 b.

Noticed very briefly by Oesterley, *Gesta Rom.*, p. 192.

Harley 2270. ff. 1–85.

Paper; in various hands of the xvth cent. Folio; ff. 85, having 27 to 46 lines to a full page. Initials in red.

The volume contains:—(1) The present article. f. 1;—(2) "Medulla Gramatice" (described, with other copies, by A. Way, *Prompt. Parv.*, Camden Soc., 1865, iii. p. lii.). f. 86;—(3) Repertorium Bibliae: ascribed by Bale (*Catalogus*, 1557, p. 273; *Index*, 1902, p. 25) to A. Neckam, but stated here, in modern writing, to be the work "cujusdam Canonici Regularis, Johannis de Bridlington forsan" (*cf.* Bale, *Index*, p. 468). An anonymous copy is in Roy. 8 E. vii. Preface beg. "Licet nonnulli circa vocabula biblie simplicioribus ignota lucidius exponenda." Text beg. "Abba secundum Papiam Sirum." f. 195. Colophon: "Qui legat emendat, scriptorem non reprehendat. Quod J. H." f. 236 b.

On f. 85 b are the inscriptions "Donum magistri Rogeri Crocket .1576. Morgayno W. et R W" ("Scholaribus . Anno Domini 1579" added in different ink) and "Occasum nemo, licet ortum novimus omnes. Jo. Goare" (16th or 17th cent.). The volume became part of the Harleian library on 17 May, 1715 (see inscription on fly-leaf), having previously belonged to Robert Burscough, Archdeacon of Barnstaple, *ob.* 1709: see Wanley's Diary (Lansd. MS. 771, f. 8), and Bernard, *Catal. Libr. MSS. Angliæ*, 1697, ii. p. 235.

GESTA ROMANORUM: The Anglo-Latin Gesta, in 102 chapters; preceded by an index of stories and an index of moralizations. *Latin.*

The present MS. is one of the best representatives of the Anglo-Latin Gesta. It was taken by Douce as the standard, so far as the arrangement of the tales is concerned; for the tales themselves he used a MS. of his own, now Bodl. MS. Douce 142. See his *Illustrations of Shakspeare*, ii., 1807, pp. 365–6. It agrees very closely with Harl. 5259 (described above): the first 82 chapters are identical, and capp. 83–99, 101, 102 agree with capp. 83–101 of Harl. 5259, but in different order. The text of the present MS. is, as a rule, the better of the two. Oesterley appears to have used it for the last eleven chapters in his appendix: see the descriptions, above, of Harl. 5369, Nos. 28, 39, 41; Harl. 5259, Nos. 21, 24, 27, 78, 79, 80, 91, 94.

The index of stories is headed "Incipit Tabula de Gestis Romanorum," and begins "Capitulum primum . De Anselmo imperatore et quomodo tribus filijs suis legauit arborem virtuosam." f. 1. It ends "Capitulum 102.^{m} De Ciclade imperatore misericorde qui quendam pauperem ad diuicias promouit, quem suum fecit senescallum; qui postea superbus effectus pauperes non amauit, sed Gvidonem, qui forestam cum suo asino frequentabat, etc." f. 4.

The index of moralizations begins "Capitulum primum. De perseuerancia contra inconstantes potentes et sapientes huius mundi." f. 4 b. It ends "De decimis debite reddendis et de inuidia reproborum contra rectores ecclesiarum." Followed by the rubric "Expliciunt siue incipiunt (elige si vis, in principio aut in fine) gesta Romanorum Principum cum reduccionibus ac tabula earundem," with "Fiat Fiat Amen" below. f. 6 b.

The work itself has no heading beyond the rubric "Capitulum primum." It begins "Ancelmus in ciuitate Romana regnauit." f. 7. The tales are as follows:—

1. Tree-legacy (= Harl. 5259, No. 1). f. 7.
2. Ostrich-chick (*ib.* 2). f. 8.
3. Socrates married (*ib.* 3). f. 8.
4. Gauterus (*ib.* 4). f. 8 b.
5. Golden ball for fool (*ib.* 5). f. 9.

6. Leprosy given in spite (*ib.* 6). f. 9 b.
7. Wax image (*ib.* 7). f. 10 b.
8. Toad and serpent (*ib.* 8). f. 11.
9. Percute hic (*ib.* 9). f. 11 b.
10. Arms from tomb (*ib.* 10). f. 12.
11. Prison-talk (*ib.* 11). f. 12 b.
12. Lame and blind (*ib.* 12). f. 13.
13. Bell of justice (*ib.* 13). f. 13.
14. Wise man follows fool (*ib.* 14). f. 13 b.
15. Bloody shirt (*ib.* 15). f. 14 b.
16. Focus (*ib.* 16). f. 15 b.
17. Hundred shillings (*ib.* 17). f. 16 b.
18. Seven years' troth (*ib.* 18). f. 17.
19. Scars shown (*ib.* 19). f. 18 b.
20. Father sheltered (*ib.* 20). f. 19.
21. Lear (*ib.* 21). f. 20.
22. Soft words (*ib.* 22). f. 21.
23. Nightingale killed (*ib.* 23). f. 22.
24. Fire-alarms (*ib.* 24). f. 22.
25. Seven riddles (*ib.* 25). f. 23.
26. Leprosy induced (*ib.* 26). f. 23 b.
27. Chess, realm divided * (*ib.* 27). f. 24 b.
28. Dead man's seal (*ib.* 28; but witnesses not named). f. 24 b.
29. Proud Emperor (*ib.* 29). f. 25 b.
30. Wife and two children lost (*ib.* 30). f. 27 b.
31. Three gallants entrapped (*ib.* 31). f. 29 b.
32. Dog and serpent (*ib.* 32). f. 30 b.
33. Three truths (*ib.* 33). f. 31 b.
34. Five services (*ib.* 34). f. 32.
35. Facundia (*ib.* 35). f. 33.
36. Choice of Gods (*ib.* 36). f. 34.
37. Five fools (*ib.* 37). f. 34.
38. Unicorn (*ib.* 38). f. 34 b.
39. Labyrinth (*ib.* 39). f. 35.
40. Aglaes the fleet (*ib.* 40). f. 36.
41. Friendship tested (*ib.* 41). f. 37.
42. Four heavenly sisters (*ib.* 42). f. 38.
43. Golden fish-hook (*ib.* 43). f. 39.
44. Cords (*ib.* 44). f. 39.
45. Boar without a heart (*ib.* 45). f. 40 b.
46. Plaice; three petitions (*ib.* 46). f. 41.
47. Foster-child carried off by wolf (*ib.* 47). f. 41 b.
48. Pound of flesh (*ib.* 48). f. 42.
49. Zaleucus (*ib.* 49). f. 44.
50. Shooting at father's corpse (*ib.* 50). f. 44 b.
51. Shirt made of linen three inches square (*ib.* 51). f. 45.
52. Three widows (*ib.* 52). f. 45 b.
53. Cockcrows (*ib.* 53; English words, as in Harl. 5259). f. 46.
54. Jonathas (*ib.* 54). f. 46 b.
55. Two friends (*ib.* 55). f. 49.
56. Birthday prophecy (*ib.* 56). f. 50.
57. Ravisher preferred (*ib.* 57). f. 52.
58. Son plots against father (*ib.* 58). f. 53.
59. Girdle of forgetfulness (*ib.* 59). f. 53 b.
60. Mother left for father's rescue (*ib.* 60). "Dronicus in ciuitate." f. 54.
61. Father cured, not stepmother (*ib.* 61). f. 54 b.
62. Princess seduced but avenged (*ib.* 62). "Enias in ciuitate." f. 55.
63. Son and stepson (*ib.* 63). "Calipodius in ciuitate." f. 55 b.
64. Laziest (*ib.* 64). f. 56.
65. Basilisk (*ib.* 65). f. 56 b.

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* In the moralization occurs the passage "In omni ludo sunt viij$^{\text{o}}$ genera hominum, sc. vir et mulier, *wodwes and by wodwes*, laici, clerici, diuites, pauperes." A similar passage is in cap. 112 of the Innsbruck MS. (answering to *G. R.* 166, "Schachspiel"), but the English words are there "*wedet et winneded.*" Dick regards them as a translation of "sponsos et sponsas" (see his ed., *Gesta Romanorum*, 1890, p. xxiii.); but more probably they mean "wedded and unwedded": *cf.* below, Harl. 406, No. 7, and Harl. 3132, No. 25.

66. Sentence irrevocable (*ib.* 66). f. 56 b.
67. Serpent and milk (*ib.* 67). f. 57.
68. Lion and Emperor (*ib.* 68). f. 57 b.
69. Romance of Gregory (*ib.* 69). f. 58 b.
70. Guy of Warwick (*ib.* 70). "Josias in ciuitate." f. 62 b.
71. Foster-child and eagle (*ib.* 71). f. 64 b.
72. Gauterus (*ib.* 72, breaking off in the same way). f. 65. The moralization is the same as in Harl. 5259, but has a passage (f. 65 b) not to be found there: "Vnde dicit Gallicus *Ceste homme est mort,*" followed by reflections suggested by the four letters of the word *mort.*
73. Archer and nightingale (*ib.* 73). f. 66 b.
74. Lordship to churls (*ib.* 74). f. 67.
75. Fair and ugly (*ib.* 75). f. 67 b.
76. Three tasks (*ib.* 76). f. 68.
77. Well cures drunkenness (*ib.* 77). f. 69.
78. Vengeance deferred (*ib.* 78). f. 69 b.
79. Lamp that virgin must light (*ib.* 79). "Miremis in ciuitate." f. 70.
80. Serpents suckled (*ib.* 80). f. 71.
81. Crucified lion (*ib.* 81). f. 71 b.
82. Refuge in palace (*ib.* 82). f. 71 b.
83. Wine-casks (*ib.* 84). f. 72.
84. Horse's neigh (*ib.* 85). f. 72 b.
85. Pirate's daughter (*ib.* 86). "Antonius in ciuitate." f. 73.
86. Hurled from rock (*ib.* 88). "Lenticulus in ciuitate." f. 73 b.
87. Uncle and father (*ib.* 87). f. 73 b.
88. Two women ravished (*ib.* 89). f. 74.
89. Suicide attempted (*ib.* 90). f. 74.
90. Ravisher denounced (*ib.* 91). f. 74 b.
91. Poison-maiden (*ib.* 92). f. 74 b.
92. Son tears himself (*ib.* 93). f. 75.
93. Bath of blood (*ib.* 94). "Cronomius in ciuitate." f. 75.
94. Fountain revives dead (*ib.* 95). "Leurscius in ciuitate." f. 75.
95. Prodigal son's child (*ib.* 96). f. 75 b.
96. Statues robbed (*ib.* 97). f. 76.
97. Fire and water ready (*ib.* 98). f. 76.
98. Fridolin (*ib.* 101). f. 77.
99. Whale; three caskets (*ib.* 100). f. 78.
100 (not in Harl. 5259; see below). f. 79.
101. Chaste Empress (= Harl. 5259, No. 99) "Menelaus in ciuitate." f. 80.
102. Grateful beasts (*ib.* 83). f. 82 b.

100. TWO PRINCES BORN OF A SHE-BEAR: Emperor, lost in forest, relieves a lion of a thorn in his foot; he lives with a she-bear, who bears him two sons; on the birth of a third child, of bestial form, he flees with his sons, and is helped to escape by the lion; he regains his empire, and his sons grow up brave knights. "Darius in ciuitate Romana regnauit." f. 79. Not in *G. R.* nor Innsb., nor in the English version in Harl. 7333; it occurs, however, in the two other MSS. of the English Gesta: see *Gesta Romanorum,* ed. Madden (Roxburghe Club, 1838), p. 330; ed. Herrtage (Early Engl. Text Soc., 1879), p. 327. The lion-episode was doubtless suggested by *G. R.* 104, Innsb. 159, "Androclus"; the rest of the story was probably invented by the author of the Anglo-Latin Gesta, or perhaps by a later editor, for most of the

MSS. omit it. The only other Museum MS. containing it is Sloane 4029 (No. 67); it is also in the Hereford Cathedral MS. O. iii. 5, and apparently in Douce MS. 142 (see Douce, *Illustrations of Shakspeare*, ii. 1807, pp. 366, 415); but not in Balliol MS. 320, nor in Lincoln MS. Lat. 12.

The collection ends with the moralization of cap. 102: "Sed sicut iusti de hereditate regni celestis securi erimus, ad quod nos perducat qui pro nobis in cruce obijt, Ihesus Christus Dominus noster, qui cum Deo patre viuit et regnat, etc. Amen." f. 85.

Described by Oesterley, *Gesta Romanorum*, 1872, pp. 187–192; but he has been mistaken in his identification of some of the stories, *e.g.* No. 94, which he entitles "Ingratus und Guido, abweich," being misled, no doubt, by the fact that both No. 94 and "Grateful beasts, ungrateful man" (No. 102, a variant of *G. R.* 119) begin with the Emperor's promotion of a poor man whom he meets by chance.

Harley 219. ff. 37–79 b.

Vellum; early xvth cent. Quarto; ff. 43, having 27 to 31 lines to a full page; the lower half of f. 71, and the whole of the next three pages, left blank. Heading in red, and initials in blue, flourished with red. Preceded (ff. 1–37) by the Fables of Odo of Cheriton, under which head the volume has been described (above, p. 50).

GESTA ROMANORUM: Fifteen chapters from the Anglo-Latin Gesta. *Latin.*

Heading: "Gesta Romanorum et eorum reducciones." f. 37. Beg. "Felicianus in ciuitate Romana regnauit." The chapters correspond individually to chapters in Harl. 5259 and Harl. 2270, but the order is irregular, and seems to suggest an arbitrary selection. The stories are as follows:—

1. Wax image (= Harl. 5259, No. 7). f. 37.
2. Pound of flesh (*ib.* 48). f. 39.
3. Chaste Empress (*ib.* 99). f. 42 b.
4. Romance of Gregory (*ib.* 69). f. 48 b.
5. Jonathas (*ib.* 54). f. 56 b.
6. Seven riddles (*ib.* 25). f. 61.
7. Choice of Gods (*ib.* 36). "Sarridorius imperator in ciuitate." f. 62 b.
8. Plaice (*ib.* 46). f. 63.

9. Birthday prophecy (*ib.* 56). f. 64.
10. Three tasks (*ib.* 76). f. 67 b.
11. Vengeance deferred (*ib.* 78). f. 69.
12 (after a break, 3½ pages left blank). Tree-legacy (*ib.* 1). f. 72.
13. Leprosy given in spite (*ib.* 6). f. 74.
14. Arms taken from tomb (*ib.* 10). f. 76 b.
15. Leprosy induced (*ib.* 26). f. 78.

Ends (with the moralization of No. 15): "et nostra peccata in patibulo suspendere et per consequens vitam eternam optinere, ad quam nos, etc." f. 79 b.

Noted by Oesterley, *Gesta Romanorum,* 1872, p. 187, but not described in detail.

Additional 33784 (Grenville xxii.). ff. 4–161 b.

Vellum (outside and inmost leaves of each quire) and paper; early xvth cent. Octavo; ff. 158, having 29 to 35 lines to a full page. Wanting a leaf after f. 118. Initials in red. The MS. also contains the form of greater excommunication, in *English* (f. 162), extracts from services, in *Latin* (f. 170 b), and, on a fly-leaf (f. 3), notes of admissions of rectors of Talaton, co. Devon, 1436–1443. See *Cat. of Add. MSS. acquired* 1888–93, p. 109. At the beginning is inserted a letter from Francis Douce to T. Grenville, 28 Jan. 1819, saying that he has collated the MS. with one of his own [now Douce 142 in the Bodleian] "with which it nearly agrees, the only difference between them being that your MS. has eight extracts from Seneca and Val. Maximus which apparently increase the number of stories." On f. 2 is the inscription "Bibliotheca Palmeriana" (*circ.* 1800).

GESTA ROMANORUM: 101 chapters of the Anglo-Latin Gesta, with 8 chapters from other sources; preceded by a table of chapters, in which the number is given as 111, instead of 109, through the numbers 6 and 12 being skipped. Chapters 78 and 79 imperfect through the loss of a leaf after f. 118. *Latin.*

Chapters 1–7, 16–109 are identical with the 101 chapters of Harl. 5259, as follows:—Chapters 1–7 = Harl. 5259, ch. 1–7; ch. 16–91 = H. 8–83; ch. 92 = H. 100; ch. 93–108 = H. 84–99; ch. 109 = H. 101. Of the eight additional chapters, two (Nos. 8 and 9) are Gesta Romanorum tales which are not usually included in the Anglo-Latin recension; three (Nos. 11–13) agree in substance, though not in form, with chapters of the Anglo-Latin Gesta (*cf.* Nos. 97, 98, 95), and so do not, as Douce supposed, "increase the number of stories." Ch. 10 is derived from Seneca, Controv. i. 2;

and chapters 14 and 15 cite Constantinus [Africanus?] and Orosius respectively.

The table begins: "Capitulum primum . De perseuerancia contra inconstantes potentes et sapientes huius mundi." f. 4. It ends: "C[ap.] 111. De superbia que de se non potest animam humilem superare, sed per auariciam eam inficit, et de decimis reddendis, et de inuidia reproborum contra rectores ecclesiarum, etc." f. 7.

No heading. The text begins: "Anselinus in ciuitate Romana regnauit." f. 7 b. The following are the stories:—

1. Tree-legacy (= Harl. 5259, No. 1). f. 7 b.
2. Ostrich-chick (*ib.* 2). f. 9 b.
3. Socrates married (*ib.* 3). f. 10.
4. Gauterus (*ib.* 4). f. 11.
5. Golden ball (*ib.* 5). f. 12.
6. Leprosy given in spite (*ib.* 6). f. 13.
7. Wax image (*ib.* 7). "Pelicianus in ciuitate." f. 15 b.
8 (see below). f. 17.
9 („ „). f. 17 b.
10 („ „). f. 18.
11. Hurled from rock* (*cf.* below, No. 97). "Refert idem [*sc.* Seneca] libro primo decl. 3." f. 18 b.
12. Two women ravished* (*cf.* No. 98). "Idem eodem libro." f. 19.
13. Pirate's daughter* (*cf.* No. 95). "Idem libro primo decl. 6°." f. 19 b.
14 (see below). f. 20.
15 („ „). f. 20 b.
16. Toad and serpent (= Harl. 5259, No. 8). f. 20 b.
17. Percute hic (*ib.* 9). f. 21 b.
18. Arms from tomb (*ib.* 10). f. 22 b.
19. Prison-talk (*ib.* 11). f. 23 b.
20. Lame and blind (*ib.* 12). f. 24 b.
21. Bell of Justice (*ib.* 13). f. 25.
22. Wise man follows fool (*ib.* 14). f. 26.
23. Bloody shirt (*ib.* 15). f. 27 b.
24. Focus (*ib.* 16). f. 29.
25. Hundred shillings (*ib.* 17). "Lenoppus in ciuitate." f. 31.
26. Seven years' troth (*ib.* 18). "Polentinus in ciuitate." f. 32.
27. Scars shown (*ib.* 19). f. 34 b.
28. Father sheltered (*ib.* 20). f. 35 b.
29. Lear (*ib.* 21). f. 37.
30. Soft words (*ib.* 22). f. 38.
31. Nightingale killed (*ib.* 23). "Caclides in ciuitate." f. 40.
32. Fire-alarms (*ib.* 24). f. 41.
33. Seven riddles (*ib.* 25). f. 42.
34. Leprosy induced (*ib.* 26). f. 43.
35. Chess, realm divided† (*ib.* 27). "Antonius in ciuitate." f. 44 b.
36. Dead man's seal (*ib.* 28). f. 45.
37. Proud Emperor (*ib.* 29). "Johannes in ciuitate." f. 47.
38. Wife and two children lost (*ib.* 30). f. 50 b.
39. Three gallants entrapped (*ib.* 31). f. 53 b.
40. Dog and serpent (*ib.* 32). f. 56 b.
41. Three truths (*ib.* 33). f. 58 b.
42. Five services (*ib.* 34). f. 59.
43. Facundia (*ib.* 35). "Qvintius in ciuitate." f. 61 b.

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* The wording of Nos. 11–13 differs on the one hand from that of the Anglo-Latin Gesta, and on the other from that of *G. R.* and Innsb. No. 13 agrees in substance with the latter, not the former.

† In the moralization is the sentence "In omni ludo sunt octo genera hominum, sc. vir et mulier, *wedwes and bawedwes*, laici, clerici, diuites, pauperes."

44. Choice of Gods (*ib.* 36). "Mardonius in ciuitate." f. 62 b.
45. Five fools (*ib.* 37). f. 63.
46. Unicorn (*ib.* 38). "Perleamus [*corruption of* Barlaam?]' in ciuitate." f. 63 b.
47. Labyrinth (*ib.* 39). "Gardinus in ciuitate." f. 64 b.
48. Aglaes (*ib.* 40). f. 67.
49. Friendship tested (*ib.* 41). f. 68 b.
50. Four sisters (*ib.* 42). f. 70.
51. Golden fish-hook (*ib.* 43). f. 72.
52. Cords (*ib.* 44). f. 72 b.
53. Boar without a heart (*ib.* 45). f. 74 b.
54. Plaice (*ib.* 46). f. 76.
55. Foster-child and wolf (*ib.* 47). f. 77.
56. Pound of flesh (*ib.* 48). f. 78.
57. Zaleucus (*ib.* 49). f. 81 b.
58. Shooting at father's corpse (*ib.* 50). f. 82.
59. Shirt, three inches (*ib.* 51). f. 83.
60. Three widows (*ib.* 52). f. 83 b.
61. Cockcrows (*ib.* 53; Engl. words). f. 84 b.
62. Jonathas (*ib.* 54). f. 86.
63. Two friends (*ib.* 55). f. 90.
64. Birthday prophecy (*ib.* 56). f. 92 b.
65. Ravisher preferred (*ib.* 57). f. 96.
66. Son plots against father (*ib.* 58). f. 98.
67. Girdle of forgetfulness (*ib.* 59). f. 98 b.
68. Mother left, to rescue father (*ib.* 60). f. 99 b.
69. Father cured (*ib.* 61). f. 101.
70. Princess seduced but avenged (*ib.* 62). f. 102.
71. Son and stepson (*ib.* 63). f. 102 b.
72. Laziest (*ib.* 64). f. 103.
73. Basilisk (*ib.* 65). f. 104.
74. Sentence irrevocable (*ib.* 66). f. 104 b.
75. Serpent and milk (*ib.* 67). f. 105.
76. Lion and Emperor (*ib.* 68). f. 106 b.
77. Romance of Gregory (*ib.* 69). f. 108.
78. Guy of Warwick (*ib.* 70). "Josias in ciuitate." Moralization slightly imperf. at end. f. 115.
79. Foster-child and eagle (*ib.* 71). Imperf., wanting all but the last few words of the story. f. 119.
80. Gauterus (*ib.* 72). f. 119. Story ends: "in principio huius libri ponitur consimilis materia, alia tamen hic est reductio vt videbitis." Moralization agrees with Harl. 2270, No. 72.
81. Archer and nightingale (= Harl. 5259, No. 73). f. 122.
82. Lordship to churls (*ib.* 74). f. 123 b.
83. Fair and ugly (*ib.* 75). f. 125.
84. Three tasks (*ib.* 76). f. 126.
85. Well cures drunkenness (*ib.* 77). f. 127 b.
86. Vengeance deferred (*ib.* 78). f. 128 b.
87. Lamp that virgin must light (*ib.* 79). "Miremis in ciuitate." f. 130 b.
88. Serpents suckled (*ib.* 80). f. 132 b.
89. Crucified lion (*ib.* 81). f. 133 b.
90. Refuge in palace (*ib.* 82). f. 134.
91. Grateful beasts (*ib.* 83). f. 135.
92. Whale; three caskets (*ib.* 100). "Anselinus in ciuitate." f. 139.
93. Wine-casks (*ib.* 84). "Calepodinus in ciuitate." f. 142 b.
94. Horse's neigh (*ib.* 85). f. 144.
95. Pirate's daughter (*ib.* 86). "Antonius in ciuitate." f. 145.
96. Uncle and father (*ib.* 87). f. 146.
97. Hurled from rock (*ib.* 88). "Lenticulus in ciuitate." f. 146 b.
98. Two women ravished (*ib.* 89). f. 147.
99. Suicide attempted (*ib.* 90). f. 147 b.
100. Ravisher denounced (*ib.* 91). f. 148.
101. Poison-maiden (*ib.* 92). f. 148 b.

102. Son tears himself (*ib.* 93). f. 149.
103. Bath of blood (*ib.* 94). "Promonius in ciuitate." f. 149 b.
104. Fountain revives dead (*ib.* 95). f. 150.
105. Prodigal son's child (*ib.* 96). f. 150 b.
106. Statues robbed (*ib.* 97). f. 151 b.
107. Fire and water ready (*ib.* 98). f. 152.
108. Chaste Empress (*ib.* 99). "Merelaus in ciuitate." f. 153.
109. Fridolin (*ib.* 101). "Lamertinus in ciuitate." f. 159.

The tales that follow have not yet been described :—

8. MOTHER SUCKLED : Roman matron, condemned to be starved to death, is nourished in prison by her daughter. "Refert Valerianus ad Tiberium . . . Idem autem et sub eisdem fere verbis refert Soli[n]us de mirabilibus mundi, quandam mulierem pauperculam fecisse patri suo." f. 17. *G. R.* 215, Innsb. 126, "Mutter stillen." From Valerius Maximus, v. 4, 7. *Cf.* Jacques de Vitry, above, Harl. 463, No. 156. The story for which Solinus is cited is evidently that of Pero and her father Mycon, Val. Max., v. 4, ext. 1 (ed. Kempf, Lipsiae, 1888, p. 247) ; it does not seem to be in Solinus.

9. THRICE BRAVE : Son has earned exemption by serving bravely in three campaigns, but is ready to serve again ; his father forbids him. "Refert primo libro capitulo .6.°" f. 17 b. *G. R.* 271, "Dreimal tapfer," apparently from a xvth cent. Munich MS., lat. 8497 (see Oesterley's introduction, p. 164) ; not in Innsb. Derived from Seneca, Controv. i. 8.

10. PRIESTESS RAVISHED ; she slays her ravisher and returns, but is not allowed to resume her priestly office. "Refert Seneca libro primo decl. 2." f. 18.

14. MADMAN CURED BY LEADEN HOOD. "Constantinus refert." f. 20. Perhaps the reference is to Constantinus Africanus the physician.

15. GIRAFFE, description of. "Orosius. Est bestia . . . Talis bestia mittebatur a soldano Bibilonie imperatori Frederico." f. 20 b.

The MS. ends, with the moralization of No. 109 : "Vnde sepe tales electos apud iudicem accusant per phas et nephas ; tales tandem in eternum ignem mittentur, quia iusti ibunt in vitam eternam, ad quam nos perducat qui sine fine viuit et regnat. Amen. Expliciunt Gesta Romanorum." f. 161 b.

Not included by Oesterley in his list of MSS., *Gesta Romanorum*, 1872, p. 7.

Harley 406. ff. 102 b–143 b.

Vellum; first half of the xvth cent. Large octavo; ff. 42, having 31 to 38 (usually 35) lines to a page. Initials in red, with flourishes and rude drawings of animals, grotesque faces, *etc.*, in black. The whole MS. contains:—1. Treatise on the seven deadly sins and the seven opposite virtues, imperfect at beginning and end. f. 1. The first complete chapter, "De superbia," begins "Primum criminalium peccatorum est superbia." f. 4. The section "De virtutibus" beg. "Postquam dictum est de morbis ipsius anime, id est peccatis, addendum est de remediis, sc. de virtutibus." f. 68 b;—2. Pseudo-Matthaei Euangelium de Infantia Salvatoris, with the introductory epistles to and from Jerome (Tischendorf, *Evangelia Apocrypha*, 1876, p. 51), preceded by a paragraph on the relationships of Anna, Elizabeth, *etc.* (*cf.* Roy. 13 A. xiv., f. 260 b), beg. "Anna et Esmeria sorores fuerunt." f. 94. The text beg. "In diebus illis erat vir." f. 94 b;—3. The present article, imperf. at end. f. 102 b;—4. End of a treatise on biblical figures of speech. f. 144;—5. "Liber scintillarum venerabilis Bede presbiteri [*or rather* Defensoris]," beg. (without prologue) "Dominus dicit in euangelio Maiorem hac dileccionem." Imperf. at end (*cf.* Migne, *Patrol. Lat.*, lxxxviii. cols. 599–679). ff. 144–167 b.

GESTA ROMANORUM: Thirty-seven chapters of the Anglo-Latin Gesta, agreeing with capp. 21–57 of Harl. 5259 and 2270. Imperfect at the end. *Latin.*

No heading. Cap. 1 beg. "Theodosius in ciuitate Romana regnauit prudens et potens valde."

The stories are as follows:—

1. Lear (= Harl. 5259, No. 21). f. 102 b.
2. Soft words (*ib.* 22). f. 103.
3. Nightingale killed (*ib.* 23). f. 104 b.
4. Fire-alarms (*ib.* 24). f. 105.
5. Seven riddles (*ib.* 25). f. 105 b.
6. Leprosy induced (*ib.* 26). f. 106 b.
7. Chess, realm divided[*] (*ib.* 27). "Antonius in ciuitate." f. 107 b.
8. Dead man's seal (*ib.* 28). f. 108.
9. Proud Emperor (*ib.* 29). "Jouinianus in ciuitate." f. 109.
10. Wife and two children lost (*ib.* 30). f. 111 b.
11. Three gallants (*ib.* 31). "Flebeus in ciuitate." f. 113 b.
12. Dog and serpent (*ib.* 32). f. 115.
13. Three truths (*ib.* 33). f. 116 b.
14. Five services (*ib.* 34). f. 117.
15. Facundia (*ib.* 35). "Mantinus in ciuitate." f. 118 b.

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[*] In the moralization occurs the passage: "In ludo mundi sunt octo genera hominum, sc. vir et mulier, *weddyd and vnweddyd*, laici et clerici, diuites et pauperes." So too MS. 320 of Balliol College, Oxford, cap. 51, "vir, mulier, *wedded and unwedded*," *etc.*

16. Choice of Gods (*ib.* 36). “Cardonius in ciuitate.” f. 119 b.
17. Five fools (*ib.* 37). f. 119 b.
18. Unicorn (*ib.* 38). “Perleamus in ciuitate.” f. 120.
19. Labyrinth (*ib.* 39). “Sardinius in ciuitate.” f. 120 b.
20. Aglaes (*ib.* 40). f. 122 b.
21. Friendship tested (*ib.* 41). “Flomeanus in ciuitate.” f. 123 b.
22. Four sisters (*ib.* 42). f. 124 b.
23. Golden fish-hook (*ib.* 43). f. 126.
24. Cords (*ib.* 44). “Polemeus in ciuitate.” f. 126 b.
25. Boar without a heart (*ib.* 45). f. 128.
26. Plaice (*ib.* 46). f. 129.
27. Foster-child and wolf (*ib.* 47). “Tholomeus in ciuitate.” f. 130.
28. Pound of flesh (*ib.* 48). f. 130 b.
29. Zaleucus (*ib.* 49). f. 133.
30. Shooting at father’s corpse (*ib.* 50). f. 133 b.
31. Shirt, three inches (*ib.* 51). “Archilangus in ciuitate.” f. 134.
32. Three widows (*ib.* 52). f. 134 b.
33. Cockcrows (*ib.* 53); English words as usual. f. 135.
34. Jonathas (*ib.* 54). f. 136.
35. Two friends (*ib.* 55). f. 139.
36. Birthday prophecy (*ib.* 56). f. 140 b.
37. Ravisher preferred (*ib.* 57). “Josephus in ciuitate.” f. 143.

Ends imperfectly at the foot of f. 143 b, in the moralization of cap. 37: “Sed post diem iudicij erimus cum eo in [gloria].” *Cf.* Harl. 5259, f. 73, l. 11.

Mentioned by Oesterley, p. 187, as No. LXXXV. in his list, but not described.

Sloane 4029. ff. 2–183 b.

Vellum (outside and inmost leaves of each quire) and paper; middle of the xvth cent. (probably in or a little before 1456, see f. 260). Octavo; ff. 182 (ff. 2, 3 mere fragments), having 23 to 29 lines to a page. Initials and headings in red. The present article is followed (ff. 184–259) by a collection of Miracles of the Virgin and other tales, which will be noticed further on in this Catalogue. A few notes are added (ff. 259 b–260), the last of which gives the length of six periods, from Adam down to 1456.

Gesta Romanorum: Ninety-four chapters, all but three of which (Nos. 4, 23, 48) are from the Anglo-Latin Gesta. Imperfect, wanting a leaf at the beginning, another after f. 3 and a third after f. 4, and the greater part of ff. 2 and 3. With a table of chapter-headings and an additional tale at the end. *Latin.*

There are ninety-five chapter-headings in the table; but No. 36 (“De patre qui vellet scire quid filij sui pro Deo colerent,” *i.e.* Choice of Gods, Harl. 5259, No. 36) is omitted in the text, apparently through inadvertence, for the chapters which follow 35 are numbered 37–95.

The first three chapters were originally the same as capp. 1–3 of Harl. 5259 and 2270, but they are now almost gone. Cap. 1 (Tree-legacy) begins with the judge's instruction to the first of the brothers to have blood drawn from his arm: "de brachio dextro. At ille . Placet mihi domine," *etc.* (*cf.* Harl. 5259, f. 1 b, l. 14). f. 2. Cap. 2 (Ostrich-chick) has only a few words left, at ends of successive lines: ". . . . [impera]tor . . . . prudens ualde . . . . dilexit . . . . pullum suum," *etc.* (*cf.* Harl. 5259, f. 2 b). f. 3 b. Cap. 3 (Socrates married) begins with the last sentence of the narrative: "cum hec audisset . quod Socrates tam prudenter," *etc.* (*cf.* Harl. 5259, f. 3, last two lines). f. 4.

Cap. 4 is the fable * of the Bramble chosen as king by the other trees, taken from Odo of Cheriton (see above, Ar. 292, No. 1). It begins "Ligna voluerunt inter se eligere regem" (f. 4), and breaks off in the middle of the moralization: "multe tribulaciones in uestigio [*for* fastigio] dignitatis" (foot of f. 4 b; *cf.* Hervieux, *Fabulistes Latins*, iv., 1896, p. 176). A leaf is lost here, containing the conclusion of this and the first part of the next chapter.

Cap. 5 (Gauterus) begins with the second adventure of Gauterus, where he comes to a palace with golden columns and beams: "[tra]bes et homines illius loci Gauterum honorifice receperunt" (*cf.* Harl. 2270, f. 9, l. 4; Harl. 5259, f. 4, l. 15, has "turres et homines," *etc.*). f. 5.

From this point the chapters are complete, *viz.*:—

6. Golden ball (= Harl. 5259, No. 5). f. 5 b.
7. Leprosy given in spite (*ib.* 6). f. 6 b.
8. Wax image (*ib.* 7). f. 10.
9. Toad and serpent (*ib.* 8). f. 12.
10. Percute hic (*ib.* 9). f. 13 b.
11. Prison-talk (*ib.* 11). f. 14 b.
12. Lame and blind (*ib.* 12). f. 15 b.
13. Bell of justice (*ib.* 13). f. 16.
14. Bloody shirt (*ib.* 15). f. 17 b.
15. Focus (*ib.* 16). f. 19.
16. Wise man follows fool (*ib.* 14). f. 21.
17. Hundred shillings (*ib.* 17). f. 23 b.
18. Seven years' troth (*ib.* 18). f. 24 b.

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* Another MS. of the Anglo-Latin Gesta in which this fable occurs is No. 320 of Balliol College, Oxford (noted but not analysed by Oesterley, p. 195), mid. xvth cent., 54 chapters, as follows:—capp. 1–41 = Harl. 5369, Nos. 1–41; cap. 42 = Harl. 5259, No. 4; cap. 43 = Sl. 4029, No. 4; capp. 44, 45, 46 = Harl. 5259, Nos. 6, 7, 13; capp. 47, 48 are repetitions of capp. 11, 12; capp. 49–54 = Harl. 5259, Nos. 23, 24, 27–30.

19. Scars shown (*ib.* 19). f. 28.
20. Father sheltered (*ib.* 20). f. 29 b.
21. Lear (*ib.* 21). f. 32.
22. Seven riddles (*ib.* 25). f. 33.
23 (see below). f. 34 b.
24. Chess, realm divided* (= Harl. 5259, No. 27). f. 36 b.
25. Soft words (*ib.* 22). f. 37 b.
26. Nightingale killed (*ib.* 23). f. 40.
27. Fire-alarms (*ib.* 24). f. 41.
28. Leprosy induced (*ib.* 26). f. 42 b.
29. Dead man's seal (*ib.* 28). f. 45.
30. Proud Emperor (*ib.* 29). f. 47 b.
31. Three gallants entrapped (*ib.* 31). f. 52 b.
32. Dog and serpent (*ib.* 32). f. 56.
33. Three truths (*ib.* 33). f. 58 b.
34. Five services (*ib.* 34). f. 59.
35. Facundia (*ib.* 35). f. 62 b.
36.† Five fools (*ib.* 37). f. 64 b.
37. Unicorn (*ib.* 38). f. 65.
38. Refuge in palace (*ib.* 82). f. 66.
39. Grateful beasts (*ib.* 83). f. 67 b.
40. Whale, caskets (*ib.* 100). f. 73.
41. Wine-casks (*ib.* 84). f. 78.
42. Horse's neigh (*ib.* 85). f. 80.
43. Pirate's daughter (*ib.* 86). f. 81.
44. Fire and water ready (*ib.* 98). f. 82 b.
45. Uncle and father (*ib.* 87). f. 84.
46. Suicide attempted (*ib.* 90). f. 85.
47. Ravisher denounced (*ib.* 91). f. 86.
48 (see below). f. 86 b.
49. Poison-maiden (= Harl. 5259, No. 92). f. 87.
50. Son tears himself (*ib.* 93). f. 87 b.
51. Plaice (*ib.* 46). f. 88.
52. Fountain revives dead (*ib.* 95). f. 89 b.
53. Prodigal son's child (*ib.* 96). f. 91.
54. Statues robbed (*ib.* 97). f. 91 b.
55. Chaste Empress (*ib.* 99). f. 92 b.
56. Shirt, three inches (*ib.* 51). f. 100.
57. Fridolin (*ib.* 101). f. 101 b.
58. Foster-child and eagle (*ib.* 71). f. 104 b.
59. Archer and nightingale (*ib.* 73). f. 106 b.
60. Lordship to churls (*ib.* 74). f. 108 b.
61. Fair and ugly (*ib.* 75). f. 110 b.
62. Three tasks (*ib.* 76). f. 111 b.
63. Well cures drunkenness (*ib.* 77); the bird is "cicada" or "sicada." f. 113 b.
64. Vengeance deferred (*ib.* 78). f. 115.
65. Lamp that virgin must light (*ib.* 79). f. 117 b.
66. Serpents suckled (*ib.* 80). f. 120 b.
67. Two princes born of a she-bear (= Harl. 2270, No. 100). f. 122.
68. Crucified lion (= Harl. 5259, No. 81). f. 124.
69. Guy of Warwick (*ib.* 70), here called "Josyas." f. 125.
70. Basilisk (*ib.* 65). f. 130.
71. Sentence irrevocable (*ib.* 66). f. 131.
72. Serpent and milk (*ib.* 67). f. 131 b.
73. Lion and Emperor (*ib.* 68). f. 133 b.
74. Romance of Gregory (*ib.* 69). f. 135 b.
75. Labyrinth (*ib.* 39). f. 145 b.
76. Aglaes (*ib.* 40). f. 148 b.
77. Four sisters (*ib.* 42). f. 150 b.
78. Golden fish-hook (*ib.* 43). f. 153.
79. Cords (*ib.* 44). f. 154.
80. Hurled from rock (*ib.* 88). f. 156 b.
81. Two women ravished (*ib.* 89). f. 157.
82. Three widows (*ib.* 52). f. 157 b.
83. Cockcrows (*ib.* 53); English words as usual. f. 158 b.
84. Jonathas (*ib.* 54). f. 160.

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* The passage containing English words is here "Sic in ludo mundi sunt octo genera hominum, *wyldhede*, *wykkydhede*, clerici," *etc.*

† This and the succeeding chapters are numbered 37–95: see above.

85. Two friends (*ib.* 55). f. 165 b.
86. Birthday prophecy (*ib.* 56). f. 168.
87. Ravisher preferred (*ib.* 57). f. 172 b.
88. Son plots against father (*ib.* 58). f. 175.
89. Girdle of forgetfulness (*ib.* 59). f. 175 b.
90. Mother left, to rescue father (*ib.* 60). f. 177.
91. Father cured, not stepmother (*ib.* 61). f. 178.
92. Princess seduced but avenged (*ib.* 62). f. 179.
93. Son and stepson (*ib.* 63). f. 180.
94. Laziest (*ib.* 64). f 181.

23. False guardian, princess, three friends: King entrusts his daughter to a knight, who deflowers her, and afterwards appeals to three friends to make his peace with the king; the best-loved friend offers to lend him clothes, but will do nothing more; the second also fails him, but the least-loved friend makes his cause his own. "Nobilissimus quondam rex vnicam filiam habuit." f. 34 b. A condensed version of this is in *G. R.* 182, Innsb. 53, "Kaisertochter, Seneschal, drei Freunde." The story is compounded of the princess's faithless guardian (*cf.* above, Sl. 3102, No. 71, for one version, No. 79 of the present MS. for another) and the testing of three friends (see above, Harl. 463, No. 49, for a somewhat similar version).

48. Ravisher sues girl's father, for delay in deciding whether he is to marry her (as she wishes) or die. "Octouianus in ciuitate Romana." f. 86 b. From Seneca, Controv. Exc. iii. 5.

The moralization of cap. 94 ends: "tales sine dubio obtinebu[n]t regnum infernale. A quo regno nos defendat qui sine fine uiuit et regnat, Amen." f. 181 b. Then follows a list of chapter-headings, after which the scribe has added another tale, entitled in the margin "Narracio terribilis":—

95. Dying knight, vainly exhorted to repentance by his wife and the king, has a vision of Christ with His Five Wounds, first bidding him throw himself on God's mercy, but finally (when he remains obdurate) throwing blood in his face; devils carry him off to hell. "Erat quidam miles in armis seruiens regi potentissimo." f. 183 b. Two similar tales occur in the Convertimini: see above, pp. 130–1, Roy. 7 C. i., Nos. 92, 99. Some details of the present one are perhaps borrowed from Bede's story of Coenred's knight, Hist. Eccl., v. 13.

Noted by Oesterley, p. 194, as No. xc. on his list, but not analysed.

Royal 8 F. vi. ff. 31–44 b.

Paper; middle of the xvth cent. Folio; ff. 14, having 40 to 51 lines to a page. Five initials in dark red, spaces left for others. Written by Thomas Brewse *al.* Bruus of Kentford, co. Suff.: see his inscriptions, "quod Brewse" (f. 31), "quod Thomas Brewse" (ff. 32, 38), "quod Thomas Brewse litteratum" (*sic*, ff. 32, 42 b), "Bruus" (ff. 41, 44), and "Brewse de Kenforde cum sinistra manu" (f. 34). For the rest of the MS., which is bound up with 8 F. vii., see this *Cat.*, ii. p. 407.

Gesta Romanorum: The Anglo-Latin Gesta, imperfect at the end; 27 chapters remaining. *Latin.*

No heading. Beg.: "Exemplum de vno rege bonum qui habebat filiam nimis pulcram nomine Attlanta[m]." The MS. is allied to Harl. 5369, as will be seen from the following table:—

1. Atalanta (= Harl. 5369, No. 1). f. 31.
2. Tree-legacy (*ib.* 2). f. 31.
3. Ostrich-chick (*ib.* 3). f. 32.
4. Socrates married (*ib.* 4). f. 32.
5. Golden ball for fool (*ib.* 5). f. 32 b.
6. Percute hic (*ib.* 6). f. 33.
7. Arms from tomb (*ib.* 7). f. 33 b.
8. Prison-talk (*ib.* 8). f. 34.
9. Lame and blind (*ib.* 9). f. 34.
10. Wise man follows fool (*ib.* 10). f. 34 b.
11. Bloody shirt (*ib.* 11). f. 35.
12. Focus (*ib.* 12). f. 35 b.
13. Golden fish-hook (*ib.* 17). f. 36 b.
14. Cords (*ib.* 18). f. 36 b.
15. Son and stepson (*ib.* 20). f. 37 b.
16. Laziest (*ib.* 21). f. 38.
17. Basilisk (*ib.* 22). f. 38.
18. Lion and Emperor (*ib.* 23). f. 38 b.
19. Grateful beasts (*ib.* 31). f. 39.
20. Hundred shillings (*ib.* 13). f. 41.
21. Seven years' troth (*ib.* 14). f. 41.
22. Scars shown (*ib.* 15). f. 42.
23. Aglaes (*ib.* 16), not named here. f. 42 b.
24. Wine-casks (*ib.* 33). f. 43 b.
25. Plaice (*ib.* 35). f. 44.
26. Refuge in palace (*ib.* 30). f. 44.
27. Father cured, not stepmother (*ib.* 24). f. 44 b.

The moralization of No. 27 ends at the foot of f. 44 b: "Studiamus ergo sic vitam emendare quod quod (*sic*) poterimus ad eternam vitam peruenire." Below this are the catchwords "Pollemius imperator"; so the next chapter probably answered to Harl. 5369, No. 25 (Foster-child and eagle), which there begins "[P]ollenus in ciuitate Romana regnauit."

Noted by Oesterley, p. 194, as No. xci. on his list, but not analysed.

Harley 206. ff. 61–97, 101–102 b.

Paper; middle of the xvth cent. Small quarto; ff. 39, having 24 to 34 lines to a page. Heading and initials in red. For the contents of the volume, see above, p. 154.

Gesta Romanorum: Twenty-six chapters from the Anglo-Latin Gesta. *Latin.*

Heading: "Hic incipiunt quedam fabulaciones de gesta (*sic*) Romanorum." Beg. "Anselmus in ciuitate Romana regnauit prudens valde." The chapters agree with Nos. 1–26 of Harl. 5259, except that Nos. 3 and 4 are transposed:—

1. Tree-legacy. f. 61.
2. Ostrich-chick. f. 63 b.

3 (numbered 4 in margin). Gauterus. f. 64.

4 (numbered 3). Socrates married. f. 65 b.

5. Golden ball for fool. f. 66 b.
6. Leprosy given in spite. f. 67.
7. Wax image. f. 69 b.
8. Toad and serpent. f. 71 b.
9. Percute hic. f. 73.
10. Arms from tomb. f. 73 b.
11. Prison-talk. f. 75.
12. Lame and blind. f. 76.
13. Bell of justice. f. 76 b.
14. Wise man follows fool. f. 77 b.
15. Bloody shirt. f. 79 b.
16. Focus. f. 81.
17. Hundred shillings. f. 83 b.
18. Seven years' troth. f. 84.
19. Scars shown. f. 87.
20. Father sheltered. f. 88 b.
21. Lear. f. 90 b.
22. Soft words. f. 92.
23. Nightingale killed. f. 94.
24. Fire-alarms. f. 95.
25. Seven riddles. f. 95 b.
26. Leprosy induced. f. 101.

The moralization of No. 25 ends on f. 97, and is immediately followed by a series of moral sayings, anecdotes, *etc.*, which occupy ff. 97–99 b and the first few lines of f. 101 (f. 100 is misplaced, and ought to follow f. 109). Then follows No. 26, the moralization of which ends on f. 102 b: "nostra peccata in patibulo suspendere et sic vitam eternam poterimus optinere, ad quam Christus filius Dei nos perducat, Amen."

Analysed by Oesterley, pp. 186–7, as No. lxxxiii. on his list; but he is mistaken in calling it "unvollständig," and in identifying No. 25 with *G. R.* 70 (for which see Harl. 5259, No. 76).

Harley 3132.

Paper; middle of the xvth cent., in various hands. Octavo; ff. 139, having 18 to 33 lines to a page. Blank spaces left for initials. In the margin of f. 99 b a former owner (16th cent.) has written "Qui studet inuitus / Raro solet esse peritus. Amen per me Johannem Ivyllcokce."

Gesta Romanorum: A large portion of the Anglo-Latin Gesta. Imperfect, wanting some leaves after f. 3 and at the end. Eighty-two chapters remain, of which the third, fourth and last are imperfect; but the numbering shows that there must have been three more in the lacuna between the third and fourth. *Latin.*

The MS. belongs to the same family as Harl. 5259 and Harl. 2270, but contains one additional tale, which also occurs in Sl. 4029: see No. 44 below.

No heading. Beg.: "Anselmus in civitate Romana regnavit prudens valde." The chapters are as follows:—

1. Tree-legacy (= Harl. 5259, No. 1). f. 1.
2. Ostrich-chick (*ib.* 2). f. 3.
3. Socrates married (*ib.* 3). Imperfect, wanting the last few lines of the narrative and the whole of the moralization. f. 3.
   [The next three chapters are wanting, as well as the beginning of cap. 7, but the numbering of the remaining chapters shows that the MS. originally contained them. Cap. 4 was Gauterus (= Harl. 5259, No. 4): see below, cap. 73.]
7. Percute hic (*ib.* 9). Imperf. at beg. f. 4.
8. Arms from tomb (*ib.* 10). f. 4.
9. Prison-talk (*ib.* 11). f. 5 b.
10. Lame and blind (*ib.* 12). f. 6 b.
11. Bell of justice (*ib.* 13). f. 7.
12. Wise man follows fool (*ib.* 14). f. 8.
13. Bloody shirt (*ib.* 15). f. 10.
14. Focus (*ib.* 16). f. 11 b.
15. Hundred shillings (*ib.* 17). f. 14 b.
16. Seven years' troth (*ib.* 18). f. 15 b.
17. Scars shown (*ib.* 19). f. 19.
18. Father sheltered (*ib.* 20). f. 21.
19. Lear (*ib.* 21). f. 23 b.
20. Soft words (*ib.* 22). f. 25.
21. Nightingale killed (*ib.* 23). f. 27 b.
22. Fire-alarms (*ib.* 24). f. 28 b.
23. Seven riddles (*ib.* 25). f. 30.
24. Leprosy induced (*ib.* 26). f. 31 b.
25. Chess, realm divided (*ib.* 27). The passage in the moralization is "vir et mulier, vxorati et non vxorati, laici et clerici." f. 34.
26. Dead man's seal (*ib.* 28). f. 35.
27. Proud Emperor (*ib.* 29). f. 37 b.
28. Wife and two children lost (*ib.* 30). f. 42 b.
29. Three gallants entrapped (*ib.* 31). f. 47 b.
30. Dog and serpent (*ib.* 32). f. 51.
31. Three truths (*ib.* 33). f. 53 b.
32. Five services (*ib.* 34). f. 54 b.
33. Facundia (*ib.* 35). f. 57.
34. Choice of Gods (*ib.* 36). f. 58 b.
35. Five fools (*ib.* 37). f. 59 b.
36. Unicorn (*ib.* 38). f. 60.
37. Labyrinth (*ib.* 39). f. 61 b.

38. Aglaes (*ib.* 40). f. 66.
39. Uncle and father (*ib.* 87). f. 68 b.
40. Hurled from rock (*ib.* 88). f. 69.
41. Two women ravished (*ib.* 89). f. 69 b.
42. Suicide attempted (*ib.* 90). f. 70 b.
43. Ravisher denounced (*ib.* 91). f. 71 b.
44. Ravisher sues girl's father (= Sl. 4029, No. 48). f. 72.
45. Poison-maiden (= Harl. 5259, No. 92). f. 73.
46. Son tears himself (*ib.* 93). f. 74.
47. Bath of blood (*ib.* 94). f. 74 b.
48. Prodigal son's child (*ib.* 96). f. 75.
49. Zaleucus (*ib.* 49). f. 76.
50. Shooting at father's corpse (*ib.* 50). f. 76 b.
51. Shirt, three inches (*ib.* 51). f. 77 b.
52. Three widows (*ib.* 52). f. 78 b.
53. Cockcrows (*ib.* 53); English words as usual. f. 79 b.
54. Jonathas (*ib.* 54). f. 81 b.
55. Two friends (*ib.* 55). f. 87.
56. Birthday prophecy (*ib.* 56). f. 90 b.
57. Ravisher preferred (*ib.* 57). f. 95.
58. Son plots against father (*ib.* 58). f. 97 b.
59. Girdle of forgetfulness (*ib.* 59). f. 98 b.
60. Mother left, to rescue father (*ib.* 60). f. 100.
61. Father cured, not stepmother (*ib.* 61). f. 101 b.
62. Princess seduced but avenged (*ib.* 62). f. 102 b.
63. Son and stepson (*ib.* 63). f. 103 b.
64. Laziest (*ib.* 64). f. 104 b.
65. Basilisk (*ib.* 65). f. 105.
66. Sentence irrevocable (*ib.* 66). f. 106.
67. Serpent and milk (*ib.* 67). f. 106 b. Moralization omitted; narrative ends at foot of 107 b, and below, in margin, are the words "Reduccio. karissimi ✓ caret," the last word apparently added by another hand.
68. Boar without a heart (*ib.* 45). f. 108. Repeated below, No. 85.
69. Plaice (*ib.* 46). f. 109.
70. Foster child and wolf (*ib.* 47). f. 110.
71. Pound of flesh (*ib.* 48). f. 110 b.
72. Foster-child and eagle (*ib.* 71). f. 114 b.
73. Gauterus (*ib.* 72); "Require narracionem plene superius in gesto iiij^{to}." In the moralization, "vnde dicit Gallicus, quando aliquis est mortuus, *Cest home mort*," *etc.* (*cf.* Harl. 2270, No. 72). f. 116.
74. Archer and nightingale (= Harl. 5259, No. 73). f. 119 b.
75. Lordship to churls (*ib.* 74). f. 121 b.
76. Fair and ugly (*ib.* 75). f. 123 b.
77. Three tasks (*ib.* 76). f. 124 b.
78. Well cures drunkenness (*ib.* 77); the bird is called first "cicada," then "ciconia." f. 126.
79. Vengeance deferred (*ib.* 78). f. 127 b.
80. Lamp that virgin must light (*ib.* 79). f. 129 b.
81. Friendship tested (*ib.* 41). f. 132.
82. Four sisters (*ib.* 42). f. 133 b.
83. Golden fish-hook (*ib.* 43). f. 135 b.
84. Cords (*ib.* 44). f. 136 b.
85. Boar without a heart (*ib.* 45; a repetition of No. 68 above); only three lines, *viz.* "[C]esar in ciuitate Romana regnauit prudens ualde, qui quamdam forestam habebat, et in ea uineas et arbores diuersas plantauerat, et quemdam peritum Ionathan" (breaks off here at foot of page). f. 139 b.

Noted by Oesterley, p. 192, as No. LXXXVII., but not analysed.

Additional 22160. ff. 74–109.

Paper; middle of the xvth cent. Octavo; ff. 36, having 35 to 37 lines to a page. Initials in blue and red. The volume, which is in an old binding of stamped leather, contains two treatises by St. Augustine, followed by notes on the Trinity, *etc.* At the beginning is inserted a strip of vellum inscribed "Liber Monasterij ordinis Canonicorum Regularium in monte Sancte Agnetis prope Zwollam" [Agnietenberg, near Zwolle in Overyssel].

GESTA ROMANORUM: Fifty-four chapters of the Germano-Latin Gesta. *Latin.*

Many of the stories are also in the MSS. of the Anglo-Latin recension, which have been described; but usually in more expanded texts, and sometimes in entirely different versions. The text of the present MS. is practically identical with that of the corresponding chapters in Oesterley's edition (which we denote as heretofore by *G. R.*).

No general title. The heading of cap. 1, "De vxore que fleuit . . . propter virum qui captus est," is partly cut away.

1. Mother left, to rescue father. Beg. "Dorotheus Imperator statuit pro lege vt filij parentes sustentarent." f. 74. Much briefer than the Anglo-Lat. version in Harl. 5259, No. 60, *etc.*; agrees almost *verbatim* with *G. R.* 14, Innsb. 14.

2. Father cured, not stepmother (= *G. R.* 112, Innsb. 15; practically identical with Harl. 5369, No. 24). "Gorganus Imperator qui vxorem pulchram accepit." f. 74 b.

3. Laziest (= *G. R.* 91, Innsb. 22; Harl. 5369, No. 21). "Polinius qui in ciuitate Babilonia regnauit." f. 75.

4. Basilisk (= *G. R.* 139, Innsb. 23; Harl. 5369, No. 22). "Alexander qui dominium tocius mundi obtinuit." f. 75 b.

5. Wife-hanging tree (= *G. R.* 33, Innsb. 69, "Hängebaum." See Holcot's Moralitates, above, Ar. 384, No. 30). "Refert Valerius quod quidam Patronus." f. 76.

6. Son and stepson (= *G. R.* 116, Innsb. 20; Harl. 5369, No. 20). "Pipinus regnauit in ciuitate Romana." f. 76.

7. Diogenes and Alexander (= *G. R.* 183, Innsb. 71, "Diogenes und Alexander." See Holcot's Moral., Ar. 384, No. 40). "Refert Saturnus philosophus quod Dyogenes." f. 76 b.

8. Virgil's statue of "ydea Romanorum," *i.e.* Dea Romana (= *G. R.* 186, Innsb. 82, "Virgils Bild." See Convertimini, above,

Roy. 7 C. i., No. 30). "Refert Alexander philosophus de naturis rerum." f. 77.

9. Curtius (not named) leaps into chasm at Rome (= *G. R.* 43, Innsb. 97, "Curtius"; a different version from that in Convertimini, Roy. 7 C. i., No. 85). "Rome pat[u]erunt hyanci[a]." f. 77. In this version he requires payment in advance for his self-sacrifice, in the form of a year's unrestricted indulgence.

10. Shooting at a father's corpse (= *G. R.* 45, Innsb. 103; *cf.* Harl. 5259, No. 50). "Qvidam rex nobilis et diues habuit predilectam vxorem." f. 77 b.

11. Magi and King of Denmark: "Rex Doriorum" [*for* Danorum] gives three golden crowns to the shrine of the Three Kings at Cologne; he is rewarded by a vision, in which they give him gold, myrrh and frankincense. "Rex Doriorum tres Magos qui Christo in Colonia." f. 78. An abridged version of *G. R.* 47, Innsb. 116, "Heil. drei Könige." In Add. 21429, f. 112, is a 15th cent. copy, beg. "Magnus rex Dacorum sanctus Ericus, sicut in annalibus Coloniensium reperitur."

12. Zaleucus (= *G. R.* 50, Innsb. 122, 186; Harl. 5259, No. 49). "Refert Valerius quod Zelongus Imperator." f. 78 b.

13. Alexander at the court of Porus: In disguise he dines at Porus's table, and pockets a gold vessel, explaining that this was the custom in Alexander's court. "Alexander magnus Porri regis Indeorum cuream intrauit." f. 79. Agrees with *G. R.* 198, Innsb. 123, "Geschirr stehlen." Derived from Pseudo-Callisthenes, lib. ii. cap. 15 (Alexander at the court of Darius).

14. Focus (= *G. R.* 57, Innsb. 143; Harl. 5369, No. 12). "Titus in ciuitate Romana." f. 79 b.

15. Three truths (= *G. R.* 58, Innsb. 144; Harl. 5259, No. 33). "Lenogarius Imperator regnauit." f. 81.

16. Jonathas (*cf. G. R.* 120, Innsb. 147; Harl. 5259, No. 54). But the narrative breaks off at the loss of the ring, and is immediately followed by the moralization. "Darius Imperator in ciuitate Romana." f. 81 b.

17. Proud Emperor (= *G. R.* 59, Innsb. 148; Harl. 5259, No. 29). "Dominianus Imperator regnauit." f. 82.

18. Florentina (= *G. R.* 62, Innsb. 155; the same as Facundia, Harl. 5259, No. 35). "Gayus Imperator regnauit." f. 84.

19. Birthday prophecy (text = Innsb. 149; nearer Harl. 5369, No. 42, than *G. R.* 20). "Nambaldus Imperator regnauit." f. 85.

20. Adulterous stork (= *G. R.* 82, Innsb. 26, 75, "Störchin"; the same version as in Convertimini, Roy. 7 C. i., No. 13. *Cf.* Harl. 5369, No. 28). "Quidam miles fuit." f. 88.

21. Drugged wine left in camp for the enemy. "De quodam principe qui inimicos suos intoxicauit." f. 88. *G. R.* 88, Innsb. 30, "Wein vergiftet." See above, Roy. 12 E. xxi., No. 36.

22. Roman custom of lighting a candle before assaulting a town, and giving the inhabitants time to surrender until it is burnt. "De quadam consuetudine Romanorum narratur in gestis Romanorum." f. 88 b. *G. R.* 98, Innsb. 43, "Kerze." See Roy. 12 E. xxi., No. 6.

23. Coriolanus (= *G. R.* 137, Innsb. 49, "Coriolan"; Roy. 12 E. xxi., No. 18). "Narrat Eusebius in coronicis de quodam Imperatore." f. 88 b.

24. Staff and pouch (= *G. R.* 25, Innsb. 50, "Stab und Tasche." See above, Convertimini, Roy. 7 C. i., No. 116; also Roy. 12 E. xxi., No. 19; and *cf.* "Bloody Shirt," Harl. 5369, No. 11). "Quedam nobilis erat que multas paciebatur iniurias." f. 89.

25. Corrupt judge flayed, and his skin hung on judgment-seat "Eerat (*sic*) quidam Imperator." f. 89. *G. R.* 29, Innsb. 64, "Schinden." From Herodotus, v. 25, followed by Valerius Maximus, vi. 3, ext. 3.

26. Philosophers moralize at Alexander's tomb (= *G. R.* 31, Innsb. 66, "Alexanders Begräbnis." See Convertimini, Roy. 7 C. i., No. 111). "Cvm sepultura Alexandri fieret aurea." f. 89 b.

27. Alexander sees boy's arm burnt at sacrifice (= *G. R.* 184, Innsb. 72, "Kohle." See Convertimini, Roy. 7 C. i., No. 10; also Harl. 7322, No. 151). "Refert Valerius quod quidam princeps." f. 89 b.

28. Son refuses to kill his adulterous mother, when ordered to do so by his father, who has lost his right arm in battle. "Erat quidam Imperator qui statuit pro lege." f. 90. *G. R.* 100, Innsb. 84, 185, "Sohn tödtet Mutter nicht." From Seneca, Controv. i. 4.

29. Tiberius has the inventor of ductile glass beheaded (= *G. R.* 44, Innsb. 98, "Dehnbares Glas." See above, Harl. 7322, No. 13). "Tiberius Imperator regnauit." f. 90 b.

30. Two brothers, one learned, the other ignorant, enter a cloister; the latter spends his time in meditation on the three letters which he knows. "Erant duo fratres carnales." f. 90 b. *G. R.* 188, Innsb. 106, "Drei Buchstaben"; *cf.* Convertimini,

Roy. 7 C. i., No. 57. A fuller version is in J. Bromyard's *Summa Praedicantium*, under title Passio Christi: see the 1586 ed., vol. ii. f. 175.

31. Five fools (= *G. R.* 164, Innsb. 108; Harl. 5259, No. 37). "Habetur in quodam colloquio." f. 91.

32. Golden fish-hook (= *G. R.* 85, Innsb. 152; Harl. 5369, No. 17). "Tiberius in ciuitate Romana erat." f. 91.

33. Socrates married (= *G. R.* 61, Innsb. 154; Harl. 5369, No. 4). "Cladius Imperator regnauit." f. 92.

34. Bell of justice (= *G. R.* 105, Innsb. 156; Harl. 5259, No. 13). "Theodosius Imperator qui in ciuitate Romana." f. 92 b.

35. Boar without a heart (= *G. R.* 83, Innsb. 163; Harl. 5259, No. 45). "Troianus in ciuitate Romana regnauit." f. 93.

36. Shirt, three inches (= *G. R.* 64, Innsb. 165; Harl. 5259, No. 51). "Anthonius in ciuitate Romana regnauit." f. 94.

37. Falcon, given by lady to knight, supplants her in his love; she kills it. "Pompeius in ciuitate Romana regnauit." f. 94 b. *G. R.* 84, Innsb. 166, "Falke." See Convertimini, Roy. 7 C. i., No. 52.

38. Foster-child and wolf (= *G. R.* 189, Innsb. 173; Harl. 5259, No. 47). "Lvcius Imperator regnauit." f. 95.

39. Prison-talk (= *G. R.* 86, Innsb. 174; Harl. 5369, No. 8). "Adrianus Imperator regnauit." f. 95 b.

40. Choice of four roads open to traveller: leading respectively to inns where (1) he will be well-treated, but his horse starved;—(2) his horse will be pampered, himself neglected;—(3) both will be well fed, but beaten before departure;—(4) both will be well fed, but horse will be detained. "Eeleius in ciuitate Romana regnauit." f. 96. *G. R.* 65, Innsb. 175, "Kreuz mit Inschriften"; *cf.* Liber de Dono Timoris, above, Sl. 3102, No. 5.

41. Cockcrows; no English words (= *G. R.* 68; Innsb. 182, like Harl. 5259, No. 53, and the other Anglo-Latin MSS., has the English couplets). "Gordianus Imperator regnauit." f. 96 b.

42. Shirt of chastity: The carpenter's shirt, which could never be soiled or torn so long as he and his wife were faithful to one another; and the three knights, who were foiled by his wife. "Gallus Imperator regnauit." f. 97. *G. R.* 69, Innsb. 188, "Keuschheitshemd." *Cf. The Wright's Chaste Wife*, ed. F. J. Furnivall, 1865 (2nd. ed., 1869), and *Additional Analogues of "The Wright's Chaste Wife,"* by W. A. Clouston, 1886 (both Early Engl. Text Soc.).

43. Hundred shillings (= *G. R.* 73, Innsb. 205; Harl. 5369, No. 13). "Qvirilius Imperator regnauit." f. 98.

44. Golden apple for fool (= *G. R.* 74, Innsb. 206; Harl. 5369, No. 5). "Avrelianus Imperator regnauit." f. 98 b.

45. Crucified lion (= *G. R.* 200, Innsb. 217; different in details from Harl. 5369, No. 29, and the other Anglo-Lat. MSS.). "Qvedam ciuitas erat iuxta mare." f. 99 b.

46. Friendship tested; pig in sack (nearer to *G. R.* 129 than to the longer version of Innsb. 196, Harl. 5259, No. 41, *etc.*). "Qvidam rex erat." f. 99 b.

47. Hoard in tree-trunk: Floods carry the trunk to a smith, who finds the money, and puts it in one pasty, bones in a second, earth in a third; the miserly owner chooses the last. "Erat quidam auarus iuxta mare." f. 100 b. *G. R.* 109, Innsb. 202, "Schatz im Baumstamme." *Cf.* Two Blind Beggars (above, Convertimini, Roy. 7 C. i., No. 89), also the Miser of Winchelsea in the Speculum Laicorum (see below, Add. 11284, No. 61).

48. Archer and nightingale (= *G. R.* 167, Innsb. 114, 190; *cf.* Harl. 5259, No. 73). "Sagittarius quidam phylomenam cepit." f. 101.

49. Unicorn tamed and killed by two naked virgins. "Erat quidam Imperator." f. 101 b. *G. R.* 115, Innsb. 19, "Zwei nackte Jungfrauen," have elephant for unicorn; Innsb. 187 has unicorn.

50. Ravisher preferred to rescuer (= *G. R.* 117, Innsb. 27, 184; Harl. 5369, No. 43). "Jvstinus in ciuitate Romana regnauit." f. 102.

51. Three wise maxims bought by a king, who afterwards thrice saved his life by them. "Domicianus Imperator regnauit." f. 103. *G. R.* 103, Innsb. 162, "Drei Weisheiten verkaufen." *Cf.* above, Sl. 3102, No. 52.

52. Arms from tomb (*cf.* Harl. 5369, No. 7; but here, as in *G. R.* 134, Innsb. 142, the knight is sentenced to death by the judge). "Pompeius Imperator qui statuit." f. 104 b.

53. Grateful beasts (= *G. R.* 119 in substance, but agrees more closely with Innsb. 145 and Harl. 5369, No. 31). Only serpent mentioned, ape and lion omitted. "Eemilius Imperator regnauit." f. 105 b.

54. Cords (= *G. R.* 212, Innsb. 195; slightly different in detail, especially at the beginning, from Harl. 5369, No. 18). "Ualerius Imperator regnauit." f. 107 b. The moralization ends:

"Sed canem, id est carnem, habeamus semper sub virga, et si ista [*for* ita] fecerimus vitam eternam obtinebimus, quam nobis prestare velit pijssimus Deus . . . . . in secula seculorum, Amen. Et sic est finis." f. 109.

Not mentioned by Oesterley; but he analyses as No. LXXX. (pp. 183–5) a MS. at Paris, written about 1439 in a German hand, which has some affinity with this. It contains 40 chapters, all of which are included in the present MS., and very nearly in the same order.

Additional 21430. ff. 3–58.

Paper; about A.D. 1385–90 (?). Folio; ff. 56, in double columns of 40 to 65 lines. Initials and headings in red. The volume, which belonged to the Carthusians at Erfurt (ff. 1 b, 160 b, "Ad Carthus[ianos] prope Erfford"), contains, among other matters, Tables for Lent, *etc.*, beginning at the year 1385 (f. 96), and a treatise dated 1390 (ff. 98–149 b).

GESTA ROMANORUM: The Germano-Latin recension, in 89 chapters, the last left unfinished; with one more chapter added at the end. *Latin.*

Capp. 25 and 26 include three "Gesta" each (see below, Nos. 25–30), so there are 94 in all. Three of these (Nos. 67, 70, 85) are merely repetitions; three more (Nos. 87, 88, 93) are borrowed from the Historia Septem Sapientum.

No general heading; but the article is described in the table of contents, on f. 2, as "Misticacio quedam, multum quidem dulcis et deuota et moralizans, sed ex dictis magis confictis et poeticis quam historiacis et in veritate gestis." The tales are as follows:—

1. Elopement of Princess (= *G. R.* 1, Innsb. 1, "Entführt und beschenkt"; see Holcot's Moralitates, above, Ar. 384, No. 33; and *cf.* Harl. 7322, No. 126). "Pompeius regnauit diues super omnia." f. 3.

2. Uncle and father (= *G. R.* 2, Innsb. 2; Harl. 5259, No. 87). "Gracianus regnauit." f. 3 b.

3. Hurled from rock (= *G. R.* 3, Innsb. 3; Harl. 5259, No. 88). "Honorius regnauit." f. 4.

4. Ring of forgetfulness (= *G. R.* 10, Innsb. 11; *cf.* Harl. 5259, No. 59). "Fridericus in ciuitate Romana regnauit." f. 4, col. 2.

5. Dog-fount: A man absents himself from Mass because of the celebrant's lewd life; he is rebuked by a sort of vision, in which he finds a stream of wondrous purity and sweetness issuing

from a dead dog's mouth. "Erat quidam Imperator in cuius imperio erat quidam sacerdos lubricus." f. 4 b. *G. R.* 12, Innsb. 12, "Hundsquelle." *Cf.* J. de Vitry, Harl. 463, No. 94.

6. Blood-marked hand: Widowed Empress is guilty of incest and infanticide; her confessor ungloves her hand, obeying the command of the Virgin Mary, and finds letters marked in blood on the palm; this moves her to confession. "Qvidam Imperator erat." f. 5, col. 2. *G. R.* 13, Innsb. 13, "C. D. M. R." Probably derived from a tale which occurs in many of the collections of Mary-legends: see this *Cat.*, ii. pp. 627, 694, *etc.*

7. Elephant and virgins (= *G. R.* 115, Innsb. 19; *cf.* Add. 22160, No. 49). "Erat quidam Imperator." f. 6, col. 2. *Cf.* below, No. 67.

8. Stork (= *G. R.* 82, Innsb. 26, 75; Add. 22160, No. 20). "Qvidam miles erat." f. 6 b.

9. Ravisher preferred (= *G. R.* 117, Innsb. 27, 184; Add. 22160, No. 50). "Ivscius in ciuitate Romana." f. 6 b, col. 2.

10. Three rings: Knight bequeaths his inheritance to his eldest son, his treasure to the second, and a wonder-working ring to the youngest; the two eldest are also left rings similar in appearance to their brother's, but lacking its virtue. "Miles quidam erat qui tres filios habuit." f. 7 b. Innsb. 31, "Drei Ringe"; *G. R.* 89 adds a practical testing of the rings on sick people. *Cf.* Roy. 12 E. xxi., No. 37.

11. Dragons infect mountain-pass (= *G. R.* 145, Innsb. 32, "Drache im Hohlwege"; see above, Harl. 7322, Nos. 70, 140). "Narrat Albertus quod ipsi (*for* tempore) Philippi." f. 7 b.

12. Magnet and diamond (= *G. R.* 245, Innsb. 39, "Magnet und Stahl"; Convertimini, Roy. 7 C. i., No. 6; Roy. 12 E. xxi., No. 93). "Dicid Ysydorus." f. 7 b, col. 2.

13. Devil's dogs: Outlawed knight (typifying the devil) hunts with four couples of dogs; their names are given here as Richer and Ewylemyn, Hauegif and Ebaudin, Triswel (or Cristwel) and Eglofin, Beauis (or Beamis) and Trouelyn (or Trebelien). "Erat quidam rex." f. 8. *G. R.* 142, Innsb. 41, "Hundenamen." Probably derived from the *Contes Moralisés* of N. Bozon: see above, Harl. 1288, No. 49. It is found in comparatively few of the Germano-Latin MSS., and—curiously enough—in none of the Anglo-Latin.

14. Wax tablet (= *G. R.* 21, Innsb. 44, "Wachsschrift"; see above, Roy. 12 E. xxi., No. 7; Harl. 7322, No. 108). "Refert Iustinus." f. 8 b, col. 2.

15. Isis and Serapis (= *G. R.* 22, Innsb. 45, "Isis und Serapis"; Roy. 12 E. xxi., No. 9). "Narrat Augustinus." f. 9, col. 2.

16. Coriolanus (= *G. R.* 137, Innsb. 49; Add. 22160, No. 23). "Narrat Eusebius in cronicis." f. 9 b. Repeated below, No. 85.

17. Parti-coloured clothes, to be worn by Queen's bastard son (= *G. R.* 26, Innsb. 52, "Zweierlei Tuch"; see above, Roy. 12 E. xxi., No. 35, and *cf.* Harl. 7322, No. 83). "Regina que concepit filium de seruo rustico." f. 9 b, col. 2.

18. Procuress and crying bitch (= *G. R.* 28, Innsb. 61, "Weinendes Hündlein"; see this *Cat.*, ii. pp. 197, 239, for the tale as found in Syntipas and Petrus Alfunsi). "Imperator quidam erat." f. 10.

19. Treasure-chests filled with stones: a ruse by which a pilgrim recovered a thousand talents from the dishonest Egyptian to whom he had entrusted them. "Miles quidam erat qui intrauit Egyptum." f. 10 b, col. 2. *G. R.* 118, Innsb. 62, "Anvertrautes Gut." From Petrus Alfunsi, see this *Cat.*, ii. p. 239.

20. Triumph; three honours and three discomforts for victor (= *G. R.* 30, Innsb. 65, "Triumph"; above, Harl. 7322, No. 110). "Qvidam Imperator erat qui statuit pro lege." f. 11 b. In the Anglo-Latin Gesta, a variant of this is introduced into "Cock-crows": see above, Harl. 5259, No. 53.

21. Worms not produced in poisoned bodies (= *G. R.* 32, Innsb. 68, "Wurmfrei"; above, Convertimini, Roy. 7 C. i., No. 1). "Refert Seneca." f. 11 b, col. 2.

22. Oil-casks, five full and five half-full, left in youth's charge by bad neighbour, who charges him with theft; fraud detected by measuring the dregs. "Qvidam homo erat." f. 12. *G. R.* 246, Innsb. 63, "Oelfässer." From Petrus Alfunsi, see this *Cat.*, ii. p. 239.

23. Blind Princess, typifying Justice (= *G. R.* 247, Innsb. 70, "Kopf hoch, blind"; *cf.* Convertimini, Roy. 7 C. i., No. 7). "Erat quidam Imperator." f. 12 b, col. 2.

24. Aristotle's seven maxims (= *G. R.* 34, Innsb. 76, "Aristoteles' Lehren"; Convertimini, Roy. 7 C. i., No. 14). "Regnauit Allexander." f. 12 b, col. 2.

25. Vulture tests weight of prey (see Convertimini, Roy. 7 C. i., No. 14). "Legitur de vulture." f. 13. In the moralization of *G. R.* 34, Innsb. 76; separately, *G. R.* 248, "Gewichtprobe."

26 (included in cap. 25). Viper and lamprey (see Conv., Roy.

7 C. i., No. 17). "Sed est de multis sicud de uipera." f. 13, col. 2. In moralization of *G. R.* 34, Innsb. 76.

27 (included in cap. 25). Lamb sacrificed to confirm treaty (*ib.*, No. 18). "Legitur in gestis Romanorum." f. 13, col. 2. *G. R.* 35, Innsb. 76 in moral, "Friedenslamm."

28. Four questions from king to sage (*ib.*, No. 43). "Miser homo, vide principium tuum . . . Vnde legitur quod quidam rex quesiuit." f. 13 b, col. 2. *G. R.* 36, Innsb. 77, "Was ist der Mensch?"

29 (included in the same chapter with No. 28). Partridge draws hunter away from her nest (*ib.*, No. 45). "Sed tamen de mundo sicud de perdice." f. 14. In moral of *G. R.* 36 and Innsb. 77.

30 (same chapter). Alexander and "Buccefagus" (*ib.*, No. 46). "Vnde refert Solinus de mirabilibus." f. 14, col. 2. In moral of *G. R.* 36 and Innsb. 77.

31. Caesar's statue; portents of his death (*ib.*, No. 51, and Holcot's Moralitates, Ar. 384, No. 42). "Legitur in cronicis." f. 14, col. 2. *G. R.* 97, Innsb. 80, "Cäsars Todeszeichen."

32. Dove warns city (*ib.*, No. 54). "Legitur quod tempore Henrici Imperatoris tercij." f. 14 b, col. 2. *G. R.* 38, Innsb. 81, "Brieftaube."

33. Virgil's statue (= *G. R.* 186, Innsb. 82; Add. 22160, No. 8). "Refert Allexander de naturis rerum." f. 15.

34. Two magic springs in Sicily: one fertilizes, the other sterilizes; with notes of other magic waters. "Dicit Ysidorus libro ethymologiarum." f. 15 b. *G. R.* 253, Innsb. 94 (see p. 267 of Dick's ed.), "Wunderbare Wasser"; *cf.* Harl. 7322, No. 7.

35. Monster-men, with dogs' heads, with one eye, with no nose, *etc.* "De hominibus est loquendum, vnde dicit Plinius." f. 15 b, col. 2. *G. R.* 175, Innsb. 95, "Wunderbare Menschen."

36. Three letters (= *G. R.* 188, Innsb. 106; Add. 22160, No. 30). "Erant duo fratres carnales." f. 16, col. 2.

37. Archer and nightingale (= *G. R.* 167, Innsb. 114; Add. 22160, No. 48). "Sagittarius quidam auiculam paruam capiens nomine philomenam." f. 16 b. See below, No. 70.

38. Unicorn (= *G. R.* 168, Innsb. 115; Harl. 5259, No. 38). "Barlaam narrat." f. 17, col. 2.

39. Magi and King of Denmark (= *G. R.* 47, Innsb. 116; Add. 22160, No. 11). "Rex Danorum tres reges qui stella duce ab oriente." f. 17 b.

40. Zaleucus (= *G. R.* 50, Innsb. 122, 186; Harl. 5259, No. 49). "Refert Valerius quod Selongus consul." f. 18.

41. Tiberius' apologue of flies and wounded man (see above, Convertimini, Roy. 7 C. i., No. 126; see too Roy. 12 E. xxi., No. 33, Harl. 7322, No. 81). "Refert Josephus quod Tyberius Cesar." f. 18, col. 2. *G. R.* 51, Innsb. 127, "Fliegen am Geschwür."

42. Noah's vintage: to sweeten the wild vine's grapes he dressed its roots with the blood of a lion, lamb, pig and ape. "Refert Josaphus libro de ca[u]sis rerum naturalium." f. 18 b. *G. R.* 159, Innsb. 129, "Eigenschaften des Weins." Of Talmudic origin, see *Monatschrift für Geschichte und Wissenschaft des Judenthums*, 1873, p. 16.

43. St. Bernard wins a gambler's soul by beating him at dice-throwing. "Qvidam lusor occurrens beato Ber[n]hardo." f. 18 b. *G. R.* 170, Innsb. 133, "St. Bernhard und der Spieler." A variant of the story of St. Bernard's conversion of a gambler by becoming his partner, for which see *Legenda Aurea* (ed. Graesse, 1846), cap. 120, p. 534.

44. Justice, Truth, Mercy and Peace: King has four daughters so named, and a son who divorces his wife, but is afterwards reconciled to her, causing strife between his sisters. "Adonyas rex quendam filium pulcherrimum." f. 18 b, col. 2. *G. R.* 55, Innsb. 134, "Justitia —— Pax"; *cf.* Harl. 5259, No. 42.

45. Story of Esther and Mordecai. "Rex Asswerus grande conuiuium." f. 20, col. 2. *G. R.* 177, Innsb. 141, "Esther."

46. Arms from tomb (= *G. R.* 134, Innsb. 142; Add. 22160, No. 52). "Pompeius statuit pro lege." f. 20 b, col. 2.

47. Focus (= *G. R.* 57, Innsb. 143; Harl. 5369, No. 12). "Gytus in ciuitate Romana." f. 21 b.

48. Three truths (= *G. R.* 58, Innsb. 144; Harl. 5259, No. 33). "Benegarius regnauit." f. 22, col. 2.

49. Grateful beasts (= *G. R.* 119, Innsb. 145; Harl. 5369, No. 31). "Senicius regnauit." f. 22 b.

50. Tree-legacy (= *G. R.* 196, Innsb. 146; Harl. 5369, No. 2). "Ottosias regnauit." f. 24 b.

51. Jonathas (= *G. R.* 120, Innsb. 147; Harl. 5259, No. 54). "Marius in ciuitate Romana regnauit." f. 25 b.

52. Proud Emperor (= *G. R.* 59, Innsb. 148; Harl. 5259, No. 29). "Iouinianus Imperator regnauit." f. 27 b, col. 2.

53. Birthday prophecy (= *G. R.* 20, Innsb. 149; Harl. 5369, No. 42). "Hanibal regnauit." f. 29 b.

54. Chaste Empress (= *G. R.* 249, Innsb. 150; Harl. 5369, No. 40). "Oclauianus regnauit." f. 31, col. 2.

55. Seven years' troth (= *G. R.* 193, Innsb. 151; Harl. 5369, No. 14). "Herodes regnauit." f. 33 b.

56. Socrates married (= *G. R.* 61, Innsb. 154; Harl. 5369, No. 4). "Claudius regnauit." f. 34 b.

57. Florentina (= *G. R.* 62, Innsb. 155; Add. 22160, No. 18). "Gayus regnauit." f. 35.

58. Labyrinth (= *G. R.* 63, Innsb. 157; *cf.* Harl. 5259, No. 39). "Uespasianus in ciuitate Romana regnauit." f. 35 b.

59. Three wise maxims bought (= *G. R.* 103, Innsb. 162; Add. 22160, No. 51). "Domicianus regnauit." f. 36, col. 2.

60. Sarcophagus: found in digging foundations for a new palace; made of gold and inscribed "Expendidi (*sic*), seruaui," *etc.* "Adryanus regnauit." f. 37. *G. R.* 192, Innsb. 164, "Sarkophag." Another version is in *G. R.* 16 (= Innsb. 33, but with interpretation of the inscription added). It occurs in J. Bromyard's *Summa Praedicantium*, tit. Mors, § 148 (Venice ed., 1586, vol. ii. f. 85).

61. Pound of flesh (= *G. R.* 195, Innsb. 168; *cf.* Harl. 5259, No. 48). "Lvcius in Roma regnauit." f. 37, col. 2.

62. Friendship of two robbers: one is captured red-handed and sentenced to death; the other takes his place in prison, to let him go and take leave of his wife and children, and is relieved by him on the scaffold. "Erat quidam imperator." f. 38 b. *G. R.* 108, Innsb. 169, "Bürgschaft." Based on the story of Damon and Pythias, for which see Cicero, De Offic. iii. 10, Tuscul. Quaest. v. 22; Valerius Maximus, iv. 7, ext. 1; *etc.*

63. Choice of four roads (= *G. R.* 65, Innsb. 175; Add. 22160, No. 40). "Helius in ciuitate Romana." f. 39, col. 2.

64. Black: Knight required by King, on an appointed day, to bring a black horse, a black dog, a black falcon and a black horn. "Simachus regnauit." f. 39 b. *G. R.* 190, Innsb. 176, "Schwarz."

65. Bloody arms (= *G. R.* 66, Innsb. 177; *cf.* Harl. 5369, No. 11). "Seuerus regnauit." f. 40.

66. Two friends, of Egypt and "Baldach" (= *G. R.* 171, Innsb. 183; *cf.* Harl. 5259, No. 55). "Narrat[ur] de duobus militibus." f. 40 b.

67. Unicorn and virgins (= Innsb. 187; Add. 22160, No. 49). "Erat quidam imperator." f. 41 b. *Cf.* above, No. 7.

68. Shirt of chastity (= *G. R.* 69, Innsb. 188; Add. 22160, No. 42). "Gassus regnauit." f. 41 b, col. 2.

69. Gauterus (= *G. R.* 101, Innsb. 189; *cf.* Harl. 5259, No. 4). "Narrat[ur] de quodam homine qui vocatur Gautherus." f. 42, col. 2.

70. Archer and nightingale (= Innsb. 190). "Sagittarius quedam (*sic*) paruam auiculam." f. 42 b, col. 2. See above, No. 37.

71. Life of St. Eustace *al.* Placidus: he is converted by a vision of a stag with the crucifix between its horns; all his goods are destroyed by a fire; his wife is seized by a ship-captain, and his two young sons are carried off, one by a lion, the other by a bear; but finally he recovers them all. "Erat quidam miles nomine Placidus." f. 43, col. 2. *G. R.* 110 ("Placidus") is much longer; the present version = Innsb. 192. For the Anglo-Latin variant see Harl. 5259, No. 30.

72. Guy of Warwick (= Innsb. 194, somewhat shorter than *G. R.* 172; *cf.* Harl. 5259, No. 70). "Qvi[d]am rex erat in Anglia, in cuius regno erant duo milites; vnus Gydo vocabatur et alter Tyrus." f. 44.

73. Cords (= *G. R.* 212, Innsb. 195; Add. 22160, No. 54). "Ualerianus regnauit." f. 46.

74. Dead man's seal (= Innsb. 198, somewhat longer than *G. R.* 128; Harl. 5259, No. 28). "Erat quidam rex iustus valde." f. 46 b.

75. Wine-casks (= Innsb. 204, slightly different in details from *G. R.* 72; Harl. 5369, No. 33). "Qvidam miles." f. 47, col. 2.

76. Golden apple for fool (= *G. R.* 74, Innsb. 206; Harl. 5369, No. 5). "Avrelianus regnauit." f. 47 b, col. 2.

77. Three widows (= *G. R.* 75, Innsb. 209; Harl. 5259, No. 52). "Constantinus regnauit." f. 48, col. 2.

78. Leprosy induced (= Innsb. 210, much longer than *G. R.* 132). "Ualencianus regnauit." f. 48 b, col. 2. Quite different in details from Harl. 5259, No. 26: the physician is not named, and he dies a leper.

79. Goat's eye: Two rival doctors have a trial of skill, each in turn having to extract the other's eyes and afterwards replace them; a raven carries off one of the eyes, and the operator fits a goat's eye instead into his rival's socket. "Qvidam rex erat." f. 49. *G. R.* 76, Innsb. 211, "Ziegenauge."

80. Refuge in palace (= *G. R.* 250, Innsb. 213; Harl. 5369, No. 30). "Hainricus in ciuitate Romana regnauit." f. 49 b, col. 2.

81. Lordship to churls (= Innsb. 214, longer than *G. R.* 131; Harl. 5369, No. 26). "Gratianus regnauit." f. 50.

82. Fair and ugly (= Innsb. 215, naming the princesses "Ruesmundana" or "Reysmunda" [Rosimunda] and "Genciana"; agrees in substance with *G. R.* 77, and with Harl. 5369, No. 27). "Theodosius in ciuitate Romana regnauit." f. 50 b.

83. Whale; three caskets (= *G. R.* 251, Innsb. 218; much shorter than Harl. 5369, No. 32). "Honorius regnauit." f. 51.

84. Hermit and angel (see above, p. 8, in the Exempla of J. de Vitry, Harl. 463, No. 37). "Legitur de quodam heremita sancto." f. 51 b, col. 2. *G. R.* 80, Innsb. 220, "Einsiedler und Engel."

85. Coriolanus: a repetition of No. 16 above. "Narrat Eusebius in cronicis." f. 52 b, col. 2.

86. Staff and pouch (= *G. R.* 25, Innsb. 50; Add. 22160, No. 24). "Quedam erat domina nobilis." f. 53.

87. Seven Sages: Framework, as far as the beginning of the story-telling (see this *Cat.*, ii. p. 190). "Poncianus in ciuitate Romana regnauit." f. 53. The text agrees with that of the Innsbruck MS., where the whole "Historia Septem Sapientum" immediately follows the Gesta Romanorum; it was edited by G. Buchner, *Die Historia Septem Sapientum, nach der Innsbrucker Handschrift v. J.* 1342 (H. Varnhagen's *Erlanger Beiträge*, Heft v., 1889).

88. Seven Sages: Framework, concluding part, in which the Prince exposes the Empress's guilt and establishes his own innocence; ending just where he begins his story. Followed by a moralization. "Post hoc omnes septem magistri ad invicem convenerunt" (= *Hist. Sept. Sap.* ed. Buchner, pp. 68–71). f. 55.

89. Five services rendered by Abiba (*cf. G. R.* 17, and Harl. 5259, No. 34; the present version is the same as that inserted in Innsb.). "Erat quidam imperator." f. 56.

90. Pirate's daughter (= *G. R.* 5, Innsb. 5; *cf.* Harl. 5369, No. 34). "Zeon regnauit." f. 56 b, col. 2.

91. Five fools (= *G. R.* 164, Innsb. 108; Add. 22160, No. 31). "Habetur in quodam libro de colloquio." f. 57, col. 2.

92. Roman Triumph described (different from No. 20 above). "Conswetudo earat (*sic*) apud Romanos." f. 57 b. *G. R.* 252, Innsb. 137, "Triumph, Beschreibung."

93. Medicus: the story of Ypocras and his nephew Galienus, from the Seven Sages. "Qvondam erat phisicus formosus (*for*

famosus) nomine Ypocras." f. 57 b, col. 2. Left unfinished at the words "Galienus vero cum ad regem venisset honorifice est receptus. Sed a." (= *Hist. Sept. Sap.*, ed. Buchner, pp. 46–7). f. 58, l. 15 (leaving the rest of col. 1 blank).

94 (added by another hand). Friendship tested: Servant, called to account for his lord's goods entrusted to him, appeals in vain to his two best-loved friends for help, but is saved by the third, a half-friend. "Quidam dux regnauit." f. 58, col. 2. *Cf.* Sloane 4029, No. 23.

This MS. is not mentioned by Oesterley; but its contents are nearly identical with those of his Nos. XVIII. (Cod. Tubing., Wilhelmstift, x. 14, dated 1459) and XXV. (Cod. Stuttgard. theol. et philos. N, 184, dated 1425), especially the latter. Its kinship with the Innsbruck MS. is obvious.

Egerton 2258. ff. 16 b–104.

Paper; second half of the xvth cent. Small quarto; ff. 89, having 28 to 38 lines to a page. Initials and headings in red. Following, without any break, a copy of Holcot's Moralitates, described above, p. 116.

GESTA ROMANORUM: The Germano-Latin recension, embodying a great part of the Historia Septem Sapientum. In 100 chapters. *Latin.*

No title. The tales are as follows:—

1. Mother left, to rescue father (= *G. R.* 14, Innsb. 14; Harl. 5259, No. 60). "Dorotheus imperator statuens pro lege." f. 16 b.

2. Father cured, not stepmother (= *G. R.* 112, I. 15; Harl. 5369, No. 24). "Gorgonius regnauit." f. 17.

3. Tournament: Girl's champion cuts his challenger's head off (= *G. R.* 113, I. 17; identical with the conclusion of "Princess seduced but avenged," see Harl. 5259, No. 62). "Adonias regnauit." f. 18.

4. Laziest (= *G. R.* 91, I. 22; Harl. 5369, No. 21). "Polimius in ciuitate Babilonie regnauit." f. 19.

5. Basilisk (= *G. R.* 139, I. 23; Harl. 5369, No. 22). "Allexander regnauit." f. 19 b.

6. Stork (= *G. R.* 82, I. 26; Add. 22160, No. 20). "Qvidam miles fuit." f. 20.

7. Sarcophagus (= *G. R.* 192, I. 164; Add. 21430, No. 60). "Adrianus regnauit Rome." f. 20 b.

8. Drugged wine (= *G. R.* 88, I. 30; Add. 22160, No. 21). "De quodam principe sic narratur." f. 20 b.

9. Three rings (= *G. R.* 89, I. 31; Add. 21430, No. 10). "Rex quidam habuit tres filios." f. 21. *Cf.* No. 92 below.

10. Coriolanus (= *G. R.* 137, I. 49; Add. 22160, No. 23). "Narrat Eusebius in cronicis." f. 21 b.

11. Staff and pouch (= *G. R.* 25, I. 50; Add. 22160, No. 24). "Qvedam nobilis vidua." f. 22.

12. False guardian, Princess, three friends (= *G. R.* 182, I. 53; *cf.* Sl. 4029, No. 23). "Narratur quod quidam imperator." f. 22 b.

13. Corrupt judge flayed (= *G. R.* 29, I. 64; Add. 22160, No. 25). "Erat quidam imperator." f. 23.

14. Triumph, three honours and three discomforts (= *G. R.* 30, I. 65; Add. 21430, No. 20). "Qvidam imperator erat." f. 23.

15. Alexander's tomb (= *G. R.* 31, I. 66; Add. 22160, No. 26). "Cvm Allexandri sepultura fieret." f. 23 b.

16. Wife-hanging tree (= *G. R.* 33, I. 69; Add. 22160, No. 5). "Refert Valerius quod quidam senex." f. 24 b.

17. Son and stepson (= *G. R.* 116, I. 20; Add. 22160, No. 6). "Pipinus regnauit in ciuitate Romana." f. 25.

18. Diogenes (= *G. R.* 183, I. 71; Add. 22160, No. 7). "Refert Saturnus." f. 25 b.

19. Boy burnt (= *G. R.* 184, I. 72; Add. 22160, No. 27). "Refert Valerius." f. 26.

20. Tree in India, infected by serpent Jaculus, but saved by theriac (= *G. R.* 176 b, 185, I. 73, "Theriak;" see above, Holcot's Moralitates, Ar. 384, No. 31, and Convertimini, Roy. 7 C. i., No. 11). "Sicut ait Plinius." f. 26. Repeated below, No. 29.

21. Virgil's statue (= *G. R.* 186, I. 82; Add. 22160, No. 8). "Refert Allexander philosophus de naturis rerum." f. 26 b.

22. Son will not kill his mother (= *G. R.* 100, I. 84, 185; Add. 22160, No. 28). "Erat quidam imperator." f. 27.

23. Curtius ("quidam homo Anilius nomine") leaps into chasm (= *G. R.* 43, I. 97; Add. 22160, No. 9). "In medio Rome." f. 27 b.

24. Princess imprisoned in palace employs spies to bring her news (= *G. R.* 187, I. 101, "Kaisertochter, Pallast"). "Erat quidam imperator." f. 27 b.

25. Four hermits pray to be told which of them does best; a voice from heaven says the one who prays most (= *G. R.* 197, I. 102, "Grösste Tugend"). "Legitur in vitas (*sic*) patrum." f. 28.

26. Shooting at father's corpse (= *G. R.* 45, I. 103; Add. 22160, No. 10). "Qvidam rex nobilis." f. 28 b.

27. Thief beguiled into trying to slide down a moonbeam (= *G. R.* 136, I. 104, "Mondstrahl"). "Qvidam fur ad cuiusdam diuitis domum." f. 29 b. From Petrus Alfunsi (see this *Cat.*, ii. p. 240), but of Indian origin (*ib.*, p. 164).

28. Dolphins love human voice and north wind (see Holcot's Moralitates, Ar. 384, No. 29; Convertimini, Roy. 7 C. i., No. 53). "Legitur quod sunt quidam pisces." f. 30.

29. Tree and serpent "arulus": a repetition of No. 20 above. "Refert Valerius quintus ad Rufinum." f. 30 b.

30. Owl and nightingale (as in Holcot's Moralitates, Ar. 384, No. 32, and Convertimini, Roy. 7 C. i., No. 78). "Narratur quod inter philomenam et bubonem." f. 31. *G. R.* 228 ("Nachtigal und Kröte") has "buphonem," toad, instead of owl; not in I. It occurs in very few MSS. of the Gesta; Oesterley's text is probably taken from his No. VIII., a Wolfenbüttel MS. of the 15th cent., see pp. 38, 40.

31. Half-riding: Knight has to come to court half-riding and half-walking, with his best friend, his favourite jester and his worst enemy; he brings his dog, his little son and his wife; his wife discloses a pretended murder which he had feigned in order to trick her. "Qvidam miles quendam regem a quo feodatus fuit grauiter offendit." f. 31 b. *G. R.* 124, I. 105, "Halb geritten." For the corresponding tale in the Anglo-Latin Gesta, "Father sheltered," see Harl. 5259, No. 20.

32. Three letters (= *G. R.* 188, I. 106; Add. 22160, No. 30). "Erant duo fratres carnales." f. 33.

33. Magi and King of Denmark (= *G. R.* 47, I. 116; Add. 22160, No. 11). "Rex Dariorum (*sic*) tres magos." f. 33 b.

34. Zaleucus (= *G. R.* 50, I. 122, 186; Harl. 5259, No. 49). "Refert Valerius quod Zelongus imperator." f. 34.

35. Alexander at the court of Porüs (= *G. R.* 198, I. 123; Add. 22160, No. 13). "Allexander magnus Pori regis Indorum curiam intrauit." f. 34 b.

36. Focus (= *G. R.* 57, I. 143; Harl. 5369, No. 12). "Tytus in ciuitate Roma[na] regnauit." f. 35.

37. Three truths (= *G. R.* 58, I. 144; Harl. 5259, No. 33). "Genogarus imperator." f. 37 b.

38. Tree-legacy (= *G. R.* 196, I. 146; Harl. 5369, No. 2). "Ezechias regnauit." f. 38.

39. Jonathas (= *G. R.* 120, I. 147; Harl. 5259, No. 54); breaking off, as in Add. 22160, No. 16, at the loss of the ring. "Darius imperator." f. 39 b.

40. Proud Emperor (= *G. R.* 59, I. 148; Harl. 5259, No. 29). "Iobinianus imperator." f. 40 b.

41. Birthday prophecy (= *G. R.* 20, I. 149; Harl. 5369, No. 42). "Hanibal multis annis regnauit." f. 43 b.

42. Golden fish-hook (= *G. R.* 85, I. 152; Harl. 5369, No. 17). "Tyberius in ciuitate Romana regnauit." f. 47.

43. Socrates married (= *G. R.* 61, I. 154; Harl. 5369, No. 4). "Claudius regnauit." f. 47 b.

44. Florentina (= *G. R.* 62, I. 155; Add. 22160, No. 18). "Gayus regnauit." f. 48 b.

45. Bell of justice (= *G. R.* 105, I. 156; Harl. 5259, No. 13). "Theodosius in ciuitate Romana regnauit." f. 49 b.

46. Lioness, convicted of adultery with leopard through the closing of the fountain in which she used to bathe, is slain by lion. "Legitur in gestis Romanorum." f. 50 b. *G. R.* 181, I. 161, "Löwin"; *cf.* Stork, No. 6 above.

47. Boar without a heart (= *G. R.* 83, I. 163; Harl. 5259, No. 45). "Trayanus in ciuitate Romana regnauit." f. 50 b.

48. Shirt, three inches (= *G. R.* 64, I. 165; Harl. 5259, No. 51). "Antonius regnauit in ciuitate Romana." f. 51 b.

49. Falcon (= *G. R.* 84, I. 166; Add. 22160, No. 37). "Pompeyus in ciuitate Romana regnauit." f. 52.

50. Dream-bread: The three pilgrims who agreed that whichever of them had the most wonderful dream should eat the whole of their last loaf. "Olim erant tres socij." f. 52 b. *G. R.* 106, I. 172, "Traumbrod." From Petrus Alfunsi, see this *Cat.*, ii. p. 240.

51. Foster-child and wolf (= *G. R.* 189, I. 173; Harl. 5259, No. 47). "Lvcius regnauit in ciuitate Romana." f. 53 b.

52. Prison-talk (= *G. R.* 86, I. 174; Harl. 5369, No. 8). "Adrianus in ciuitate Romana." f. 54 b.

53. Choice of four roads (= *G. R.* 65, I. 175; Add. 22160, No. 40). "Decius imperator ciuitate Romana." f. 55.

54. Black (= *G. R.* 190, I. 176; Add. 21430, No. 64). "Symachus regnauit in ciuitate Romana." f. 56.

55. Bloody arms (= *G. R.* 66, I. 177; Add. 21430, No. 65). "Seuerinus regnauit in ciuitate Romana." f. 57.

56. Knight in desert: he sees a dragon and a lion before him, and the sea coming up behind him; an angel cheers him on. "Antonius regnauit in ciuitate Romana." f. 58. *G. R.* 199, I. 178, "Wüste." *Cf.* Harl. 7322, No. 41; also No. 91 below.

57. Cock-crows (as in Add. 22160, No. 41). "Adrianus regnauit in ciuitate Romana." f. 58.

58. Shirt of chastity (= *G. R.* 69, I. 188; Add. 22160, No. 42). "Gallus regnauit." f. 58 b.

59. Archer and nightingale (= *G. R.* 167, I. 114, 190; Add. 22160, No. 48). "Sagittarius quidam siue auceps philomenam cepit." f. 60.

60. Friendship tested; pig in sack (as in Add. 22160, No. 46, but not quite so condensed). "Qvuidam rex erat." f. 60 b.

61. Hoard in tree-trunk (= *G. R.* 109, I. 202; Add. 22160, No. 47). "Erat quidam auarus." f. 61 b.

62. The King who never laughed, and his brother; Trumpet of Doom, four men with swords (*cf.* J. de Vitry, p. 26 above, Add. 26770, No. 2). "Qvidam rex erat." f. 62. Less full than *G. R.* 143, I. 203, "Todestrompete."

63. Hundred shillings (= *G. R.* 73, I. 205; Harl. 5369, No. 13). "Qvincillus regnauit." f. 63.

64. Golden apple for fool (= *G. R.* 74, I. 206; Harl. 5369, No. 5). "Avrelianus regnauit in ciuitate Romana." f. 63 b.

65. Amys and Amylion (see this *Catalogue*, i. pp. 674–680). "Amicicia bona multum valet et est laudabilis. Ex gestis Amici et Amelij. Temporibus Pypini regis Francorum quarti fuerunt duo pueri." f. 64. The present version seems to have been taken from the Alphabetum Narrationum: see below, Harl. 268, No. 8.

66. Image of truth, as an armed youth with golden hair. "Ueritas depingitur primo ut juvenis armatus." f. 65 b. Similar to the images of Prayer, Sin, *etc.* in Holcot's Moralitates: see above, Ar. 384, Nos. 2, 3, *etc.*

67. David's vision of five angels bringing him a crown, a girdle, a flint-stone, and a book, and anointing him with lamb's blood. "Corona datur in signum virtuose accionis....Legitur in libro de profundis misterijs Messie." f. 66.

68. Legend of St. Laurence: Born the heir of Spain, he is transported to Rome by a devil, and left in a basket hanging from a laurel, where he is found by Pope Sixtus; he goes travelling in search of his parents, and one night overhears a council of devils, one of whom boasts of having carried him off and afterwards personated him at the court of Spain and turned the country back to paganism; he hurries to Spain, denounces the devil, and re-converts his parents. This legend ends, where the more sober life of St. Laurence begins, with his being made treasurer to the Pope (*cf. Legenda Aurea*, ed. Graesse, 1846, cap. 117, p. 488). "Qvidam rex magnus Hispanie." f. 67. *G. R.* 201 ("St. Laurentius"), not in I. Oesterley's text is perhaps taken from his MS. XXVII. (Cod. Pomersfeld. 2793, dated 1394), see p. 100. The legend is alluded to by the Bollandists in *Acta SS.*, 10 Aug., p. 501.

69. Goat's eye (= *G. R.* 76, I. 211; Add. 21430, No. 79). "Qvidam rex erat." f. 68 b.

70. Crucified lion (= *G. R.* 200, I. 217; Add. 22160, No. 45). "Qvedam ciuitas erat iuxta mare." f. 69 b.

71. Servant's foot cut off by his master, who unjustly suspected him of theft; hermit who finds him is told by an angel that he is now punished for kicking his mother. "Qvidam miles erat magnus predo." f. 70. *G. R.* 127, I. 219, "Fuss ab." This occurs in some MSS. of the Speculum Laicorum, under the heading Adquisitio injusta: see below, Add. 17723, No. i.

The next nine chapters (72–80) are from the Seven Sages, with moralizations added (*cf.* above, Add. 21430, Nos. 87, 88, 93; and see this *Cat.*, ii. pp. 190–234):—

72. Framework, both introductory and concluding (the latter much abridged). "Poncianus regnauit in ciuitate Romana." f. 70.

73. Canis: Dog and serpent. "Erat quidam miles strenuus." f. 73.

74. Aper: Boar killed by herdsman's cunning. "Qvidam imperator erat." f. 74 b.

75. Puteus: Young wife shut out, and afterwards admitted (well-episode and locking-out of husband omitted). "Qvondam erat quadam in ciuitate miles senex." f. 74 b.

76. Gaza: Father and son rob the King's treasury; father is trapped, and bids son cut his head off. "Qvandam (*sic*) erat in ciuitate Romana miles." f. 75.

77. Avis: Magpie denounces unfaithful wife, who by a trick induces her husband to kill it. "Ciuis quidam erat in ciuitate Romana." f. 76.

78. Tentamina: Young wife tests her old husband's complaisance. "Miles quidam senex sed iustus." f. 76 b.

79. Virgilius: Magic images made by Virgil for Rome, and how the Emperor through his greed for gold allowed them to be destroyed. "Octauianus regnauit in Romana ciuitate." f. 78.

80. Septem Sapientes (also called Herodes and Merlin): Emperor is blind outside his palace, until by the advice of a wise youth he beheads the seven sages. "Qvidam imperator in ciuitate Romana regnauit." f. 79 b.

81. Five services rendered by Abybas (= Add. 21430, No. 89). "Fvit quidam inperator." f. 81.

82. Dragon's tail: Peasant falls into pit frequented by serpents and a huge dragon; he is nourished for several days by licking a magic stone, and escapes by clinging to the dragon's tail. "Qvidam pauper fuit in quadam villa." f. 82. *G. R.* 114, I. 18, "Drachenschwanz."

83. Unicorn and virgins (= Add. 22160, No. 49). "Erat quidam imperator." f. 83.

84. Ravisher preferred (*ib.* 50). "Jvstinus in ciuitate Romana r[e]gnauit." f. 83 b.

85. Division of inheritance: Two half-brothers, the elder born of a free woman, the younger of a slave; former divides the estate into two parts, one consisting only of latter's mother; latter chooses his mother, and lets his brother have all the rest. "Narratur in historijs antiquitatum." f. 84 b. *G. R.* 90, I. 28, 85, "Erbtheilung." From Seneca, Controv. Exc. vi. 3. See Convertimini, above, Roy. 7 C. i., No. 35; also Roy. 12 E. xxi., No. 76.

86. Parti-coloured clothes (= *G. R.* 26, I. 52; Add. 21430, No. 17). "Regina quodam (*sic*) concepit filium de seruo." f. 85.

87. Serpent released bites its liberator; philosopher, called in to judge between them, insists that serpent must first be bound to tree again. "Dicit enim Esopus." f. 85. *G. R.* 174, I. 57, "Schlange lösen." *Cf.* above, Harl 219, No. 90, in the additions to Odo of Cheriton.

88. Toll for physical defects: Hunchback refuses to pay a penny, and has to pay fivepence in the end. "Qvidam dominus

erat." f. 85 b. *G. R.* 157, I. 58, "Zoll." From Petrus Alfunsi, see this *Cat.*, ii. p. 238.

89. Brothers at strife: injured one intercedes for the other with the Emperor. "Legitur in gestis Romanorum." f. 86. *G. R.* 39, I. 86, "Feindliche Brüder." See Convertimini, Roy. 7 C. i., No. 60.

90. Codrus: "Cosdras imperator" devotes himself to death, in order to assure victory for his army. "Cosdras imperator pungnaturos (*sic*) contra inimicos suos." f. 86. *G. R.* 41, I. 89, 124, "Codrus." From Valerius Maximus, v. 6, ext. 1.

91. Bridge: Man about to cross a bridge sees lion in front of him and dragon and sea on either side; cheered by an angel, he kills lion and dragon and earns a crown (a variant of No. 56 above). "Erat quidam homo." f. 86 b. *G. R.* 191, I. 93, "Brücke."

92. Three rings, left by king to his three sons, the best-loved son's ring having a magic gem, the others bits of glass made like it; only the first can heal the sick. "Qvidam rex habuit tres filios." f. 86 b. *G. R.* 210, I. 113, "Glassteine." *Cf.* No. 9 above.

93. Four fools: one adds more wood to a bundle which he cannot lift; another tries to fill a sieve with water; two more carrying a beam come to a standstill, because neither will give way to the other. "Legitur in vitas (*sic*) patrum." f. 87. I. 139, nearly identical with *G. R.* 165, "Drei Narren." It is the vision of Arsenius, from the Vitae Patrum (Migne, *Patrol. Lat.*, lxxiii. cols. 763, 978, 1054).

94. Arms from tomb (= *G. R.* 134, I. 142; Add. 22160, No. 52). "Pompeyus statuit pro lege." f. 87 b.

95. Grateful beasts (serpent only, as in Add. 22160, No. 53). "Levncius regnauit." f. 88 b.

96. Three wise maxims (*ib.* 51). "Domicianus regnauit." f. 90 b.

97. Wax image (with Virgil, as in I. 167; *cf.* Harl. 5259, No. 7). "Thelenius Rome regnauit." f. 92 b.

98. St. Eustace (= Add. 21430, No. 71). "Erat quidam miles Placidus nomine." f. 94.

99. Cords (*ib.* 73). "Ualerius Rome regnauit." f. 96.

100. An abridged version of the Seven Sages, agreeing as to arrangement of tales with the "Versio Italica" (see this *Cat.*, ii. pp. 206–210), except that instead of Roma the tenth is Zaleucus (familiar as a Gesta Romanorum story, *e.g.* No. 34 above, but not

usually found in the Seven Sages). The Framework begins "Poncianus regnauit in ciuitate Romana." f. 97 b. Only the opening words of it are given, as of eight out of the fourteen tales which follow:—

i. Canis (only beg.). f. 97 b.
ii. Arbor (in full). f. 97 b.
iii. Medicus (full). f. 98.
iv. Aper (full). f. 99.
v. Tentamina (beg.). f. 99 b.
vi. Septem Sapientes (beg.) f. 99 b.
vii. Avis (beg.). f. 100.
viii. Gaza (beg.). f. 100.
ix. Inclusa (full). f. 100.
x. Zaleucus (beg.). f. 101.
xi. Vidua (full). f. 101.
xii. Virgilius (beg.). f. 102.
xiii. Puteus (beg.). f. 102.
xiv. Vaticinium (full). f. 102 b.

Ends with the conclusion of the Framework: "contulit multa bona, prestante Domino nostro Ihesu Christo, cui est laus et honor in secula seculorum, Amen. Finito libro sit laus et gloria Christo." f. 104.

Not mentioned by Oesterley, but nearly identical with his MS. xxvii. (Cod. Pomersfeld. 2793, dated 1394); the only difference being that the latter omits our Nos. 28–30, 65–7, 100.

Additional 15109. ff. 144–150 b.

Paper; late xvth cent. Octavo; ff. 7, having 41 to 46 lines to a page. Initials in red. In a collection of theological, grammatical and other treatises and notes, for which see the *Catalogue of Additions* 1841–5, and R. Priebsch, *Deutsche Handschriften in England*, ii., 1901, pp. 125–8. Like Add. 21430 (see above, p. 235), the volume belonged to the Carthusians at Erfurt.

Gesta Romanorum: 28 chapters from the Germano-Latin Gesta. *Latin.*

No heading at the beginning; but No. 17 has prefixed to it "Nota tamen vnum, sc. *de Adriano* [*i.e.* No. 17, which begins "Adrianus regnauit"], debet reponi in principio huius, sc. vbi illud signum signatum est [then follows a mark corresponding to one on f. 144]. Et ibi principaliter et specialiter incipiunt gesta Romanorum." Beg.: "Hec etheus [*glossed* Dorotheus] imperator statuens pro lege." f. 144. The tales, which are all included in Eg. 2258 (described above, pp. 243–251), are as follows:—

1. Mother left, to rescue father (= Eg. 2258, No. 1). f. 144.
2. Father cured, not stepmother (*ib.* 2). f. 144.
3. Tournament (*ib.* 3). f. 145.
4. Basilisk (*ib.* 5). f. 145.
5. Stork (*ib.* 6). f. 145 b.
6. Sarcophagus (*ib.* 7). f. 145 b.

7. Drugged wine (*ib.* 8). f. 145 b.
8. Three rings (*ib* 9). f. 146.
9. Coriolanus (*ib.* 10). f. 146.
10. Staff and pouch (*ib.* 11). f. 146.
11. False guardian (*ib.* 12). f. 146 b.
12. Corrupt judge (*ib.* 13). f. 146 b.
13. Triumph, honours and discomforts (*ib.* 14). f. 147.
14. Alexander's tomb (*ib.* 15). f. 147.
15. Wife-hanging tree (*ib.* 16). f. 147 b.
16. Son and stepson (*ib.* 17). f. 147 b.
17. Cockcrows (*ib.* 57). f. 148.
18. Diogenes (*ib.* 18). f. 148.
19. Boy burnt (*ib.* 19). f. 148 b.
20. Tree and serpent (*ib.* 20). f. 148 b.
21. Virgil's statue (*ib.* 21). f. 148 b.
22. Son will not kill his mother (*ib.* 22). f. 149.
23. Curtius (*ib.* 23). f. 149.
24. Princess in palace (*ib.* 24). f. 149.
25. Shooting (*ib.* 26). f. 149 b.
26. Moonbeam (*ib.* 27). f. 150.
27. Four hermits (*ib.* 25). f. 150.
28. Half-riding (*ib.* 31). f. 150. Left unfinished on f. 150 b, the rest of the page (about three-quarters) left blank.

Not mentioned by Oesterley.

Harley 7333. ff. 150–203.

Vellum; about the middle of the xvth cent. Large folio; ff. 54, in double columns of 43 to 85 lines. Headings and Latin quotations in red, initials in blue with red flourishes. The whole MS. contains :—1. Chronicle of England, imperf. at beg. and end. Beg. [after Hardecanute's death] "him privelyche vnto Southehampton to mete þere þe too bretherin" (see *The Brut or the Chronicles of England*, ed. F. W. D. Brie, Early Engl. Text Soc., pt. i., 1906, p. 126, l. 26. f. 1 (originally f. 25). Ends (speaking of the earthquake, 5 Rich. II.) "whereof þe peple were sore agaste," with the catchwords "and dred þat wengeans shold come sone" (ed. Brie, pt. ii., 1908, p. 338, ll. 9–10). f. 24 b. The next quire of 8 leaves is missing ;—2. Disticha Catonis, in seven-line stanzas, with many of the original *Latin* distiches. Beg. "When I aduertise in my remembraunce." f. 25. Printed by W. Coplande, *The Boke of Cato*, 1558, and ascribed in Harl. 4733, f. 30, to Benedict Burgh, vicar of Maldon [*ob.* 1483] ;—3. "A litell Tretys by wey of compleint ageins Fortune," in seven-line stanzas, beg. "Fortune alas . alas what haue I gylt." f. 30 b. Ascribed to Lydgate by Ritson, *Bibl. Poet.*, 1802, p. 75 (No. 86). Other copies are in Harl. 2251, f. 271, and Add. 34360, f. 19 ;—4. Lydgate's poem on the claim of Henry VI. to the French crown (printed by T. Wright, *Political Poems*, Rolls Series, ii., 1861, p. 131). f. 31 ;—5. Lydgate's Guy of Warwick, translated from the Latin of "Gyrarde Cornubyence þe worþy croniculer of Westsexse" (see this *Cat.*, i. p. 494). In eight-line stanzas, beg. "Frome Criestes birthe complete nyen .C. yeere." f. 33 ;—6. "Evidens to be ware and gode covnsayle made nowe late by that honurable squier Richard Sellyng," in seven-line stanzas, beg. "Whilist I hade youþe I wist nouȝt what it was." f. 36. The concluding lines state that the poem has been sent to John Shirley for revision: see Warton's *Hist. of Engl. Poetry*, ed. W. C. Hazlitt, 1871, iii., p. 169;—7. "Balade made by þe duc of Orlience" in *French*, 16 lines, beg. "Mon cuer chaunte joyeuxsement." f. 36 b. Not in C. d'Héricault's ed., 1874;—8. Chaucer's Canterbury Tales (Tyrwhitt's MS. E: see *Chaucer's Works*, ed. Skeat, Oxford, 1894–7, iv. p. ix.; Chaucer Society, *Specimens of MSS.*, pt. iii., and *Autotypes of Chaucer MSS.*). f. 37. Imperfect, wanting a quire of 8 leaves after f. 72, and left unfinished, in the Parson's Tale (*cf.* Skeat, iv., p. 581) at the foot of f. 118;—9. Extracts from Gower's Confessio Amantis, *viz.* (a) Tereus (bk. v. ll. 5551–6052). f. 120;—(b) Constance (ii. 587–1608). f. 122;—(c) Three Questions (i. 3067–3426). f. 126;—(d) Travellers and Angel (ii. 291–372). f. 127 b;—(e) Virgil's Mirror (v. 2031–2272). f. 127 b;—(f) Two Coffers (v. 2273–2390). f. 128 b;—(g) Beggars and Pasties (v. 2391–2498). f. 129. See Gower's *Works*, ed. G. C. Macaulay, vols. ii. and iii. (Oxford, 1901);—10. "Proverbes," in 13 couplets, beg. "Next þe derke nyght þe gray morowe." f. 121 b. At the end, f. 122, is the rubric "Quod Impingham";—11. "The Parlament of Foules," by Chaucer (Skeat, i. p. 335). At the end is an additional stanza, beg. "Maister Gefferey Chauucers þat now lith [in] graue" (printed by Skeat, vii. p. 450, from a Cambridge MS.). f. 129 b;—12. "The broche of Thebes, as of the love of Mars and Venus," *i.e.* Chaucer's Compleynt of Mars (Skeat, i. pp. 64, 323). f. 132 b. Left unfinished on f. 133 b, at l. 178. The next two leaves (probably blank) have been cut out;—13. Chaucer's Anelida and Arcite (Skeat, i. p. 365). f. 134;—14. "A Compleynte ageynst Hope," beg. "As that I me stoode in studeyng loo aloone" (ascribed to Lydgate by Ritson, No. 87). f. 135;—15. "An amerowse compleynte made at Wyndesore in the laste May tofore Nouembre," beg. "I which þat am þe sorowfullest man." f. 135 b. Ascribed to Chaucer by Skeat, i. pp. 89, 411;—16. Lydgate's Lives of St. Edmund and St. Fremund. ff. 136, 145. The latter imperfect at the end, a leaf being lost after f. 146;—17. "A devoute compleynte off the passioune of oure lorde Jhesus Criste, made by Lidgate," beg. "Man to reforme þyne exile and þi losse." f. 147 (another copy is in Add. 31042, f. 94);—18. Chaucer's "Balades" on Steadfastness, Gentilesse and Truth, and Complaint to his empty purse (Skeat, i. pp. 394, 392, 390, 405). ff. 147 b–148;—19. Thirteen lines, beg. "The worlde so wyde, þe ayer so remuable," headed "Halsam Squiere made thes ij balades" (see Wright and Halliwell, *Reliquiæ Antiquæ*, 1841, i. p. 234; *cf.* Add. 16165, f. 244; 34360, f. 22). f. 148;—20. "A Dialoge bitwene Man and Dethe," in *Latin* monorhymed quatrains, beg. "Quis es tu quem video hic stare in figura." f. 148;—21. "How þat þe foule fende asseylithe þe soule in þe departyng aweye from þe bodye, etc.," in prose, beg. "I haue long tyme abiden þee." f. 148 b;—22. "Versus Memoriales": *Latin* hexameters, beg. "Sunt tria que vere faciunt me sepe dolore (*for* dolere)." f. 148 b;—23. Lydgate's verses on the Kings of England, from William the Conqueror to Henry VI. (printed in *Historical Collections*, Camden Soc., 1876, p. 49). f. 149;—24. "A Cristemasse game made by maister Benet" [Burgh] (printed by T. Wright, *Christmas Carols*, Percy Soc., 1841, p. 28). f. 149 b;—25. The present article. f. 150;—26. Hoccleve's De Regimine Principum. ff. 204–211 b. Imperfect, having the introduction only; but with the opening words of the next stanza, "Hie noble and myhti prince," as catchwords at the foot of the last page.

Madden (*Gesta Romanorum*, 1838, p. xiii.) regards the "Quod Impingham" on f. 122 as the scribe's signature, and seems to suggest a connection between it and "a sort of rebus" sketched on f. 189.

GESTA ROMANORUM: A translation of 70 chapters of the Anglo-Latin Gesta. *English.*

This translation was plainly made from a MS. of the same type as Harl. 5259 or 2270. It is headed "Hic incipit liber Jestus Romanorum. Emperator Felicianus," and begins "Felician regnyd emperour in the Cyte of Rome. In the empeire of whom þer was a knyȝt." f. 150. The tales are as follows:—

1. Wax image (= Harl. 5259, No. 7). f. 150.
2. Toad and serpent (*ib.* 8). f. 151.
3. Percute hic (*ib.* 9). f. 151 b.
4. Arms from tomb (*ib.* 10). f. 152.
5. Prison-talk (*ib.* 11). f. 152 b.
6. Lame and blind (*ib.* 12). f. 153.
7. Bell of justice (*ib.* 13). f. 153.
8. Wise man follows fool (*ib.* 14). f. 153 b.
9. Bloody shirt (*ib.* 15). f. 154 b.
10. Focus (*ib.* 16). f. 155.
11. Hundred shillings (*ib.* 17). f. 156.
12. Seven years' troth (*ib.* 18). f. 156.
13. Scars shown (*ib.* 19). f. 157 b.
14. Father sheltered (*ib.* 20). f. 157 b.
15. Lear (*ib.* 21). f. 158 b.
16. Soft words (*ib.* 22). f. 159.
17. Nightingale killed (*ib.* 23). f. 159 b.
18. Fire-alarms (*ib.* 24). f. 160.
19. Seven riddles (*ib.* 25). f. 160 b.
20. Leprosy induced (*ib.* 26). f. 161.
21. Chess, realm divided (*ib.* 27); "viij kyndis of men, *sc.* man, woman, wedewer, wedowis," *etc.* f. 161 b.
22. Dead man's seal (*ib.* 28). f. 161 b.
23. Proud Emperor (*ib.* 29). f. 162 b.
24. Wife and two children lost (*ib.* 30). f. 163 b.
25. Three gallants (*ib.* 31). f. 165.
26. Dog and serpent (*ib.* 32). f. 166.
27. Three truths (*ib.* 33). f. 167.
28. Five services (*ib.* 34). f. 167.
29. Choice of Gods (*ib.* 36). f. 168 b.
30. Unicorn (*ib.* 38). f. 168 b.
31. Labyrinth (*ib.* 39). f. 169.
32. Aglaes (*ib.* 40). f. 170.
33. Pig in sack (*ib.* 41). f. 171.
34. Four heavenly sisters (*ib.* 42). f. 172.
35. Golden fish-hook (*ib.* 43). f. 173.
36. Cords (*ib.* 44). f. 173 b.
37. Boar without a heart (*ib.* 45). f. 174 b.
38. Plaice (*ib.* 46). f. 175 b.
39. Foster-child and wolf (*ib.* 47). f. 176.
40. Pound of flesh (*ib.* 48). f. 176 b.
41. Zaleucus (*ib.* 49). f. 178 b.
42. Shooting at father's corpse (*ib.* 50). f. 179.
43. Shirt, three inches (*ib.* 51). f. 179 b.
44. Three widows (*ib.* 52). f. 180.
45. Cockcrows (*ib.* 53). f. 180 b.
46. Jonathas (*ib.* 54). f. 181.
47. Two friends (*ib.* 55). f. 183 b.
48. Birthday prophecy (*ib.* 56). f. 184 b.
49. Ravisher preferred (*ib.* 57). f. 186 b.
50. Son plots against father (*ib.* 58). f. 187 b.
51. Girdle of forgetfulness (*ib.* 59). f. 188 b.
52. Mother left, to rescue father (*ib.* 60). f. 189.
53. Father cured, not stepmother (*ib.* 61). f. 189 b.
54. Princess seduced but avenged (*ib.* 62). f. 190.
55. Son and stepson (*ib.* 63). f. 190 b, continued on f. 192, ff. 191–194 having been misplaced.

56. Laziest (*ib.* 64). f. 192.
57. Basilisk (*ib.* 65). f. 192 b.
58. Sentence irrevocable (*ib.* 66). f. 192 b, the "moralitee" continued on f. 191.
59. Serpent and milk (*ib.* 67). f. 191.
60. Lion and Emperor (*ib.* 68). f. 191 b, continued on f. 194.
61. Romance of Gregory (*ib.* 69). f. 194 b, continued on f. 193, then f. 195 *et seq.*
62. Foster-child and eagle (*ib.* 71). f. 196 b.
63. Vengeance deferred (*ib.* 78). f. 197 b.
64. Serpents suckled (*ib.* 80). f. 198.
65. Grateful beasts (*ib.* 83). f. 198 b.
66. Whale, caskets (*ib.* 100). f. 199 b.
67. Pirate's daughter (*ib.* 86). f. 200 b.
68. Statues robbed (*ib.* 97). f. 201.
69. Chaste Empress (*ib.* 99). f. 201.
70. Fridolin (*ib.* 101). f. 202 b.

Ends with the moralization of ch. 70: "And the true peple shall go into euerlasting blisse and be savid fro the fowle dethe of helle, fro the which deth he kepe vs þat with his bloode bought vs, and bring vs to his blisse, that neuer shall mysse, Amen."

Edited by Sir Frederic Madden, *The Old English versions of the Gesta Romanorum,* Roxburghe Club, 1838, pp. 1–268; followed by the English Gesta from Add. 9066 (see below), and by eight further stories from the edition printed by Wynkyn de Worde. Reprinted, with a few additions, by Sidney J. H. Herrtage for the Early English Text Society, extra series, no. 33, 1879. The present MS. has also been analysed by Oesterley, *Gesta Romanorum,* 1872, pp. 237–9. Douce suggested that the translator might have been Lydgate, Gower, or Hoccleve, mainly because the present MS. includes works by these three writers (*Illustrations of Shakspeare,* 1807, ii. p. 422); but no real evidence has been adduced in support of the suggestion, from which Madden dissented (see his ed., p. xiii.).

Additional 9066. ff. 5–87 b.

Vellum; second half of the xvth cent. Small folio; ff. 83, having 38 to 40 lines to a page. Illuminated initial and border on f. 5; the other chapters have initials in blue or gold, flourished with red or black. Latin words written in red. Belonged in the 16th cent. to Henry Nedham, afterwards to Gervase Lee (see f. 87 b); the names Edward Lee, Penelope Lee, and John Disney also appear on the margins of ff. 19, 28 and 32 respectively. Presented to the British Museum in 1832 by the Rev. W. D. Conybeare, from the collection of his brother John Josias Conybeare, Professor of Anglo-Saxon and of Poetry at Oxford, *ob.* 1824. At the beginning is a letter from Francis Douce to the Rev. J. (*sic, for* W. D.) Conybeare, dated October 1826.

GESTA ROMANORUM, and other tales: Forty chapters translated from the Anglo-Latin Gesta; followed by fifty-six additional chapters, translated apparently from an expanded MS. of Odo of Cheriton's fables and exempla, such as Harl. 219 or Douce 169. *Latin.*

No heading. Chapter 1 begins: "Iouinianus reigned in the Cite of Rome." The Gesta Romanorum chapters are as follows:—

1. Proud Emperor (= Harl. 5259, No. 29). f. 5.
2. Prison-talk (*ib.* 11). f. 8.
3. Focus (*ib.* 16). f. 8 b.
4. Hundred shillings (*ib.* 17). f. 10.
5. Soft words (*ib.* 22). f. 11.
6. Aglaes (*ib.* 40). f. 12 b.
7. Nightingale killed (*ib.* 23). f. 13 b.
8. Golden fish-hook (*ib.* 43). f. 14.
9. Cords (*ib.* 44). f. 15.
10. Boar without a heart (*ib.* 45). f. 16 b.
11. Plaice (*ib.* 46). f. 17 b.
12. Shooting at father's corpse (*ib.* 50). f. 18 b.
13. Cockcrows (*ib.* 53). f. 19 b.
14. Jonathas (*ib.* 54). f. 20 b.
15. Whale, caskets (*ib.* 100). f. 24 b.
16. Serpents suckled (*ib.* 80). f. 27.
17. Two princes born of a she-bear (= Harl. 2270, No. 100). f. 28.
18. Crucified lion (= H. 5259, No. 81). f. 29 b.
19. Refuge in palace (*ib.* 82). f. 30.
20. Grateful beasts (*ib.* 83). f. 30 b.
21. Wine-casks (*ib.* 84). f. 34.
22. Poison-maiden (*ib.* 92). f. 35.
23. Son tears himself (*ib.* 93). f. 35 b.
24. Bath of blood (*ib.* 94). f. 35 b.
25. Fountain revives dead (*ib.* 95). f. 36.
26. Statues robbed (*ib.* 97). f. 36 b.
27. Fire and water ready (*ib.* 98). f. 37.
28. Two friends (*ib.* 55). f. 38 b.
29. Birthday prophecy (*ib.* 56). f. 40 b.
30. Son plots against father (*ib.* 58). f. 44.
31. Girdle of forgetfulness (*ib.* 59). f. 44 b.
32. Foster-child and eagle (*ib.* 71). f. 45 b.
33. Lordship to churls (*ib.* 74). f. 46 b.
34. Fair and ugly (*ib.* 75). f. 47 b.
35. Three tasks (*ib.* 76). f. 48 b.
36. Vengeance deferred (*ib.* 78). f. 50.
37. Labyrinth (*ib.* 39). f. 51 b.
38. Three truths (*ib.* 33). f. 54 b.
39. Facundia (*ib.* 35). f. 55.
40. Lame and blind (*ib.* 12). f. 56.

No mark of division at the end of ch. 40. The additional chapters are:—

41. Bloody armour hung up (a literal translation of Harl. 219, No. 104; see above, p. 55, under Odo of Cheriton). f. 56 b.

42. Bought friends fail when tested (transl. of Harl. 219, No. 102). f. 57 b.

43. "Abbote Attanasie" weeps at sight of well-dressed minstrel-woman (= Harl. 219, No. 96). f. 58.

44. Bad custom in the world: young die as well as old (*ib.* 92). f. 58.

45. Mouse in ale-vat (*ib.* 62). f. 58.

46. Gauterus in search of endless joy; the moralization including the "ensample" of a lord meeting the bearers of a dead

usurer (*ib.* 29; Madden and Herrtage are mistaken in saying that the second tale is not in Harl. 219). f. 58 b.

47. A lady's house is always in bright sunlight by day and moonlight by night, because of her love for Christ. f. 59 b.

48. Eagle blinded by Dr. Crow (= Harl. 219, No. 33). f. 59 b.

49. No hawks or hounds in Paradise; no draff for pig at lion's feast (*ib.* 34). f. 60.

50. Ass shams illness (*ib.* 38). f. 60 b.

51. Greedy chick carried off by "puttock" (*ib.* 39). f. 61.

52. Fox with many wiles, cat with only one (*ib.* 42). f. 61.

53. Ants' stores devoured by pigs (*ib.* 45). f. 61 b.

54. Burial of wolf (*ib.* 46). f. 61 b.

55. Unicorn (*ib.* 48). f. 62.

56. Ape and nut (*ib.* 50). f. 62.

57. Wolf and hare (*ib.* 64). f. 62 b.

58. Rustic on his way to feast drinks ditchwater (*ib.* 94). f. 62 b.

59. Clerk wins the love of a Roman senator's daughter by aid of the devil, to whom he has given a charter renouncing the Christian faith; afterwards he repents, and confesses to a bishop, by whose prayers the devil is forced to give back the charter. f. 63. The story of the senator Proterius, from the Life of St. Basil (Migne, *Patrol. Lat.*, lxxiii. col. 302); it is allied to the legend of Theophilus, and to that of "Love gained by black arts" in the Miracles of the Virgin (see this *Cat.*, ii. pp. 595, 621).

60. Clerk renounces God to win pagan's daughter, but repents on learning from the pagan's idol that God has not forsaken him. f. 63 b. An abridged version of a Vitae Patrum story, which is quoted in one of Odo's sermons: see p. 67 above, Ar. 231, No. 80.

61. Canon and Jewess; Jews struck dumb (= Harl. 219, No. 87). f. 64.

62. Dying man sees angels weighing his good and bad deeds; the latter preponderate, until a nail from the Cross falls into the other scale. f. 64 b.

63. Man dies suddenly; devils come to seize him, but are kept off by a bright light shining from his forehead and breast, where he used to cross himself. f. 64 b.

64. Weeping sinner urged by fiends to be merry while he can; at last they are forced to whisper "Thou haste ouerecomyn vs." f. 65.

65. Bishop Hudo in Saxony hears a voice saying "Hudo make an ende of thy playe, For thou haste pleyde enoughe I saye." But he does not amend his life, though this warning is repeated twice. After the third warning his official sees his soul led by devils to their prince, and tormented till he (or rather she, for the "mayster deuyll" addresses the soul as "my doughter") curses God, and then thrust into the pit of hell. Next morning the official finds him dead. f. 65. An abridgment of the "Hystoria horrenda" or "Miserabilis vita Udonis episcopi," which was printed separately more than once in the 15th cent., and which is included in such collections as Herolt's *Prompt. Exempl.* (ed. 1728, No. 516, title Praelati) and *Mag. Spec. Exempl.* (Douay, 1605, pt. ii. p. 306). In this longer version the prelate is an imaginary Archbishop Udo of Magdeburg: see Strevesdorff, *Primas Magdenburg.*, 1633, p. 53. Bromyard, *Summa Praed.*, tit. Poena (ed. 1586, ii. f. 237), has practically the same version as here, but the unrepentant sinner is simply called "quidam Udo nomine." In Roy. 12 E. i., f. 157 b (a 14th cent. collection of tales, noticed further on in this *Cat.*), he is called Eudo, Bishop of Hildesheim, *i.e.* Udo von Gleichen-Reinhausen, 1079–1114. A monograph on the subject by Prof. A. E. Schönbach, forming Part iii. of his "Studien zur Erzählungsliteratur des Mittelalters," is in the Vienna Academy's *Sitzungsberichte*, Phil.-hist. Cl., Bd. cxliv., 1902. Schönbach's conclusions are summarized, and the full Latin text translated, by V. Scholderer in *The Library*, 1908, pp. 337–352.

66. Two dead monks, released from Purgatory by their friend's prayers, are seen sitting on a grave, holding lighted tapers and praying for their "felawe," who has just died. f. 66.

67. Priest sees his dead mother in torment (= Harl. 219, No. 82). f. 66 b.

68. Repentant bawd seen after death by her husband to take the form of "a longe addre," creep through a hole in a stone, leaving her skin behind her, and emerge "a fayre woman." f. 67. From É. de Bourbon, *Anecdotes* (Soc. de l'hist. de France, 1877), p. 24.

69. Rich man choked by first mouthful of widow's cow (= Harl. 219, No. 44). f. 67 b.

70. A "Jurrour" of York, coveting his neighbour's field, contrives his death on a false charge of horse-stealing; he insults him on the gallows, and cuts him down; the dead man rises, and

leads the "Jurrour" into a church, where a dead man lying on a bier pronounces doom of damnation against them both. Bede cited. f. 68.

71. Despairing sinner saved: he has committed incest and murder; but a priest visits his deathbed in disguise, and persuades him to be shriven. f. 68 b.

72. Death from remorse: Girl commits incest, murders her child and both her parents, and lives as a wanton; her heart bursts as she kneels before an altar of the Virgin, and a voice tells her confessor that she is in heaven. Beg. "Some tyme there was a man in Spayne." f. 69 b. Substantially the same as É. de Bourbon, p. 153 ("audivi a quodam magistro, predicatore crucis cum magistro Jacobo de Vitriaco"), and Alphabetum Narrationum, tit. Contritio ("Jacobus de Vitriaco": see below, Harl. 268, No. 23); see too Herolt, *Prompt. Exempl.*, No. 307, tit. Misericordia Dei. In *Anglia*, xxx., 1907, pp. 180–208, W. Heuser has printed "Dux Moraud," a fragment of an English minstrel-play on this theme, together with the present and other versions.

73. Register of hermit's sins, kept by fiend, is washed clean by "a litill hote watire," *i.e.* the sinner's tears (= Harl. 219, No. 105). f. 70 b.

74. Woman's hand stained with Christ's blood, till she makes full confession (*ib.* 106). f. 71.

75. How "the crucifix drewe away his fete" from a woman about to kiss them, and bade her confess a secret sin. f. 71.

76. Fasting woman rebuked by St. Mary Magdalene for not making full confession. f. 71.

77. Lady murders a knight, a "ribalde" and her maidservant; afterwards she repents and does penance, but her confessor betrays her to her husband, who tears open her clothes to see her hair shirt; it turns into "a fayre white smok." f. 71 b. Substantially the same tale as "Sénéchal" in the Vie des anciens Pères: see below, Add. 32678, No. 26. For a comparative study of the present and other variants, see R. Koehler in *Romania*, xi. pp. 581–4, xv. p. 610.

78. Charlemagne's knight "Macharie": his machinations against Queen "Sible," and his fight with the greyhound of her defender Aubry. f. 72. This is the story of the Dog of Montargis. See the chanson de geste of *Macaire*, edited by A. Mussafia, *Altfr. Gedichte*, pt. ii., Vienna, 1864, and again by F. Guessard, *Anciens*

poëtes de la France, vol. ix., 1866, and analysed by P. Paris in *Hist. Litt. de la France*, xxvi., 1873, pp. 373–387. For other references see L. Gautier, *Bibliographie des Chansons de Geste*, 1897, p. 143. An English derivative, "Sir Triamore," has been noticed in this *Cat.*, i. p. 818.

79. Lear and his daughters, all named, as in Geoffrey of Monmouth: not the "Theodosius" version found in the Anglo-Lat. Gesta (Harl. 5259, No. 21, *etc.*) and in Harl. 7333, No. 15. Beg. "Leyre was some tyme kyng of Bretayne." f. 74. Almost identical with capp. 12–13 of *The Brut*, ed. F. W. D. Brie, 1906.

80. Priest overhears devil boasting in council that he has kept a woman from confessing a sin of her youth, and that now she is dying and cannot confess, because he has her tongue in his purse; the priest saves her, making her confess by signs. "This tale telleth Seynte Anselyne." f. 75 b.

81. After enduring fifteen years' illness in lieu of future purgatory, a man is ordained priest, and sings masses for his dead mother; after the first mass she appears to him in torment, but a year later she comes as "a fayre woman," and tells him he has freed her. f. 76.

82. Wizard converted by seeing "the mayster deuyll" kneel as a priest passes with the Sacrament. f. 76 b. For other versions, see below, Speculum Laicorum, Add. 17723, No. iii.

83. Four devils round a sinner's deathbed dispute as to which of them can claim his soul; one of them holds his tongue, so that he cannot confess, but another says that he may still beg for mercy with his heart. f. 76 b.

84. St. Catherine teaches her devotee a quatrain to drive the devil away. f. 77.

85. Soul of unrepentant sinner, sentenced by Christ, appeals to the Virgin, and her prayers obtain three days' respite for him. f. 77 b. *Cf.* "Short lease of life granted to a clerk," noticed in this *Cat.*, ii. p. 663.

86. Deathbed vision of [King Coenred's] knight (see above, p. 175, Harl. 7322, No. 98). From Bede "in gestes of Englonde" [Hist. Eccl., v. 13]. f. 78.

87. A justice, spending the night in a haunted room at St. Mary's abbey, York, has a long struggle with a demon-ape, but is saved from it by the Virgin, who gives him a pin to keep in his purse as

a token; when he sins the pin vanishes, and when he is shriven it returns. f. 79.

88. Dying blasphemer has a vision of the Virgin, and of her Son disfigured by his oaths, but will not ask for mercy; at last Christ throws blood in his face from the wound in His side, and leaves him to the fiends. f. 79 b. *Cf.* above, pp. 225, 130–1 (Sl. 4029, No. 95, and Convertimini, Roy. 7 C. i., Nos. 92, 99).

89. Anchoress, tempted by devil in form of woman to return to the world, is saved by prayer to the Virgin. f. 80 b.

90. King's younger son, on his way to school, buys a fish with golden head, silver body and green tail; he offers it to a great lord, whose porter claims the price of the head, usher the price of the body, and chamberlain that of the tail; the boy fixes the price at twelve buffets. f. 81. Madden (p. 529) refers to, and Herrtage (p. 506) quotes in full, a similar tale from Bromyard, tit. Invidia. *Cf.* too the well-known story of Spiteful Man and Covetous Man (above, p. 15, Harl. 463, No. 114).

91. Six kinds of pride compared to the six cases of a noun, exemplified by (i.) Son of gentleman and wanton rebuked for pride;—(ii.) Bishop fawns on heir till the latter gives him his manor, then neglects him;—(iii.) Fable of Wolf flayed to cure Lion (see this *Cat.*, ii. pp. 302, 374–5, 391, *etc.*, and K. Warnke in *Forschungen zur rom. Phil.*, *Festgabe für H. Suchier*, 1900, pp. 215–7). f. 82 b.

92. Two devils in the stocks (see above, p. 24, Harl. 463, No. 204). In this version, as in the Manuel des Péchés (see below, Harl. 273, No. 64), a knight's wife elopes with her confessor; the knight overtakes them and puts them in the stocks, but they are released by Our Lady, and replaced by the devils, before he can report the elopement to the Abbot. f. 84.

93. The Devil claims a woman's soul because of her sinful acts; the Virgin cross-examines him, and compels him to admit the woman's contrition and good intention. f. 85.

94. Three questions put by Our Lord to His Spouse. f. 85 b.

95. Confessor sent by Christ, in answer to a holy woman's prayers, to a dying man who is possessed by seven devils. f. 86.

96. Pagan woman converted by thinking of her Maker; described by Our Lady in discourse to "the Spouse of here Sone." ff. 87–87 b.

Colophon: "Explicit [de] gestis Romanorum et de vitis patrum."

Edited by Sir F. Madden, *The Old English versions of the Gesta Romanorum*, Roxburghe Club, 1838, pp. 269–485, from this MS., collated (for most of the Gesta Romanorum chapters) with the Cambridge University MS. Kk. 1. 6; and again by S. J. H. Herrtage, *Early Engl. versions of the Gesta Romanorum*, E. E. Text Soc., 1879, pp. 12, *etc.* Analysed by Oesterley, *Gesta Romanorum*, 1872, pp. 239–240.

Additional 10291.

Paper; written in 1400 or 1420 by H. de Wey. Quarto; ff. 106, in double columns of 26 to 31 lines; f. 100 b blank, except for a rubric inscription, "Ibi nichil debet stare, Scriptor fuit ebrius. Da schol nichcz sten, der Schreiber hat daz halb platt vberhebt." A large illuminated initial with pendant border at the beginning; initials in blue, red or green as far as f. 56, then blank spaces for initials; headings in red. The volume begins (ff. 2–6 b) with a table of chapter-headings, followed (ff. 6 b–8) by a similar table for the Schachzabel, a German translation of the Ludus Scaccorum of Jacobus de Cessolis, the text of which, however, is not included in the volume. Formerly belonged to Richard Heber (sale-cat., pt. xi., Feb. 1836, lot 808).

GESTA ROMANORUM: 124 chapters, translated from the Germano-Latin Gesta, including an abridged version of the Seven Sages. *German.*

The table of contents is headed: "Hie ist vermerkcht die tauel des püchs daz da genant ist Gesta Romonorum." f. 2. The heading of ch. 113 is not entered. At the end of the table: "Damit hat daz puch Gesta Romonorum ein end, vnd hebt sich an daz Schachzabel." f. 6 b. Then follows the table to the Schachzabel, with the colophon "Et sic est finis, per m[anus] H. d[e] W[ey]" (*cf.* colophon at end of vol., quoted below).

No title or prologue. The chapters are as follows:—

1. Son and stepson (= Eg. 2258, No. 17). Beg. "Pipius waz gewaltig zu Röm, dem ward ein waydenleiche junchfraw." f. 9. *Germ.** ch. 91.

2. Diogenes and Alexander (*ib.* 18). "Saturnus der philosofus schreibt." f. 9 b. *Germ.* 15.

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* *Germ.* denotes the earliest printed edition (Augsburg, 1489) of the *Gesta Rom.* in German, for which see above, p. 186.

3. Boy burnt (*ib.* 19). "Valerius schreibt daz ein edel chind." f. 9 b, col. 2. *Germ.* 16.

4. Tree and serpent (*ib.* 20). "Plinius schreibt von einem paum." f. 9 b, col. 2. *Germ.* 17.

5. Virgil's statue (*ib.* 21). "Alexander der philosophus schreibt." f. 10. *Germ.* 18.

6. Son will not kill his mother (*ib.* 22). "Zu den czeiten waz ein chaiser." f. 10, col. 2. *Germ.* 19.

7. Curtius (*ib.* 23); here called "Marcas Turcio." "Mitten in der stat czu Rom." f. 10 b. *Germ.* 20.

8. Ductile glass (= Add. 22160, No. 29). "Tiberius der chaiser waz gewaltig czu Rom." f. 10 b, col. 2. *Germ.* 21.

9. Four hermits (= Eg. 2258, No. 25). "Zu einen czeiten warn vier ainsidel." f. 11.

10. Shooting at father's corpse (*ib.* 26). "Ez waz ein edler chunig." f. 11, col. 2. *Germ.* 23.

11. Moonbeam (*ib.* 27). "Czu ainen czeiten cham ein deupp." f. 11 b, col. 2. *Germ.* 24.

12. Half-riding (*ib.* 31). "Czu einen czeiten waz ein chunig der was einem ritter gar veint." f. 12, col. 2. *Germ.* 25.

13. Three letters (*ib.* 32). "Ez waren czwen fleyschlich prüder." f. 13. *Germ.* 26.

14. Zaleucus (*ib.* 34). "Valerius schreibt daz Zelongus der chaiser." f. 13 b. *Germ.* 28. Repeated below, No. 113.

15. Alexander and Porus (*ib.* 35). "Man list daz der grosz Allexander chom an dez chunig Pori hoff." f. 13 b, col. 2.

16. Focus (*ib.* 36). "Titus waz gewaltig." f. 14. *Germ.* 29.

17. Three truths (*ib.* 37). "Enegarus was gewaltig ze Rom." f. 15, col. 2. *Germ.* 46.

18. Tree-legacy (*ib.* 38). "Chosias was gewaltig cze Rom." f. 15 b. *Germ.* 81.

19. Jonathas, abridged (*ib.* 39). "Darius der chaiser was gewaltig cze Röm." f. 16 b. For the complete story see below, No. 102.

20. Proud Emperor (*ib.* 40). "Diouinianus der chaiser waz gewaltig czu Rom." f. 17, col. 2. *Germ.* 47.

21. Birthday prophecy (*ib.* 41). "Hanibal waz gewaltig cze Rom." f. 20. *Germ.* 45.

22. Socrates married (*ib.* 43). "Claudius waz gewaltig czu Rom." f. 23 b. *Germ.* 57.

23. Bell of justice (*ib.* 45). "Theodosius was gewaltig cze Rom." f. 24 b. *Germ.* 72.

24. Lioness and leopard (*ib.* 46). "Man list daz ein chunig het ein leeben." f. 25. *Germ.* 31.

25. Boar (here a bear, "ein per") without a heart (*ib.* 47). "Troianus waz gewaltig cze Rom." f. 25, col. 2.

26. Shirt, three inches (*ib.* 48). "Antonius waz gewaltig cze Rom." f. 25 b, col. 2. *Germ.* 32.

27. Falcon (*ib.* 49). "Pompeius waz gewaltig cze Röm." f. 26, col. 2. *Germ.* 33.

28. Dream-bread (*ib.* 50). "Czu ainen czeiten wärn drey gesellen." f. 26 b, col. 2.

29. Prison-talk (*ib.* 52). "Adrianus waz gewaltig cze Rom." f. 27 b. *Germ.* 82.

30. Choice of four roads (*ib.* 53). "Celius waz gewaltig cze Röm." f. 28. *Germ.* 60.

31. Black (*ib.* 54). "Simachus waz gewaltig zu Rom." f. 28, col. 2. *Germ.* 35.

32. Bloody arms (*ib.* 55). "Seuerus waz gewaltig cze Rom." f. 29, col. 2. *Germ.* 30. Repeated below, No. 123.

33. Cock-crows (*ib.* 57). "Gordianus waz gewaltig, in dez reich waz ein ritter." f. 30, col. 2. *Germ.* 88.

34. Shirt of chastity (*ib.* 58). "Gallus waz gewaltig cze Rom." f. 30 b. *Germ.* 73.

35. Gauterus (= Add. 21430, No. 69). "Man list von einem mann der hiessz Guntherus." f. 31 b, col. 2. *Germ.* 36.

36. Archer and nightingale (= Eg. 2258, No. 59). "Czv einen czeiten waz ein vogler." f. 32 b, col. 2. *Germ.* 83.

37. Three tasks (= *G. R.* 70, Innsb. 193; see above, Harl. 5259, No. 76). "Czv einen czeiten waz ein chunig." f. 33, col. 2.

38. Friendship tested, pig in sack (= Eg. 2258, No. 60). "Czu einen czeiten waz ein chunig." f. 34. *Germ.* 87.

39. Hoard in tree-trunk (*ib.* 61). "Czu einen czeiten waz gar ein geitig man." f. 35.

40. Hundred shillings (*ib.* 63). "Qvintillus was gewaltig cze Rom." f. 35 b, col. 2. *Germ.* 86.

41. Golden apple for fool (*ib.* 64). "Avrelianus waz gewaltig ze Röm." f. 36, col. 2. *Germ.* 63.

42. Goat's eye (*ib.* 69). "Czu ainen czeiten chomen czwen ärczt in ein stat." f. 37. *Germ.* 38.

43. Crucified lion (*ib.* 70). "Ein stat lag czu ainen czeiten pey dem mër." f. 37 b, col. 2.

The next fourteen chapters (Nos. 44–57) are an abridged version of the Seven Sages of Rome (*cf.* Eg. 2258, Nos. 72–80, 100, *etc.*); including five stories, however, which do not properly belong to that romance (Nos. 50, 52, 55–57). Heading: "Die Auentewr von Diocleciano, den sein vater wolt getöt haben nach sag dez weibs, vnd in sein maister bey dem leben behilten, etc." f. 38.

44 (Seven Sages, ch. i.). Introductory framework, beg. "Domicianus waz gewaltig cze Rom." f. 38. *Germ.* 40.

45 (S. S. ii.). Canis. "Ez waz czu einen czeiten gar ein edel ritter." f. 40 b, col. 2. *Germ.* 41.

46 (S. S. iii.). Aper. "Vor czeiten waz hie nachen in einem wald." f. 41 b, col. 2.

47 (S. S. iv.). Puteus. "Lvlius waz gewaltig cze Rom." f. 42, col. 2.

48 (S. S. v.). Gaza. "Man list von Tito dem chaisser." f. 43, col. 2. *Germ.* 42.

49 (S. S. vi.). Avis. "Man list von einem ritter." f. 44, col. 2.

50 (S. S. vii.). Emperor's gardener hanged, because of the damage done by his pet hare. Not one of the regular Seven Sages stories, but told here by the Empress. "Avrelianus der chaiser waz gewaltig ze Röm." f. 45.

51 (S. S. viii.). Medicus: Yppocras murders his nephew from jealousy of his medical skill. "Man list daz Yppocras waz ein gar bewarter arczt." f. 45 b.

52 (S. S. ix.). Thief on gallows bites his father's nose off (see J. de Vitry, above, Harl. 463, No. 209). Told by the Empress. "Ez waz ein man in einer stat der het einen sun." f. 46 b.

53 (S. S. x.). Tentamina. "Man sagt von einem ritter der het gar ein schöns jungs weib." f. 47.

54 (S. S. xi.). Septem Sapientes; Merlin is omitted altogether, and the King beheads the sages on the Queen's advice. "Valentinus was gewaltig cze Frankchreich." f. 48. *Germ.* 48, usual version.

55 (S. S. xii.). Knight saves serpent from fire, and is gifted in reward with knowledge of bird-language. Told by the sixth sage. "Honorius waz gewaltig cze Rom." f. 48 b.

56 (S. S. xiii.). Knight dreams of treasure hidden in a well, and takes his son with him to find it; the son throws him in, so as to have all the treasure. Told by the Empress. "Vor czeiten waz ein frummer ritter." f. 50.

57 (S. S. xiv.). Adventures of a lady who rode as a knight, with her husband, to war against the heathens in Prussia. Told by the seventh sage. "Gordianus waz gewaltig cze Rom." f. 50 b. Followed by the conclusion of the framework, with the colophon "Damit hat di Auenteur von Diocleciano ein end. Vnd heben sich wider di Gesta an," *etc.* f. 52.

58. Two lovers, a knight and his page; husband deceived by drawn sword (the same tale as No. 5 of Syntipas, allied to No. 10 of Petrus Alfunsi: see this *Cat.*, ii. pp. 196, 238). "Man list von einem edel mann." f. 52.

59. Hurled from rock (= Add. 21430, No. 3). "Honorius waz gewaltig cze Rom." f. 52 b, col. 2. *Germ.* 71.

60. Two women ravished (= Harl. 5369, No. 19). "Claudius waz gewaltig cze Rom." f. 53.

61. Pirate's daughter (= Add. 21430, No. 90). "Zenon waz gewaltig cze Rom." f. 53 b. *Germ.* 85.

62. Suicide attempted (= Harl. 5259, No. 90). "Valentinus waz gewaltig cze Rom." f. 54 b, col. 2. *Germ.* 78.

63. Prodigal son's child (*ib.* 96). "Theolius regnauit, in cuius imperio erat quidam miles genorosus, etc. Theodosius was gewaltig ze Rom." f. 55 b. *Germ.* 93.

64. Statues robbed (*ib.* 97). "Leo der Erst waz gewaltig." f. 56.

65. Son plots against father (*ib.* 58). "[L]eo der Ander waz gewaltig cze Rom." f. 57. *Germ.* 94.

66. Blood-marked hand (= Add. 21430, No. 6). "Zv einen czeiten waz ein chaiser." f. 57 b, col. 2.

67. Mother left, to rescue father (= Add. 22160, No. 1). "[D]orotheus was gewaltig cze Rom." f. 58 b, col. 2.

68. Father cured, not stepmother (*ib.* 2). "Gorgonius was gewaltig ze Rom." f. 59, col. 2. *Germ.* 1.

69. Laziest (*ib.* 3). "[P]ollemius waz gewaltig czu Babiloin." f. 60. *Germ.* 3.

70. Basilisk (*ib.* 4). "Alexander waz gewaltig." f. 60 b, col. 2. *Germ.* 4.

71. Serpent and milk (= Harl. 5259, No. 67). "Fulgencius waz gewaltig ze Rom." f. 61. *Germ.* 89.

72. Ravisher preferred to rescuer (*ib.* 57). "Justinus was gewaltig ze Rom." f. 61 b. *Germ.* 65.

73. Banished son saves his father's life: King of the Medes banishes his son, who takes refuge with the King of Persia, and fights for him against the Medes, but changes sides when he sees his father wounded in battle. "Czu einen czeiten waz ein chunig dez landz Medorum." f. 62 b, col. 2. *G. R.* 138, Innsb. 46, "Verbannter Sohn." See above, p. 157, Roy. 12 E. xxi., No. 10.

74. Coriolanus (= Add. 22160, No. 23). "Evsebius schreibt von einem chaiser der waz gar streng." f. 63. *Germ.* 92.

75. Staff and pouch (*ib.* 24). "Czv einen czeiten waz ein edle fraw." f. 63 b.

76. Parti-coloured dress (= Add. 21430, No. 17). "Zu einen czeiten ward ein chunig[in] geswengert." f. 63 b, col. 2. *Germ.* 50.

77. Seneschal, Princess, three friends (= Eg. 2258, No. 12). "Czu einen czeiten was ein chaiser." f. 64. *Germ.* 11.

78. Serpent released (*ib.* 87). "Man list von einem chaiser." f. 64 b. *Germ.* 51.

79. Hunchback and porter (*ib.* 88). "Czu einen czeiten waz ein chaiser." f. 64 b, col. 2. *Germ.* 52.

80. Vine-dresser's sound eye kissed by his wife, while her gallant escapes. "Zu einen czeiten waz ein ritter." f. 65. *G. R.* 122, Innsb. 59, "Frau des Einäugigen." *Germ.* 80. From Petrus Alfunsi, see this *Cat.*, ii. p. 238.

81. Sheet spread out before husband's eyes, while gallant escapes. "Man list von einem ritter." f. 65 b. *G. R.* 123, Innsb. 60, "Decke zeigen." From Pet. Alf., see *Cat.*, ii. p. 238.

82. Crying bitch (= Add. 21430, No. 18). "Czu einen czeiten waz ein chaiser." f. 66.

83. Treasure-chests filled with stones (*ib.* 19); Jerusalem, instead of Egypt. "Zu einen czeiten waz ein ritter." f. 67.

84. Oil-casks (*ib.* 22). "Czu einen czeiten waz ein man." f. 68.

85. Triumph: three honours and three discomforts (*ib.* 20). "[M]an list von einem chaiser der saczt auff czu einem rechten." f. 68 b, col. 2. *Germ.* 90.

86. Philosophers at Alexander's tomb (= Add. 22160, No. 26). "Auch list man do Alexander gestarb der grozz." f. 69. *Germ.* 13.

87. Brothers at strife (= Eg. 2258, No. 89). "Czu einen czeiten waren czwen prueder." f. 69 b.

88. Pulse: Matron's guilty love detected through her pulse quickening at mention of her lover. "Man list von einem ritter der hett ein schön weib." f. 69 b, col. 2. In *G. R.* 40, Innsb. 87, "Puls," as in the Convertimini (see above, p. 126, Roy. 7 C. i., No. 64), reference is made to Macrobius.

89. Dolphin dies of grief at the death of his boy-playmate. "Valerius schreibt von einem chind." f. 70. Valerius is also cited in *G. R.* 267, Innsb. 91, "Delphin und Knabe"; but the story is taken from Pliny, ix. 8. See Convertimini, Roy. 7 C. i., No. 40; and *cf.* below, Add. 18351, No. 68.

90. Magic springs (= Add. 21430, No. 34). "Isodorus schreibt von der vnderschaid der wazzer." f. 70, col. 2. Followed without a break by the descriptions of Monster-men (*ib.* 35), beg. "Auch sagt er von der vnderschaid der leut." f. 70 b.

91. Three rings; only best-loved son's can cure sick (= Eg. 2258, No. 92). "Zu einen czeiten waz ein chunig der het drey sün." f. 71.

92. Alexander told by pirate that he himself is only a robber on a larger scale. "Augustinus schreibt daz Ancigenes daz mer lang czeit beraubt het." f. 71, col. 2. *G. R.* 146, Innsb. 118, "Alexander und der Meerräuber." From Augustine, De Civitate Dei, lib. iv. cap. 4; derived from Cicero, De Re Publica, lib. iii. cap. 14, § 24. See above, p. 159, Roy. 12 E. xxi., No. 32.

93. The story of Lucretia and Sextus. "[A]vch schreibt Augustinus von der schön Lucrecie." f. 71 b. *G. R.* 135, Innsb. 119, "Lucretia"; Aug., De Civ. Dei, i. 19.

94. Papirius: Questioned by his mother as to the proceedings of the Senate, he tells her they have been debating whether to allow each man two wives, or *vice versa*. "Macrobius schreibt daz ein Senat waz ze Rom." f. 72, col. 2. *G. R.* 126, Innsb. 120, "Papirius." *Germ.* 66. From Macrobius, Saturnalia, i. cap. 6. *Cf.* J. de Vitry, p. 19 above, Harl. 463, No. 152.

95. Romilda's treachery rewarded: "Losmild," Duchess of "Sibidat" [Cividale del Friuli], which is besieged by Kachanus, King of the Huns, offers to betray the city to him on condition that he will marry her; he agrees, captures the city by her help, and marries her, but immediately afterwards hands her over to infamy and death. "Paulus der Lamperter der schreibt." f. 73. *G. R.* 49, Innsb. 121, "Rosimilla." From Paulus Diaconus, De Gestis Langobardorum, lib. iv. cap. 38 (Migne, *Patrol. Lat.*, xcv. col. 571).

96. Lycurgus draws up a code of twelve laws, and makes the citizens [of Sparta] swear to maintain them till his return; he then goes into exile for the rest of his life, and orders that his corpse be burnt to powder and thrown into the sea. "Trogus Pompeius schreibt von einem ritter dez (*sic*) hiez Ligurus." f. 73, col. 2. *G. R.* 169, Innsb. 125, "Lykurg." From Justinus, Epitoma Hist. Phil. Pompei Trogi, lib. iii. capp. 2–3.

97. Flies and wounded man (= Add. 21430, No. 41). "Ez sagt Josephus daz Tiberius der chaiser." f. 73 b, col. 2.

98. Old woman prays for a long life for the King of Sicily, lest a worse succeed him (Dionysius and the widow, see above, p. 122, Convertimini, Roy. 7 C. i., No. 34, also p. 158, Roy. 12 E. xxi., No. 24). "Valerius schreibt daz aller manichcleich begert dez tods dez chu[n]igs von Sicilia." f. 73 b, col. 2. *G. R.* 53, Innsb. 131, "Dionysius und die Wittwe."

99. Justice, Truth, Mercy, Peace (= Add. 21430, No. 44). "Adonias waz gewaltig, der het einen sun." f. 74.

100. Arms from tomb (*ib.* 46). "[P]ompeius was gewaltig ze Röm." f. 76. *Germ.* 69.

101. Grateful beasts (*ib.* 49). "[L]eoncius waz gewaltig ze Rom." f. 76 b, col. 2. *Germ.* 77.

102. Jonathas (*ib.* 51). "Darius waz gewaltig ze Rom." f. 80. The full story is given here, as in *Germ.* 8; *cf.* above, No. 19.

103. Chaste Empress (*ib.* 54). "Octauianus was gewaltig cze Rom." f. 83, col. 2.

104. Seven years' troth (*ib.* 55). "Herodes waz gewaltig ze Rom." f. 87. *Germ.* 59.

105. Golden fish-hook (= Add. 22160, No. 32). "Tiberius waz gewaltig ze Röm." f. 89. *Germ.* 76.

106. Princess outrun by Abibas (the Aglaes-version of Atalanta in all but the names: see above, Harl. 5369, No. 16). "Gayus waz gewaltig ze Roöm." f. 89 b. *Germ.* 64.

107. Labyrinth (= Add. 21430, No. 58). "Vaspesianus waz gewaltig, der het gar ein schöne tachter, die im gar lieb waz, die waz genant Aglaes." f. 90, col. 2. *Germ.* 84.

108. Three wise maxims bought (*ib.* 59). "Domicianus waz gewaltig vnd streng mit seinem gericht." f. 91, col. 2. *Germ.* 70.

109. Pound of flesh (*ib.* 61). "Lvcius was gewaltig ze Rom." f. 92 b. *Germ.* 68.

110. Romance of Gregory (*cf.* Harl. 5259, No. 69; the present

version is that of *G. R.* and Innsb., somewhat abridged). "Marcus waz gewaltig, der het nür einen sün vnd ein tachter." f. 95.

111. Percute hic (= Harl. 5369, No. 6). "Czv Rom waz ein pild auffgemacht." f. 101. *Germ.* 67.

112. Wise man follows fool (*cf. ib.* 10, but the present version agrees with *G. R.* and Innsb.). "Maximus waz gewaltig ze Röm." f. 101 b, col. 2. *Germ.* 61.

113. Zaleucus (see No. 14 above). "Valerius schreibt von einem chaiser." f. 102 b, col. 2.

114. Guy of Warwick (= Add. 21430, No. 72). "Czu einen zeiten waz ein chunig ze Engellant." f. 103, col. 2. *Germ.* 79.

115. Plaice (= Harl. 5369, No. 35). "Gallicus waz gewalttig ze Röm." f. 107. *Germ.* 62.

116. Dead man's seal (see Harl. 5259, No. 28; but the text agrees more nearly with *G. R.*). "Vallentinus waz gewältig, in dez reich waren czwen ritter." f. 107 b, col. 2. *Germ.* 75.

117. Lame and blind (= Harl. 5369, No. 9). "Claudius waz gewaltig." f. 109.

118. Leprosy induced (= Add. 21430, No. 78, in substance, but the particular disease induced is not named). "Titus waz gewaltig ze Röm." f. 109, col. 2.

119. Two quarrelsome hounds become united against a wolf. "Man list von eim ritter der het czwen hunt." f. 110. *G. R.* 133, Innsb. 207, "Feindliche Hunde und Wolf." The same idea is used by the Infante Juan Manuel, *Conde Lucanor*, ch. 9 (two horses and lion).

120. Student of magic steals his master's book; the wizard divines which way the thief has fled, and gives chase, but the thief escapes by hiding under a bridge. "Zv ainen czeiten waz ze Rom gar ein chluger maister der swarczen chunst." f. 110, col. 2. *G. R.* 260, Innsb. 208, "Zauberbuch stehlen." The Latin versions show, what is missed here, that it is by standing in water that the student neutralizes his master's magical powers; *cf.* "Wax image" (Harl. 5259, No. 7, *etc.*).

121. Three widows (= Add. 21430, No. 77). "Constantinus waz gewaltig ze Rom." f. 110 b. *Germ.* 74.

122. Fair and ugly (*ib.* 82). "[T]heodosius waz gewaltig ze Rom." f. 111, col. 2. Here, as in *Germ.* 58, there is a long addition, narrating Genciana's cruelty to her sister Rosimunda, and her punishment.

123. Bloody arms (= 32 above). "Seuerus waz gewaltig ze Röm." f. 113.

124. Nightingale killed (= Harl. 5259, No. 23, in substance, but varying in detail from the Latin versions). "[M]an list von einem ritter der het ein schon weib, die sang auzermazzen wol." f. 113 b. Ends: "vnd also ward die vntugent an dem alten ritter gerochen, etc." f. 114, col. 2.

Colophon: "Anno etc. Milesimo Quadricentisimo vicesimo tercio die mensis junij finitus est liber per manus . H. de . wey. Explicit etc." f. 114, col. 2.

Partly analysed by Oesterley, pp. 213–4; it agrees exactly, except for the transposition of Nos. 26, 27, with a Zurich MS. of the 15th cent., which he analyses fully on pp. 205–213. Its text agrees closely with that of *Germ.* for most of the 74 chapters common to both.

NOTE.

Reference has been made in the foregoing descriptions to three MSS. of the Anglo-Latin Gesta which Oesterley included in his list, but did not analyse. The contents of two of them have been succinctly noted above, *viz.* Linc. Coll. Oxford, Lat. 12 (Oesterley's CIII.), on p. 184, and Balliol Coll. Oxford, 320 (his XCVIII.), on pp. 221, 223. The third (Hereford, Cathedral Library, MS. O. iii. 5, Oesterley's CX.) was written towards the middle of the xvth cent. It contains 34 chapters, agreeing with Harl. 2270, Nos. 16, 17, 22. 40, 23, 43–46, 50, 53, 54, 99, 80, 100, 81, 82, 102, 83, 91–94, 96, 97, 55, 56, 58, 59, 71, 74–76, 78. Begins: "Appolonius in ciuitate Romana." Ends: "Studeamus ergo sic carnem domare et Deo placere quod possimus ad eternum brauium peruenire, ad quod vos perducat qui sine fine viuit et regnat, Amen. Expliciunt Gesta Romanorum, quod R." It is chiefly interesting as being one of the few MSS. which contain "Two Princes born of a she-bear": see above, pp. 215–6.

EXEMPLA IN VERSE.

Harley 273. ff. 113–190 b.

Vellum; about A.D. 1300, in two hands (the second, a charter hand, beginning with f. 181 b). Octavo; ff. 78, in double columns, the first hand with 38 lines to a column (except ff. 126 b, 127, 37 lines), the second with 37 to 44 lines. Initials in red or (rarely) blue, headings in red on ff. 113–181. For the rest of the volume, which was probably written at Ludlow in Shropshire, see this *Cat.*, i. pp. 587–9, ii. pp. 471–4. On the last page (f. 217 b) Sir Symonds D'Ewes has written "Contenta in isto volumine omnia inedita" against a 15th cent. list of contents. The Catalogue of his Library includes "The Psalter in French" (*v.* Harl. 775, f. 4 b), probably denoting the present volume, which has "The savter in french" written as a title on f. 1* b.

MANUEL DES PÉCHÉS: A metrical treatise on morals and religion, arranged on the same plan as the mediaeval Latin prose Summae of Virtues and Vices; with many tales introduced as Exempla to illustrate the doctrines. By William of Waddington, an English priest, who probably flourished towards the end of the 13th cent. With a Prologue, and with an Epilogue in which the author names himself. Containing in this copy (apart from a few short passages in *Latin*) 11801 octosyllabic lines (10330 in the first hand, 1471 in the second). *French.*

Nothing is known of the author beyond what he tells us in the Epilogue, except that Robert of Brunne began to translate this work into English in 1303 (see description, below, of Harl. 1701). In the Epilogue he apologizes for the shortcomings of the poem, saying that he has written it by request, borrowing his matter, without false pride, wherever he could find it:

"Si lescrit ne plest a aucun
Blamer ne me deit par resoun.
De fol emprise sui escusee,

Car del fere sui priee.
Qant ie dautre home rien trouai,
[Ky meuz disait ke ioe ne sauai,]*
Son dit par orgoil ne refusai
Quen cet escrit ne lentrai." f. 190 b.

His bad French is due, he continues, to his having been born, bred and ordained in England:

" De Fraunceis ne de rimer
Ne me deit home blamer;
Car en Engletere estoi nee,
E norri lai, e pus ordinee."

He is usually spoken of as William of Waddington (or Wadington), and so we have named him above; but there is a good deal of uncertainty about his surname, which appears in the MSS. as Windindoune, Wadigtoun, Widendone, Widintone, Wygetone, *etc.* The place from which he derived it was, he says, neither borough nor city, but only a village:

" Dune ville [uilette *in Harl.* 4971] sui nomee
Qe nest burg ne cite."

There is a Waddington in Lincolnshire, another in Yorkshire; Widdington occurs as a place-name in Essex and in Yorkshire; Wigton in Cumberland and Yorkshire; Wigginton in Oxfordshire, Herts, Staffordshire and Yorkshire. In the absence of further evidence than we have at present, it is impossible to determine which, if any, of these places gave our author his surname; and the acceptance of the form Waddington cannot be regarded as anything more than a convention.

The Manuel des Péchés was certainly finished before 1303; in fact, it exists in MSS. which may be assigned without much doubt to the closing years of the 13th cent. Most of the copies now extant range from the end of the 13th to the middle of the 14th cent.; and their number shows that it must have enjoyed considerable vogue in England, until it was superseded gradually by Robert of Brunne's translation (of which, however, only three MSS. are now known to exist). Though we have no certain *terminus a quo* for its composition, it would probably be safe to assign it to the latter half of the 13th cent. A somewhat similar work in French prose, the Somme des Vices et des Vertues,* more commonly known as the "Somme le Roi," was written in 1279, at the request of King Philip III., by his confessor the Dominican Frère Lorens; and both were probably indebted to some extent to the Summae de Vitiis et Virtutibus of Guillaume Perrault, which was written before 1261.† See below, Nos. 6, 15, 40; Harl. 4657, No. 22. Moreover, the tale of the fiends carrying off the corpse of a priest's concubine (below, No. 41) is prefaced in Robert of Brunne's translation by the statement that it happened

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* The line inserted within brackets is taken from Harl. 4657, f. 84 b. It also occurs in Harl. 4971, f. 125: " Ke meuz dist ke ieo ne sauei."

"Yn þe tyme of gode Edwarde,—
Edwarde, syre Henryes sone."

And this, which corresponds with the French "En nos iurs auint en Engletere," may be taken as affording some evidence that Waddington did not write before 1272.

The Manuel des Péchés is discussed at length by Gaston Paris in *Hist. Litt. de la France*, xxviii. (1881), pp. 179–207. For lists and notices of the MSS. see P. Meyer in *Romania*, viii. pp. 332–4; xv. pp. 312–3, 348–9, 351; xxix. pp. 47–53.

The Prologue is headed "Le prologe del manuel des pechiez," and begins:

"La uertue del seint Espirit
Nus seit eidant en cest escrit
A uus les choses ben mustrer
Dunt hom se deit confesser,
E ausi en la quele manere,
Qe ne fet mie bon a trere (*for* tere);
Car ceo [est] la uertue del sacrement
Dire le pechie [e] coment.
Tuz pechiez ne poum recunter,
Mes par tant se peot remembrer
E les pechiez amender,
Qe cest escrit uelt regarder." f. 113.

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* This was the original of the *Ayenbite of Inwyt* (ed. J. Stevenson, Roxburghe Club, 1855; ed. R. Morris, Early Engl. Text Soc., 1866), written by Dan Michel of Northgate in 1340; it was also used by Chaucer in the *Persones Tale* (see *Chaucer's Works*, ed. Skeat, v., 1894, p. 447).

† It is cited frequently by Étienne de Bourbon, who died about that year: see his *Anecdotes*, 1877, pp. 8, 46, *etc.*, and *Hist. Litt. de la France*, xix. p. 308.

After a summary of the principal contents of the work, the author avers that it contains no inventions of his own, though for brevity's sake he does not always cite his authorities. He then explains the title:

"Le Manuel est apele,
Car en main deit estre porte.
Lalme aprent rectifier,
A chescun deit estre le plus chier.
Des pechiez est le surnun.
Pur ceo apeler le deuum
Le Manuel des Pechiez;
Seit dunk ensi baptizez." f. 113, col. 2.

The Prologue ends:

"Mun nun ne vus voil ci nomer,
Car [de] Deu sul qeor luer.
Bien sai que chescun receuera
De Deu, cum meus trauaillera.
Ore de par Deu la fey mettum,
Solum ceo que prem[i]s auum." f. 113 b, col. 2.

Printed from this MS., collated with Harl. 4657, by F. J. Furnivall, *Roberd of Brunnè's Handlyng Synne*, Roxburghe Club, 1862, pp. 1–6; also in his Early Engl. Text. Soc. edition, pt. i., 1901, pp. 1–6; with the corresponding part of Robert of Brunne's English version, in parallel columns, in both editions.

In a Cambridge MS. (see *Romania*, xv. p. 348) the body of the work is in nine books, corresponding more or less exactly with the sections enumerated in the Prologue; and this arrangement may be followed here, though the text is actually divided, not into books, but only into paragraphs or chapters:—Book i. Twelve Articles of Faith. f. 113 b, col. 2;—Book ii. Ten Commandments. f. 119;—Book iii. Seven Deadly Sins. f. 133 b, col. 2;—Book iv. Sacrilege. f. 156 b, col. 2;—Book v. Seven Sacraments. f. 159 b;—Book vi.* Sermon on the fear and love of God. f. 165, col. 2;—Book vii. Confession. f. 169 b, col. 2;—Book viii. Prayer. f. 181 b, col. 2;—Book ix. Prayers to Christ and the Virgin. f. 185 b, col. 2.

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* Probably an interpolation: see below, p. 277.

Book i. is headed "La premere article de la fey," and begins:

"Jeo crei, cum deuum comunalment,
En Deu pere omnipotent." f. 113 b, col. 2.

It ends: "Sachez que Deu honurez
Quant de bon entente le regardez." f. 119.

Printed by Furnivall, as above, Roxburghe Club ed., pp. 415–425, as an Appendix, being omitted by Robert of Brunne in his translation (and therefore omitted in the E. E. T. S. ed.).

Bk. ii. is headed "Le premer comandement des diz est que vus ne eyez fors un Deu," and begins:

"Chescun ueie a comencement.
Si encuntre ceo comandement." f. 119.

Ends: "Deu pur sa grant pitee
Si dire nus doyne que il seit pa[i]e."
f. 133 b, col. 2.

Printed as above, Roxb. pp. 6–95 (E. E. T. S. i. pp. 6–105).

Bk. iii., headed "Des set pechiez mortels le premer si est orgoyl," beg.:

"Le premer des set criminals
Qe sunt apelez mortals." f. 133 b, col. 2.

Ends: "Des set pechez plus ne dirrai.
Gracie seit le haut Ray,
Qi nus ad si auant mene.
Il nus doint pur sa pite
Chose dire dunt seit paie." f. 156 b, col. 2.

Printed as above, Roxb. pp. 95–266, E. E. T. S. i. p. 105–ii. p. 271 (the pagination is continuous).

Bk. iv. (no heading; Roxb. pp. 266–293, E. E. T. S. pp. 271–297) beg.:

"Tuchier couient en tute guise
Peche que tuche seint eglise." f. 156 b, col. 2.

Ends: "De sacrilege plus ne dirrai,
Mes des sacremens vus cunterai." f. 159 b.

Bk. v. (Roxb. pp. 294–348, E. E. T. S. pp. 297–349), headed "Incipit de septem sacramentis," beg.:

"Le comencail de sa creistiente
Ad lenfant quant il est baptize." f. 159 b.

Ends: "Mal fist peche, e tuz iurs fra.
Ki crere me uout se gardera." f. 165, col. 2.

Bk. vi. (Roxb. pp. 426–434, in Appendix), headed "Ci comence le Sermun," beg.:

"Douz choses ad Deu establiz
Pur meuz gardir ces amis." f. 165, col. 2.

Ends: "Qe il nus grante par sa pite
Chose dire dunt il seit paie." f. 169 b, col. 2.

This "Sermun" is mentioned in the Prologue:

"Pus trouerez un sermun de pour,
E coment vus deuez pour auer e amur."

But M. Paul Meyer has shown (*Romania*, xxix. pp. 5–21, 83–4) that it is simply an adaptation of a well-known poem on the love of God, whose first line is in most copies "Seint Pol li apostle dist." It is not in all MSS. of the Manuel des Péchés; *e.g.* it was evidently not in the MS. used by the translator Robert of Brunne, nor is it in either Arund. 288 or Roy. 20 B. xiv. It is significant that these two MSS. omit the couplet in the Prologue, which we have just quoted; and that they both contain the poem as a separate article. Harl. 4971, now defective, seems to have contained the "Sermun" immediately after another interpolation. It may be observed that of the Museum MSS. the two which omit the "Sermun" also omit the Epilogue.

Bk. vii. (Roxb. pp. 348–9, 370–395, 350–369, 395–6, E. E. T. S. pp. 349–351, 371–396, 351–370),* headed "Le prologe de confessiun," beg.:

"Lumere indeficient
Qe enlumines tute gent." f. 169 b, col. 2.

Ends: "Plus pleinement purra dire
Qe ie en rim puis escriure."

Followed by four Latin hexameters on confession, "Quis? quid? ubi? quibus aux[i]liis? cur? quomodo? quando?," *etc.* (*cf.* Add. 35091, f. 162 b), and an exposition of the first line in Latin prose. f. 181 b.

Bk. viii. (Roxb. pp. 396–404), headed "Sequitur de oracione," beg.:

"Apres verroi confessioun
Deit venir seint oreison." f. 181 b, col. 2.

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* From the top of f. 181 b, where the second hand begins, this MS. has been used by Dr. Furnivall for collation only, Harl. 4657 being taken as basis. For the variations in arrangement, see below, pp. 286, 294, 299, 307, 309.

Ends: "Quil de nus eient merci
E nus gardent del enimi —— Amen." f. 185 b, col. 2.

Bk. ix. (Roxb. pp. 404–413), headed "Dulcis Jhesu memoria," beg.:
"Douz sire Ihesu, roi de glorie,
Cum douz est de tei la memorie." f. 185 b, col. 2.

Ends: "Si me donez ma garison
En vostre douce mansion.
Amen, die chescun houme." f. 190, col. 2.

The Epilogue (Roxb. pp. 413–4), from which extracts have been given above, beg.:

"Le haut Sire de ciel e terre,
En cui deuom touz crere." f. 190 b.

Ends: "De Deu seit beneit chescun houme
Qe prie pur Willam de Windindoune.
Qui pur autre prie e oure
Pur sei meisme laboure.
En Dieu finisse cest escrit,
En Pere e Fiz e seint Espirit.
Ensi finist le Manuel de Pecchies." f. 190 b, col. 2.

The illustrative tales are partly derived from the Bible, but mainly from Gregory's Dialogues or the Vitae Patrum. Gaston Paris has traced the sources of most of them in his article on "Wilham de Wadington" (*Hist. Litt.*, xxviii. pp. 179–207). The substance of his notes, with a few additions and corrections, is embodied in the following list, together with the page-references to the printed editions of the text (R denoting the Roxburghe Club edition, E that of the Early Engl. Text Soc.):—

1 (R 420). Phoenix. f. 116. Perhaps taken from Alexander Neckam, *De Naturis Rerum*, lib. i. cap. 35.

2 (R 423). Grasping man [Chrysaorius, see Odo of Cheriton, above, p. 63] carried off by devils. f. 117 b, col. 2. From Gregory, Dial., iv. 38.

3 (R 7, E 7). Hermit in love with pagan's daughter; mystic dove (see above, p. 67). f. 119. Erom Vitae Patrum (Migne, lxxiii. col. 884).

4 (R 17, E 19). Man dreams he will live long, and begins to

hoard riches; but he dies suddenly. f. 121. From Gregory, Dial., iv. 49 (not 2, as stated in *Hist. Litt.*).

5 (R 29, E 32). In Auvergne the vines are destroyed every year by tempest, until an English priest introduces the English custom of Saturday half-holiday in honour of the Virgin. f. 122. The city where this custom was first introduced is here "viuers," *i.e.* Viviers; in Harl. 4657, f. 15, "aniuers," which, like the "niuers" of Harl. 4971, f. 98, points to Nevers; Arund. 288, f. 16, has "uineres," doubtless a blunder for either "uiueres" or "niueres"; Roy. 20 B. xiv., f. 7 b, has "uiegnes," *i.e.* Vienne. All three places are outside Auvergne, but not very far from its boundaries. The English translation has "venyse."

6 (R 37, E 40). Undutiful son rebuked by his own son (see J. de Vitry, above, p. 25). f. 123 b. The present version, in which the boy gives his grandfather half a sack and keeps the other half for his father's old age, is practically identical with that of Peraldus, *Summae Virtutum ac Vitiorum* (Antwerp, 1587), vol. ii. f. 150 b (Superbia, pt. iii. cap. 37).

7 (R 199, E 206). Dying man leaves one-third of his goods to his three executors to spend for the good of his soul; they meet on the anniversary of his death, and two of them, who are priests, give account of the masses they have sung, while the third, a provost, dances. f. 124. This tale is not in any of the other Museum MSS., nor in Robert of Brunne's translation. For the Latin text see below, Roy. 7 D. i., No. 234. Another tale of three faithless executors is No. 34 below.

8 (R 41, E 45). Mother in the Holy Land curses her daughter for not bringing her clothes promptly; the Devil takes possession of the girl. f. 125.

9 (R 45, E 49). Knight's vision of Heaven and Hell, and of Peter and Stephen crossing the Bridge of Dread. f. 125 b. From Gregory, Dial., iv. 36; *cf.* this *Cat.*, ii. pp. 399, 607.

10 (R 50, E 56). The nun, of chaste life but unbridled tongue, whose corpse was found half-burnt. f. 126 b, col. 2. From Gregory, Dial., iv. 51; see J. de Vitry, above, p. 23 (Harl. 463, No. 193).

11 (R 57, E 63). A dragon ravages the land ("Outre mier en vn pays"), and its lair cannot be found; at a hermit's prayer an angel comes, and tracks it to the tomb of an adulteress. f. 127 b, col. 2. In Harl. 463, No. 149 (above, p. 18), the hermit is

St. Germanus, as also in the Speculum Laicorum (see below, Add. 11284, No. 26); in Eg. 1117, No. 10, he is St. Gregory.

12 (R 62, E 69). St. Macarius and the two good women. f. 128 b, col. 2. From Vit. Pat. (Migne, lxxiii. cols. 778, 1013).

13 (R 67, E 75). Abbot Zeno cures himself of thievish longings, by standing five days exposed to the sun. f. 129 b, col. 2. From Vit. Pat. (Migne, lxxiii. cols. 742, 866).

14 (R 72, E 79). Ghost of dead knight appears to his comrade, and tells him he is weighed down by a cloak, of which he had robbed a poor man. f. 130 b. *Cf.* Sl. 3102, No. 39 (above, p. 96).

15 (R 79, E 88). Vision of Fursey. f. 131 b. From Bede, Hist. Eccl., iii. 19; but reference is made here to "vne liure que est apelez La sume des vertuz e des pechiez," *i.e.* Peraldus, *Summae*, ii. f. 39 b (Avaritia, pt. ii. cap. 1).

16 (R 83, E 92). The city in which usurers were held viler even than Jews, and their houses called "la mesun al maufe." f. 131 b, col. 2.

17 (R 86, E 96). Rich man in London, in a lawsuit against a poor man, perjures himself, and immediately falls dead. f. 132, col. 2.

18 (R 90, E 100). Death of St. John the Baptist. f. 133.

19 (R 91, E. 100). Jephthah and his daughter. f. 133.

20 (R 100, E 110). Deathbed of hypocritical monk of "Tangacon" [τῶν Γαλατῶν]. f. 134 b. From Gregory, Dial., iv. 38. See Odo of Cheriton, above, p. 63.

21 (R 103, E 113). Lady fond of display, especially in her head-dress; her ghost appears to "vn bacheler," who sees fiends burning her head to ashes, again and again, with a fiery wheel. f. 135.

22 (R 106, E 116). Clerk begs for the daintily-fashioned coat of a dead knight; it burns him to ashes. f. 135 b, col. 2. Between this and No. 23 there is an additional tale in Harl. 4657, described below, p. 287.

23 (R 113, E 123). Backbiting monk appears after death to one of the brethren, biting his own burning tongue off. f. 136 b, col. 2. The narrative ends:

> "Bien deuez ceste cunte crere;
> Car il auint en Engletere,
> En vn leu mult renome,
> Qe ieo lesse nomer de gree."

No authority is cited; for the Latin text see below, Roy. 7 D. i., No. 226. The same story is told in the *Gesta Abbatum mon. S. Albani*, ii. p. 367, as having happened at St. Alban's between 1335 and 1349: see above, p. 134 (Convertimini, Roy. 7 C. i., No. 135).

24 (R 120, E 130). Merciful knight embraced by crucifix (see this *Cat.*, ii. p. 665). f. 137 b, col. 2.

25 (R 127, E 136). Florentius and his bear. f. 138 b, col. 2. From Gregory, Dial., iii. 15.

26 (R 138, E 147). Deathbed vision of King Coenred's knight. f. 140, col. 2. From Bede, Hist. Eccl., v. 13. See above, p. 175. Coenred is not named here, but merely described as the knight's "seignur dreiturel." The denunciation of tournaments which follows (R 144, E 153) is perhaps derived from Jacques de Vitry (see above, p. 12, Harl. 463, No. 69). f. 140 b, col. 2.

27 (R 148, E 156). Intrusive minstrel at Bishop's gate, killed by a stone falling on him. f. 141 b. From Gregory, Dial., i. 9.

28 (R 153, E 161). Death of blaspheming boy. f. 142 b. From Gregory, Dial., iv. 18. See J. de Vitry, above, p. 25 (Harl. 463, No. 217).

29 (R 164, E 172). The priest Carpus prays for the damnation of an enemy, and is rebuked by Christ in a vision. Attributed here to St. Denis of France, but really from the Epistles of Dionysius the Areopagite (see this *Cat.*, ii. p. 647). f. 143.

30 (R 171, E 178). Deathbed of oppressive and corrupt judge; devils show him no mercy, for he showed none to the poor. f. 144.

31 (R 175, E 181). Peter the toll-collector is saved, in a vision of judgment, by a loaf which he once threw in anger at a beggar; and henceforth his life is saintly. f. 144 b. From the Life of St. John the Almoner, in Vit. Pat. (Migne, lxxiii. col. 356).

32 (R 188, E 194). Lucretius murders St. Beatrice for her land; an infant foretells his death, and he is tormented and slain by a devil. Beg. "Lire ai oy al muster / Vne cunte que vus voil ci cunter." f. 146 b, col. 2. See *Acta SS.*, 29 July, p. 47.

33 (R 191, E 198). Hermit hoards money, and cannot sleep for fear of losing it; he throws it at two robbers, saying that now he can sleep in peace. f. 147, col. 2. See Odo of Cheriton, above, p. 61 (Ar. 231, No. 15). Gaston Paris also refers to the *Libro de los Enxemplos* (No. 294), a collection which is printed in vol. 51 of Aribau's *Biblioteca de Autores Españoles* (Madrid, 1860).

34 (R 197, E 203). Three dishonest executors (*cf.* No. 7 above): one of them, a clerk, tells his two lay colleagues that alms-giving will not make the dead man happier, whether he be in Heaven or Hell; so they divide his estate among themselves. f. 147 b, col. 2.

35 (R 204, E 210). The priest who used to drink until he saw two candles instead of one. f. 148, col. 2.

36 (R 207, E 214). Dives and Lazarus. f. 149, col. 2.

37 (R 213, E 220). St. John the Almoner and the pilgrim who, disguising himself, obtained alms thrice. f. 149 b, col. 2. From his Life in Vit. Pat. (Migne, lxxiii. col. 346).

38 (R 216, E 222). Bishop Troilus reproved in a vision for repenting of alms-giving. f. 150, col. 2. From the same (col. 363).

39 (R 233, E 238). St. Benedict, tempted by the devil in form of a blackbird, overcomes temptation by rolling in thorns and nettles. f. 152. From Gregory, Dial., ii. 2 (Migne, lxvi. col. 132).

40 (R 241, E 246). Jew, sheltering in a temple of Apollo, overhears devils rendering accounts; one is praised for having tempted a bishop to pat a nun on the back, while others are beaten for merely causing deaths, shipwrecks, *etc.*; the Jew escapes through signing the cross. f. 153, col. 2. Gaston Paris points out (*Hist. Litt.*, xxviii. pp. 200–202) that this is a confusion of two stories, one from Gregory, Dial., iii. 7, the other from Vit. Pat. (Migne, lxxiii. col. 885); and that the two are given separately, but in immediate succession, by Peraldus, *Summae*, ii. f. 13 (Luxuria, cap. 9), and in the *Libro de los Enxemplos*, No. 21. The two stories have already been noticed above, under J. de Vitry (p. 11) and Odo of Cheriton (pp. 62, 76).

41 (R 248, E 253). Priest's concubine in England bids her sons watch her corpse three days; on the third night devils come and carry it off. f. 154, col. 2. Perhaps derived from William of Malmesbury's story of the Witch of Berkeley, *Gesta Regum*, lib. ii. § 204 (Rolls ed., vol. i. p. 253). Said here to have happened in the writer's own days; *i.e.* in the time of King Edward I., according to Robert of Brunne: see above, p. 274.

42 (R 253, E 258). Justina baffles the enchantments of Cyprian with the sign of the cross. f. 155. See *Acta SS.*, 26 Sept., pp. 210–214.

43 (R 262, E 266). Old hermit rebukes young one, but falls

himself. f. 156, col. 2. St. Gregory is cited, but the story is really taken from Vit. Pat.: see J. de Vitry, above, p. 5 (Harl. 463, No. 7).

44 (R 271, E 275). Valentine, counsel for Milan cathedral, is dragged by devils from his tomb in church. f. 157, col. 2. From Gregory, Dial., iv. 53.

45 (R 273, E 278). Dove visits St. John Chrysostom at mass; devil in form of woman tempts his deacon. f. 157 b, col. 2.

46 (R 277, E 281). Richer and his wife miraculously punished for desecrating the precincts of an abbey church. f. 158, col. 2.

47 (R 279, E 283). The accursed dancers (see this *Cat.*, ii. p. 660). Reference is oddly made to "le itineraire de seint Clement"; probably, as G. Paris suggests, because the story was taken from a MS. which also contained the "Itinerarium Clementis." f. 158 b. A paper on this tale is summarized in *Verhandlungen der 43ten Versammlung deutscher Philologen und Schulmänner* (Leipzig, 1896), pp. 131–4. The author, E. Schröder, calls attention to what is probably the earliest record of "famosa illa chorea," in the "Institutio Herveldensis Ecclesiae" of Lambert of Hersfeld (*Opera*, ed. O. Holder-Egger, 1894, p. 351). Horstmann (*S. Editha*, 1883, p. iv.) notes a somewhat similar story in St. Augustine, De Civ. Dei, xxii. 8, and Serm. 322 (Migne, xli. col. 769, xxxviii. col. 1443).

48 (R 289, E 293). Belshazzar's feast. f. 159.

49 (R 300, E 303). Man goes to church unshriven after deflowering his god-daughter; he dies suddenly, and his corpse is miraculously burnt. f. 160. From Gregory, Dial., iv. 32. An additional tale is inserted, between this and the next, in Roy. 20 B. xiv., described below, p. 301.

50 (R 309, E 312). Vision of Transubstantiation, seen by doubting hermit: from the book "Qe vitas patrum est apele" (Migne, lxxiii. col. 978). f. 161.

51 (R 319, E 321). Priest (here called Felix by mistake, that being the name of Gregory's authority) served in hot bath by dead lord, who does this as his purgatorial penance. f. 162, col. 2. From Gregory, Dial., iv. 55.

52 (R 326, E 328). Captive's chains fall loose on the days when his wife has masses sung for him. f. 162 b, col. 2. From Gregory, Dial., iv. 57.

53 (R 331, E 333). Miner, buried in a silver-mine, is fed for a year by his wife's offerings at the altar. f. 163. See above, p. 85.

54 (R 339, E 341). Paschasius the Deacon serves, after death, in the hot baths, till he is released by the prayers of Bishop Germanus. f. 164, col. 2. From Gregory, Dial., iv. 40.

55 (R 378, E 379). Devil holds sinner with a chain, which breaks as they enter a churchyard; the sinner goes into church and confesses, and when he comes out the devil cannot recognize him. f. 171 b, col. 2. For other versions see below, Harl. 4196, No. 1, and Ar. 506, No. 6; and *cf.* Eg. 1117, No. 1.

56 (R 381, E 382). Pagan idol cannot denounce Christian slave for adultery, the slave having confessed to a shepherd in a ditch by the wayside. f. 172, col. 2. Perhaps derived from Caesarius of Heisterbach, *Dial. Mirac.*, iii. cap. 3. *Cf.* J. de Vitry, above, p. 21 (Harl. 463, No. 181). Not in the other MSS., nor in Robert of Brunne's translation.

57 (R 390, E 392). Devil makes confession, but without repentance, so his confession is useless: heard by the author "en sermun." f. 175, col. 2. Evidently taken from Caesarius of Heisterbach, iii. 26 (see below, p. 354, Add. 18346, No. 41); *cf.* above, p. 66, Ar. 231, No. 73.

58–60 (R 350, 361, 363, E 351, 363, 365). Three Biblical examples: Achan's hidden treasure, Pharisee and Publican, and Ananias and Sapphira. ff. 176 b, col. 2, 180, cols. 1 and 2.

61 (R 368, E 369; this and the succeeding tales are printed from Harl. 4657, with collations from the present MS., being here in the second and somewhat later hand). Black crow flies out of woman's mouth as she confesses a long-concealed sin. f. 181 b. A somewhat similar tale is in T. de Cantimpré, *De Apibus* (Douai, 1627), lib. ii. cap. 50, p. 459, where seven toads issue from the penitent's mouth.

62 (R 396). Hezekiah's prayer answered. f. 182.

63 (R 397). Death of Julian the Apostate (see this *Cat.*, ii. p. 602). f. 182 b.

64 (R 402). Two devils in the stocks (the same story as Add. 9066, No. 92, above, p. 261). f. 184 b.

Harley 4657. ff. 5–86 b.

Vellum; beginning of the xivth cent. Octavo; ff. 82, in double columns of 33 or 34 lines (35 lines in three instances), with omitted lines inserted here and there in the margins. Headings in red, initials in blue and red. The volume contains:—1. Apocalypsis Goliae (used by T. Wright for his edition, *Latin Poems attributed to W. Mapes*, Camden Soc., 1841, p. 1). f. 1 b;—2. Verses on behaviour at table, *etc.*, beg. "Ad mensam residens noli nimium fore ridens." f. 4 b;—3. Macaronic verses (*Latin* and *French* mixed) to the Virgin (printed by Wright in *Reliquiae Antiquae*, i., 1841, p. 200). f. 4 b, col. 2;—4. The present article. f. 5;—5. Runic alphabet. f. 86 b;—6. Disticha Catonis, in *Lat.* and *Fr.* (the anonymous version, printed from this MS. by E. Stengel, *Ausgaben und Abhandlungen*, xlvii., Marburg, 1886, p. 110). f. 87;—7, 8. Hymns to the Virgin and Christ, in *French*, beg. "Preciuse dame sainte Marie" and "Duz sire Ihesu Crist" respectively. ff. 97 b, 98 b;—9. "Les xxxvj. mestre folies," in *French* rhymed verse, beg. "Ki nul bien ne siet ne nul volt aprendre." f. 99, col. 2;—10. "Vne petite sume de les set pechez morteus," in verse, beg. "De bien fere e le mal lesser." Imperf. at end. ff. 99 b–103 b, col. 2. On the last leaf is a list, 15th cent., "Ista sunt dona mihi data. De priore xl^{d}. De mascam [Masham, co. York ?] xl^{d}. De gisbourn [Gisburne *al.* Guisbrough, co. York, site of an Augustinian priory] xl^{d}. . . . De bursario xl^{d}." Belonged to Sir Thomas Tempest, 4th Bart., of Stella, co. Durham, *ob.* 1692 (f. 1).

MANUEL DES PÉCHÉS; by William of Waddington, here called "Wilham de Wadigtoun." With Prologue and Epilogue. In about 11200 lines. *French.*

Heading: "Ici comence la (*altered to* le) Manuel de Peche."

Prologue beg. "La vertu de seint Espirist
Nus seit aidant en cest escrist." f. 5.

Ends: "Ore de par Deu foi mettrom
Solum coe ke promis auom." f. 5 b, col. 2.

Like Harl. 273, the MS. is divided into chapters, not books. The first is headed "Le primer article de la foy," and beg.:

"Ie crai, cum deuom communalment,
En Deu le pere omnipotent." f. 5 b, col. 2.

According to the list of contents in the Cambridge MS. (see *Romania*, xv. p. 348; above, p. 275) the nine books begin as follows:—Bk. i., f. 5 b, col. 2; Bk. ii., f. 11 b; Bk. iii., f. 26 b, col. 2; Bk. iv., f. 52; Bk. v., f. 55, col. 2; Bk. vi., f. 61; Bk. vii., f. 66;

Bk. viii., f. 76 b, col. 2; Bk. ix., f. 79, col. 2. These agree with Harl. 273, except in Bk. vii., where the present MS., like the English translation, puts the "poyntes" before the "graces" of confession, and (unlike both Harl. 273 and the Eng. transl.) puts the "Prologe de confessiun" ("Lvmer indeficient," *etc.*) between the "poyntes" and "graces," heading it "Vn oreison." See *Handlyng Synne,* Roxburghe Club ed., pp. 348–350, 369; E. E. T. S. ed., ii. pp. 349–351, 370. The Epilogue begins:

"Al haut Sire de ciel e ter,
En ky deuom tretuz crere." f. 84 b.

Ends: "De Deu seit beneit chescun hom
Ky prie pur Wilham de Wadigtoun.
Ky pur autres prie e oure
Pur sai memes ben labure.
En Deu finist cest escrit,
En Pere e Fiz et saint Espirit. Amen."

Colophon: "Icy finist la Soume del Manuel de Peche." f. 85. After this two passages, which had been omitted in their proper places (ff. 77 b, col. 2, 78), have been copied by other hands of the same period, and marked for insertion; the first of them contains a tale (below, No. 62). ff. 85, 86 b.

This copy has 63 tales, omitting Nos. 7 and 56 of Harl. 273, but including one (No. 22) which is not in that MS. They are as follows:—

1. Phoenix (= Harl. 273, No. 1). f. 8.
2. Chrysaorius (*ib.* 2). f. 10, col. 2.
3. Hermit, pagan's daughter, dove (*ib.* 3). f. 11 b.
4. Dreamer's sudden death (*ib.* 4). f. 13 b.
5. Saturday (*ib.* 5). f. 14 b, col. 2.
6. Undutiful son (*ib.* 6). f. 16, col. 2.
7. Mother curses daughter (*ib.* 8). f. 17, col. 2.
8. Bridge of Dread (*ib.* 9). f. 17 b, col. 2.
9. Nun's corpse half-burnt (*ib.* 10). f. 19.
10. Dragon tracked to tomb (*ib.* 11). f. 20.
11. Macarius (*ib.* 12). f. 21, col. 2.
12. Zeno (*ib.* 13). f. 22 b.
13. Dead knight's ghost (*ib.* 14). f. 23.
14. Fursey (*ib.* 15). f. 24, col. 2.
15. Usurers detested (*ib.* 16). f. 24 b.
16. Perjurer falls dead (*ib.* 17). f. 25, col. 2.
17. St. John the Baptist (*ib.* 18). f. 25 b, col. 2.
18. Jephthah (*ib.* 19). f. 26.
19. Hypocrite-monk of "Tangabaton" (*ib.* 20). f. 27 b, col. 2.
20. Lady's head burnt (*ib.* 21). f. 28, col. 2.
21. Clerk burnt by knight's coat (*ib.* 22). f. 29.

22 (not in Harl. 273; see below). f. 29 b.

23. Backbiter's tongue on fire (*ib.* 23). f. 30, col. 2.
24. Merciful knight (*ib.* 24). f. 31, col. 2.
25. Florentius and his bear (*ib.* 25). f. 32 b.
26. Coenred's knight (*ib.* 26). f. 34.
27. Minstrel at bishop's gate (*ib.* 27). f. 35 b.
28. Blaspheming boy (*ib.* 28). f. 36 b.
29. Vision of Carpus (*ib.* 29). f. 37.
30. Merciless judge (*ib.* 30). f. 38.
31. Peter the toll-collector (*ib.* 31). f. 38 b, col. 2.
32. Lucretius and St. Beatrice (*ib.* 32). f. 41, col. 2.
33. Hermit glad to lose his money (*ib.* 33). f. 41 b, col. 2.
34. Three dishonest executors (*ib.* 34). f. 42, col. 2.
35. Two-candle test of drunkenness (*ib.* 35). f. 42 b, col. 2.
36. Dives and Lazarus (*ib.* 36). f. 43 b, col. 2.
37. St. John the Almoner and the pilgrim (*ib.* 37). f. 44 b.
38. Vision of Troilus (*ib.* 38). f. 45.
39. St. Benedict in thorns (*ib.* 39). f. 47.
40. Jew hears devils' reports (*ib.* 40). f. 48, col. 2.
41. Priest's mistress seized by devils (*ib.* 41). f. 49, col. 2.
42. Justina and Cyprian (*ib.* 42). f. 50, col. 2.
43. Self-righteous hermit (*ib.* 43). f. 51 b.
44. Valentine dragged from his tomb by fiends (*ib.* 44). f. 52 b.
45. St. John Chrysostom and Dove (*ib.* 45). f. 53.
46. Richer and his wife (*ib.* 46). f. 53 b, col. 2.
47. Accursed dancers (*ib.* 47). f. 54.
48. Belshazzar's feast (*ib.* 48). f. 54 b.
49. Bad godfather (*ib.* 49). f. 55 b.
50. Doubting hermit's vision (*ib.* 50). f. 56 b, col. 2.
51. Felix served by dead man in bath (*ib.* 51). f. 58.
52. Captive's chains loosed by masses (*ib.* 52). f. 58 b.
53. Miner fed by oblations (*ib.* 53). f. 58 b, col. 2.
54. Paschasius serves in baths after death (*ib.* 54). f. 59 b, col. 2.
55. Achan (*ib.* 58). f. 66.
56. Pharisee and Publican (*ib.* 59). f. 69.
57. Ananias and Sapphira (*ib.* 60). f. 69 b.
58. Crow flies out of penitent's mouth (*ib.* 61). f. 70 b.
59. Devil cannot recognize sinner after confession (*ib.* 55). f. 73.
60. Devil's confession (*ib.* 57). f. 75 b.
61. Hezekiah (*ib.* 62). f. 77, col. 2.
62. Julian (*ib.* 63); in passage added by another hand. f. 85, col. 2.
63. Devils in stocks (*ib.* 64). f. 78.

The following tale is not in Harl. 273, nor in any of the other Museum MSS.; nor is it in Robert of Brunne's translation:—

22. Devil on lady's train (see J. de Vitry, above, p. 20, Harl. 463, No. 163).

Beg. "Par .i. example coe confermerai
Ken la soume de vices trouai." f. 29 b.

Printed from this MS. by F. J. Furnivall, *Handlyng Synne*, Roxburghe Club, 1862, p. 109 (E. E. T. S., 1901, p. 119), in a foot-note. By the "soume de vices" our author doubtless meant the Summae de Vitiis et Virtutibus of Guillaume Perrault, which contains this tale under Superbia, pt. iii. cap. 14: see the printed ed., G. Peraldus, *Summae Virtutum ac Vitiorum* (Antwerp, 1587), vol. ii. f. 123.

This MS. was collated for the French text in the two editions of *Handlyng Synne*; except in the last part (ff. 70 b, 76 b–86 b), where it was used as basis (see Roxb. ed., pp. 368–9, 396–414).

Harley 4971. ff. 93–127.

Vellum; early xivth cent. Quarto; ff. 35, in triple columns of 44 to 46 lines. Headings in red, initials in red or blue. The volume belonged in the 15th cent. to Bury St. Edmund's abbey: see list of contents on f. 3, headed "Liber monachorum sancti Edmun̄di in quo subscripta continentur," with "Liber Johannis Norton" written above in a somewhat later hand. It consists of four distinct MSS. bound up together, *viz.* Part i. (ff. 4–41), a sort of notary s handbook, late 14th cent., containing:—1. Rules for French pronunciation. *Lat.* and *Fr.* f. 4;—2. "La manere descrire nombrarie et puis tot lortographie ensuant pur escrire fraunceys." f. 4;—3. Duties of the clerk of a noble household. *Fr.* f. 7;—4. "Regule faciendi literas in gallicis et plura alia secundum nouum vsum." *Fr.* f. 9;—5. Formulary of letters. *Fr.* Arranged according to the status of the writers, king to duke, knight to squire, rector to free tenant, father to master about his son's education, knight in prison to his lady, *etc.*, with answers. None of the letters are dated, but the names (Edward [III.], Queen Philippa, Edward Prince of Wales, Henry Duke of Lancaster, *etc.*), fix the dates of many at about 1350–60. *Fr.* f. 13 b;—6. Conjugations of Latin and French verbs, beg. "Amo, ieo ayme / as, tu aymet." f. 23;—7. "Modus incipit qualiter clericus siue expensor expendet pecuniam domini sui," followed by a roll of expenses of John Bromleye, clerk of the household to Ralph [de Stafford], Earl of Stafford, for a week beginning on the Sunday after Michaelmas, 29 Edw. III. [1355]. ff. 26, 27;—8. "Bille et supplicaciones secundum nouum vsum": a formulary. *Fr.* f. 30;—9. Memorandum of a loan from Roger E. to Isabella Cornwayl, London, Vigil of St. Valentine, anno 51 [Edw. III., *i.e.* 13 Feb. 137$\frac{6}{7}$]; and safe-conduct from Thomas Beauchamp, Earl of Warwick, Lord of G[ower] and Marshal of England, to "Isard Plaue, Fraunceys," to go to France for his ransom, [1344–69]. *Fr.* f. 33;—10. Six leonine hexameters, beg. "Qui missam celebras ⹎ has Christi prospice penas." f. 33;—11. Names of days of the week, festivals, *etc.* *Fr.* f. 33 b;—12. Forms of mandamus, sale of ship, and defeasance of bond. *Lat.* ff. 33 b, 41;—13. Note on unbaptized infants. *Lat.* f. 34;—14. Medical recipe. *Fr.* f. 34;—15. "Regule cartarum secundum nouum vsum." f. 34 b;—16. Tables for reducing pence to shillings and marks to pounds, shillings and pence. f. 39;—17. "Modus tenendi curiam," followed by an abridged copy of the court-roll of Bampton, Monday after the Feast of St. Ambrose, 51 Edw. III. [6 Apr. 1377]. ff. 39 b, 40 b;—18. Letter of attorney from Robert Dynelay to Sir Hugh le ȝong, King's Chamberlain in South Wales, to receive the custody of the manor of La Roche, with the lands which belonged to William de La Roche in the lordship of Haverford in Wales; London, 2 July, 1 Rich. II. [1377]. *Fr.* f. 41;—Part ii. (ff. 42–65 b), a formulary of legal documents, with explanations of the terms used, early 15th cent. *Lat.* Evidently compiled at Bury St. Edmund's, but many of the personal names are fictitious;—Part iii. (ff. 66–92 b), Statutes, 11–13 Rich. II., imperf. at end;—Part iv. (ff. 93–128 b), the present article, followed by notes, in *Latin*, on "vita culpe" and "vita gracie," beg. "[P]reter vitam nature due sunt uite," and on the pains of hell, beg. "[S]unt pene gehennales hee." f. 127;—by a list of the Knights of the Round Table, in *French* verse [ll. 1691–1740 of *Erec et Enide*, by Chrêtien de Troyes: see ed. Foerster, 1896, p. 44], beg. "Deuant touz les bons cheualers / Dey Gaweyn ester ly premers." f. 127 b, col. 3;—by a grant of land at Aldwinkle [co. Northants] by Simon de Repindon to John de [Al]dewyncle and Agnes his wife, dated Friday after the Feast of SS. Peter and Paul, 1 Edw. II. [5 July, 1308]. f. 128;—and by a "Capitulum de Purificatione beate Marie moralisata." f. 128. On a blank space on f. 128 b, 10 lines of a love-song, beg. "My swete bryd my loue ys hud al at ȝyn hert rote," have been scribbled in a 15th cent. hand. The fly-leaves (ff. 1, 129–131) are from a 13th cent. MS. of Aristotle, De Anima, in *Latin*, with marginal and interlinear glosses.

MANUEL DES PÉCHÉS; by William of Waddington, here called "Willam de Widintone." With Prologue and Epilogue. Imperfect, wanting about 3000 lines after f. 120 b; about 9000 lines remaining. *French.*

The Prologue is wrongly headed "Le premer article de la fey," and begins:

"La uertu del seint Espirit
Nus seyt aydaunt en cest escrit." f. 93.

It agrees more closely with Harl. 4657 than with Harl. 273, but differs from both in omitting the lines numbered 91–116 in the printed editions (*Handlyng Synne,* ed. F. J. Furnivall, Roxburghe Club, 1862; E. E. T. S., 1901–3). It ends:

"Pur ceo de par Deu la fey metum
Solum ceo ke promis auum." f. 93, col. 2.

The poem is divided into sections, as in Harl. 273 and 4657. The first is headed "Le premer article de la fey," and begins:

"Ce (*for* Je) crey ke deuum communement
En Deu crere omnipotent." f. 93, col. 2.

The nine books (see above, p. 275) begin as follows:—Bk. i., f. 93, col. 2; Bk. ii., f. 96, col. 2; Bk. iii, f. 103 b; Bk. iv. (wrongly headed "Ci comence de .vij. sacremenz"), f. 116; Bk. v.,

f. 117 b (followed on f. 120 b by an interpolation, see below); Bk. vi., wanting; Bk. vii. (beg. imperf.), f. 121; Bk. viii., f. 122, col. 3 (followed on f. 124 b, col. 3, by the Epilogue); Bk. ix., f. 125.

At the end of Bk. v., as in Harl. 273 and 4657, are the lines

"Ihesu Crist seit gracie,
Ke si nus ad si auaunt mene
Ke sacremenz auum termine;
E plus ne dirrum de pecche." f. 120 b, col. 2.

See Roxburghe ed., p. 348, E. E. T. S. ed., p. 349, where these are ll. 7901–4 and 7953–6 respectively. In the two other MSS., the lines which come next introduce the "petit sermun" which forms Bk. vi.; but the present MS. has instead the following lines:

"Mes de la passiun uoil ore dire,
Ke suffri pur nus nostre Sire;
E apres ceo un sarmun
Ke mut poet aider a meint hum.
E ceo deus choses ne uus promis nient
Ke uoleie dire al comencement;
Mes pur ceo ke mut poet ualer,
E al oaunt e entendaunt profiter,
Jeo les uus ore dirray
Aussi bien cum ieo saueray.
E primes la passiun entendez,
Kar mut de bien i aprendrez."

Then comes the rubric "Ici comence la passiun," followed by a poem in 6-line stanzas, beg. "A Deu omnipotent," and ending imperfectly (with the 11th stanza) at the foot of f. 120 b, col. 3, "En sun duz Sauueur." The poem has been printed from this MS., with notices of other copies, by P. Meyer in *Romania,* xxxvi., 1907, p. 111.

Between ff. 120 and 121 several leaves are wanting, which must have contained the rest of this poem, the "sarmun," and the greater part of Bk. vii. The arrangement of Bk. vii. was apparently the same as in either Harl. 4657 or Robert of Brunne's translation (it is impossible to say which); the first line remaining, "La confessiun del desesperaunt" (f. 121), is l. 10957 of the Roxb. ed., l. 9258 of the E. E. T. S.

The Epilogue begins, after six introductory lines ("Deu du ciel, rei celestre," *etc.*, printed in Roxb. ed., p. 404):

"Li haut Sire de ciel e tere,
En ki deuum trestuz crere." f. 124 b, col. 3.

It ends: "Ki pur autre prie e houre
Pur sei memes, dist hem, labure.
De Deu seit beneit chescun homme
Ke prie pur Willam de Widintone." f. 125.

Then follows Bk. ix., preceded by 16 introductory lines, "Sachez ke Deu ad mut chere," *etc.* (printed in Roxb., p. 404). The Prayer to Christ is much shorter than in Harl. 273 and 4657, containing only 117 lines. It begins "Duz sire Ihesu, rei de glorie" (f. 125, col. 2, answering to l. 11995 of Roxb., p. 404), and ends "Vifs e regnes duz Ihesu Crist" (f. 125 b, = Roxb., p. 408, l. 12332). Next follows the Prayer to the Virgin, beginning "Ne deit estre oblie" (Roxb., l. 12333), and ending

"Si me donez ma gareisun
En vostre duce mansiun.
Amen, die chescun hum,
Amen. Amen. Amen." f. 126 b, col. 3–f. 127.

In the present MS. these are the concluding lines of the poem. The first two correspond to ll. 12698–9 of the Roxb. ed., p. 413.

Of the tales in Harl. 273, Nos. 7, 11, 55, 56, 58–61 are omitted (the lost leaves probably containing 58–61 and 55, as in Harl. 4657); the remainder occur in the following order:—

1. Phoenix (= Harl. 273, No. 1). f. 94 b.
2. Chrysaorius (*ib.* 2). f. 95 b.
3. Hermit, pagan's daughter, dove (*ib.* 3). f. 96, col. 2.
4. Dreamer's sudden death (*ib.* 4). f. 97, col. 2.
5. Saturday (*ib.* 5). f. 97 b, col. 3.
6. Undutiful son (*ib.* 6). f. 98 b, col. 2.
7. Mother curses daughter (*ib.* 8). f. 99.
8. Bridge of Dread (*ib.* 9). f. 99, col. 3.
9. Nun's corpse half-burnt (*ib.* 10). f. 100.
10. Macarius (*ib.* 12). f. 100 b, col. 2.
11. Zeno (*ib.* 13). f. 101, col. 2.
12. Dead knight's ghost (*ib.* 14). f. 101 b.
13. Fursey (*ib.* 15). f. 102, col. 2.
14. Usurers detested (*ib.* 16). f. 102, col. 3.
15. Perjurer falls dead (*ib.* 17). f. 102 b, col. 2.
16. St. John the Baptist (*ib.* 18). f. 103.
17. Jephthah (*ib.* 19). f. 103.

18. Hypocrite-monk (*ib.* 20). f. 104.
19. Lady's head burnt (*ib.* 21). f. 104, col. 2.
20. Clerk burnt by knight's coat (*ib.* 22). f. 104 b.
21. Backbiter's tongue on fire (*ib.* 23). f. 105, col. 2.
22. Merciful knight (*ib.* 24). f. 105 b, col. 2.
23. Florentius (*ib.* 25). f. 106, col. 3.
24. Coenred's knight (*ib.* 26) f. 107, col. 2.
25. Minstrel at bishop's gate (*ib.* 27). f. 107 b, col. 3.
26. Blaspheming boy (*ib.* 28). f. 108, col. 3.
27. Vision of Carpus (*ib.* 29). f. 108 b.
28. Merciless judge (*ib.* 30). f. 109.
29. Peter the toll-collector (*ib.* 31). f. 109, col. 3.
30. Lucretius and St. Beatrice (*ib.* 32). f. 110 b.
31. Hermit glad to lose his money (*ib.* 33). f. 110 b, col. 3.
32. Three dishonest executors (*ib.* 34). f. 111, col. 2.
33. Two-candle test of drunkenness (*ib.* 35). f. 111, col. 3.
34. Dives and Lazarus (*ib.* 36). f. 111 b, col. 3.
35. St. John the Almoner and the pilgrim (*ib.* 37). f. 112, col. 2.
36. Vision of Troilus (*ib.* 38). f. 112, col. 3.
37. St. Benedict in thorns (*ib.* 39) f. 113, col. 3.
38. Jew hears devils' reports (*ib.* 40). f. 114.
39. Priest's mistress seized by devils (*ib.* 41). f. 114 b.
40. Justina and Cyprian (*ib.* 42). f. 115.
41. Self-righteous hermit (*ib.* 43). f. 115 b, col. 2,
42. Valentine's corpse seized by fiends (*ib.* 44). f. 116, col. 2.
43. Chrysostom and Dove (*ib.* 45). f. 116 b.
44. Richer and his wife (*ib.* 46). f. 116 b, col. 2.
45. Accursed dancers (*ib.* 47). f. 116 b, col. 3.
46. Belshazzar's feast (*ib.* 48). f. 117, col. 2.
47. Bad godfather (*ib.* 49). f. 117 b, col. 3.
48. Doubting hermit's vision (*ib.* 50). f. 118, col. 3.
49. Felix served by dead lord (*ib.* 51). f. 119.
50. Chains loosed by masses (*ib.* 52). f. 119, col. 3.
51. Miner fed by oblations (*ib.* 53). f. 119, col. 3.
52. Paschasius serves in baths (*ib.* 54). f. 120.
53. Devil's confession (*ib.* 57). f. 121 b, col. 2.
54. Hezekiah (*ib.* 62). f. 122 b.
55. Julian (*ib.* 63). f. 122 b, col. 3.
56. Devils in stocks (*ib.* 64). f. 124, col. 2.

Dr. Furnivall gives only a few readings from this MS.: see the Roxburghe Club edition of *Handlyng Synne, etc.*, pp. 404, 413, 414.

Arundel 288. ff. 5–83 b.

Vellum; late xiiith cent. Small octavo; ff. 79, in double columns of 30 lines (except f. 47 b, which has 29 lines in each column). Initials in blue, red and green, headings in red. The contents of the MS. (all in *French*) are:—1. The present article. f. 5;—2. Translation of Grosseteste, De poenis purgatorii (for the Latin text see Harl. 3673, f. 165; Add. 33957,

f. 44 b; C.C.C. Oxford 155, f. 3). Headed "Ci comence Romaunz estret hors de diuinite solom lordeynment des philosophes," and beg. "In operibus tuis . . . A ses treschiers freres e soers en Deu . . . Ore entendez ci tous communement." f. 84;—3. "Sermo de passione Domini," on Our Lord's twenty-one pains, *etc.* Beg. "En le noun del Piere . . . uoil escriure la passion Ihesu Christ." f. 91 b;—4. Poem on the love of God, beg. "Seynt Pol lui apostle dit." f. 97. This poem is often found in connection with, and sometimes embodied in, the Manuel des Péchés: see above, p. 277;—5. Translation of the Speculum Ecclesiae of St. Edmund of Pontigny, beg. "En le noun nostre Seygnur . . . Videte uocationem uestram. Ces moz de lapostle partenent a nous genz de religion." ff. 103–122. For other copies see Harl. 1121, f. 141, Roy. 12 C. xii., f. 17, and *Romania*, xxix. p. 53, xxxii. p. 74. At the beginning and end of the volume, in later hands, are:—6. Poem on the Passion, in stanzas of four alexandrines. Imperf. at beg. First stanza now left beg. "Aue duz Iesu, mun tres duz Seingnur." f. 1;—7. Prayers and meditations, in *French*, "prises partye de Seynt Anselyn, partye des autres escritz." f. 3 b;—8. "Les ix paroles que mestre Anners Erceues[ke] de Coloynne dyst en vn sermoun qui[l] fist a gens de religion." f. 122;—9. Forty-four octosyllabics on monastic obedience, beg. "Ky out ceste trinite." f. 123;—10. Dialogue between the Soul and the Body, in six-line stanzas, beg. "Si come ieo ieu en mon lit." f. 123 b. The first two stanzas of this copy were printed by T. Wright, *Latin Poems attributed to Walter Mapes* (Camden Soc., 1841), p. xxiii. For this and other versions see *Zeitschr. für rom. Phil.*, iv., 1880, pp. 74, 365; Wright, p. 321; H. Varnhagen, *Erlanger Beiträge*, i. (1889), p. 115, *etc.*;—11. On God's mercy, in five stanzas, of which the first three contain four alexandrines each, the last two five each; beg. "Niule pecchere ne puet faire peche si ord." f. 126 b. The name of a former owner, John Parker, is on f. 5.

MANUEL DES PÉCHÉS; by William of Waddington. With Prologue, but without the Epilogue in which the author names himself. Containing, in this copy, 9400 octosyllabic lines. *French.*

No heading. The Prologue begins:

"La uertu del seynt Espirit
Nus seit aidant en cest ecrist." f. 5.

It omits the couplet mentioning the "Sermun" on the fear and love of God (see above, p. 277), and differs considerably, as to the order of the lines, from the three MSS. already described. It is in 108 lines, which correspond to the following of the 126 lines of Harl. 273:—ll. 1–20 = Harl. ll. 1–20; ll. 21–26 = H. 25–30; ll. 27–30 = H. 21–24; ll. 31–58 = H. 49–76; ll. 59–68 = H. 117–126; ll. 69–94 = H. 91–116; ll. 95–108 = H. 77–90. The last lines are:

"A cel grant asemblement
Kant iuge serrunt tute gent." f. 5 b, col. 2.

As in the other MSS., the poem is divided into chapters or sections; the first of these is headed "Primus articulus fidei," and begins:

"Creire deuum communement
En Deu pere omnipotent." f. 5 b, col. 2.

Of the nine books which compose the Manuel, as usually found, Books vi. (the "Sermun") and ix. (Prayers to Christ and the Virgin) are omitted. The others begin as follows:—Bk. i., f. 5 b, col. 2; Bk. ii., f. 12, col. 2; Bk. iii., f. 28; Bk. iv., f. 55 b; Bk. v., f. 59; Bk. vii., f. 65 b, col. 2; Bk. viii., f. 78 b.

Bk. v. ends "E plus ne dirrum de pecche" (= l. 7904 of the Roxburghe Club edition, p. 348). Bk. vii. then begins (headed "Sequitur de confessione") "Duze chose couendra auer," *etc.* (= l. 9641, p. 350); and the prologue, "Lumere indeficient," *etc.* (= l. 8597, p. 348) is on f. 71 b, between the points and the virtues of confession, as in Harl. 4657.

The poem ends, in this copy, after the conclusion of the last tale, with the lines

"Par tant uus est bien mustre
Ke oresun ad poeste
Dampnedeu enchiner (*for* encliner),
E les seinz angles de ciel,
Sur home, terre, eir e mer;
E de uif debles de enfern
E de lur maus nus sauuer,
De hunte e de pecche garder.
Mult deuum nus dunc amer
Oresun, ke est de si grant poer." f. 83 b, col. 2.

The tales omit Nos. 7, 11 and 56 of Harl. 273, and No. 22 of Harl. 4657. They are:—

1. Phoenix (= Harl. 273, No. 1). f. 8 b, col. 2.
2. Chrysaorius (*ib.* 2). f. 10 b, col. 2.
3. Hermit and dove (*ib.* 3). f. 12, col. 2.
4. Dreamer (*ib.* 4). f. 14 b.
5. Saturday (*ib.* 5); beg. "A Reine ultre mer." f. 16.
6. Undutiful son (*ib.* 6). f. 17 b, col. 2.
7. Mother curses daughter (*ib.* 8). f. 18 b.
8. Bridge of Dread (*ib.* 9). f. 19, col. 2.
9. Nun's corpse half-burnt (*ib.* 10). f. 20 b.
10. Macarius (*ib.* 12). f. 22, col. 2.
11. Zeno (*ib.* 13). f. 23, col. 2.
12. Dead knight's ghost (*ib.* 14). f. 24.
13. Fursey[*] (*ib.* 15). f. 25 b.

14. Usurers * detested (*ib.* 16). f. 25 b, col. 2.
15. Perjurer falls dead (*ib.* 17). f. 26, col. 2.
16. St. John the Baptist (*ib.* 18). f. 27.
17. Jephthah (*ib.* 19). f. 27.
18. Hypocrite-monk (*ib.* 20). f. 29.
19. Lady's head burnt (*ib.* 21). f. 29 b.
20. Clerk burnt by knight's coat (*ib.* 22). f. 30, col. 2.
21. Backbiter's tongue on fire (*ib.* 23). f. 31 b.
22. Merciful knight (*ib.* 24). f. 33.
23. Florentius (*ib.* 25). f. 34.
24. Coenred's knight (*ib.* 26). f. 36.
25. Minstrel at bishop's gate (*ib.* 27). f. 37 b.
26. Blaspheming boy (*ib.* 28). f. 38 b.
27. Vision of Carpus (*ib.* 29). f. 39, col. 2.
28. Merciless judge (*ib.* 30). f. 40.
29. Peter the toll-collector (*ib.* 31). f. 40 b, col. 2.
30. Lucretius and St. Beatrice (*ib.* 32). f. 43 b.
31. Hermit glad to be robbed (*ib.* 33). f. 44.
32. Three dishonest executors (*ib.* 34). f. 44 b, col. 2.
33. Two-candle test of drunkenness (*ib.* 35). f. 45 b.
34. Dives and Lazarus (*ib.* 36). f. 46, col. 2.
35. St. John the Almoner and the pilgrim (*ib.* 37). f. 47.
36. Vision of Troilus (*ib.* 38). f. 47 b.
37. St. Benedict tempted (*ib.* 39). f. 49 b, col. 2.
38. Jew hears devils' reports (*ib.* 40). f. 51, col. 2.
39. Priest's mistress seized by devils (*ib.* 41). f. 52, col. 2.
40. Justina and Cyprian (*ib.* 42). f. 53 b.
41. Self-righteous hermit (*ib.* 43). f. 54 b, col. 2.
42. Valentine (*ib.* 44). f. 56.
43. Chrysostom (*ib.* 45). f. 56 b, col. 2.
44. Richer and his wife (*ib.* 46). f. 57, col. 2.
45. Accursed dancers (*ib.* 47). f. 57 b, col. 2.
46. Belshazzar's feast (*ib.* 48). f. 58 b.
47. Bad godfather (*ib.* 49). f. 59 b.
48. Doubting hermit's vision (*ib.* 50). f. 60 b, col. 2.
49. Felix served by dead man (*ib.* 51). f. 62 b.
50. Chains loosed by masses (*ib.* 52). f. 63.
51. Miner fed by oblations (*ib.* 53). f. 63.
52. Paschasius serves in baths (*ib.* 54). f. 64 b.
53. Achan (*ib.* 58). f. 66.
54. Pharisee and Publican (*ib.* 59). f. 69, col. 2.
55. Ananias and Sapphira (*ib.* 60). f. 69 b, col. 2.
56. Crow flies out of penitent's mouth (*ib.* 61). f. 71.
57. Devil cannot recognize sinner after confession (*ib.* 55). f. 74.
58. Devil's confession (*ib.* 57). f. 76 b, col. 2.
59. Hezekiah (*ib.* 62). f. 78 b, col. 2.
60. Julian (*ib.* 63). f. 79 b.
61. Devils in stocks (*ib.* 64). f. 82, col. 2.

Not used for either of the printed editions.

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* The scribe has omitted ll. 2816-2845 (Roxb. ed., pp. 79-83), containing the end of No. 13 and the beginning of No. 14.

Harley 3860. ff. 61b–77b.

Vellum; beginning of the xivth cent. Small folio; ff. 17, in double columns of 33 to 36 lines. Headings in red, initials in red and blue. The volume belonged, like Harl. 4657, to Sir T. Tempest: see f. 3, and above, p. 285. A list of the contents is in this *Cat.*, ii. p. 199, prefixed to a notice of the version of the Seven Sages of Rome on ff. 23–47 b. The present article, which is accidentally ignored there, comes between artt. 5 and 6, and is in the same hand with them. Art. 5 is the Château d'Amour, ascribed to Grosseteste. Art. 6 is a copy, imperf. at end, of Walter de Henley's Husbandry, beg. "Ses sunt les choses ke apartenent a choses de housebandrie ... Le pere si est en sa ueillesce."

Manuel des Péchés; by William of Waddington. Books vii. and viii. only, in 2122 lines. *French.*

Heading: "Ici commence comment hom se deit confesser ki voudra Deu bien paier. La primere chose est ke ta confession seit de ta bone volunte." After four introductory lines,

"Deus choses couent auer
Ke dreit se uodra confesser;
Tant com purray apertement
Les conteray e breuement,"

the poem proceeds:

"Primes de ton ein degre,
Sanz force e necessite,
Mes par ta bone volunte
Conter deuez tun peche," *etc.* f. 61 b, col. 2.

Of the above lines, the first four are ll. 9641–4 of the Roxburghe Club edition (*Handlyng Synne, etc.*, ed. F. J. Furnivall, 1862, p. 350), ll. 9605–8 of the Early English Text Society's edition (pt. ii., 1903, p. 351); and the remaining four are ll. 9647–50 and 9611–14 of the two editions respectively. The arrangement of Bk. vii. agrees with that in Harl. 4657: first come the twelve points of confession; then the prologue, headed "Ici commence vne tretice de confession," and beg. "Lumere indefficient" (f. 66 b, col. 2); then the graces, headed "Ke confession lalme viuifie," and beg. "Mult est confession a preiser" (f. 67). There is no rubric or mark of separation between Books vii. and viii. The last five lines of Bk. vii. are:

> "Ki dencombrement se vout garder.
> La manere vus ay dist comment
> Confesser se deiuent la gent.
> Ceo est la terce ke vus promis.
> Pur Deu ceo receuez tutdis." f. 72 b, col. 2.

These answer to ll. 11356, 9633–6 of the Roxburghe Club ed. (pp. 395, 350), from Harl. 273, f. 176 b, where they come between the graces and the points of confession; they are the concluding lines of Bk. vii. in Harl. 4657 (f. 76 b, col. 2), Harl. 4971 (f. 122, col. 3), and Ar. 288 (f. 78, col. 2). Book viii. then begins (= Roxb. ed., p. 396, ll. 11357–8):

> "Apres verray confession
> Deit venir seint oreison." f. 72 b, col. 2.

It ends (= Roxb. ed., p. 404, ll. 11991–4):

> "Priom donc nostre priere
> Primes au Fiz, e puis sa Mere,
> Ke de nus eient merci,
> E nus gardent del enemi." f. 77 b, cols. 1–2.

The tales are as follows:—

1. Achan (= Harl. 273, No. 58). f. 61 b, col. 2.
2. Pharisee and Publican (*ib.* 59). f. 64 b, col. 2.
3. Ananias and Sapphira (*ib.* 60). f. 65, col. 2.
4. Crow flies out of penitent's mouth (*ib.* 61). f. 66 b.
5. Devil cannot recognize sinner after confession (*ib.* 55). f. 68 b, col. 2.
6. Devil's confession (*ib.* 57). f. 71, col. 2.
7. Hezekiah (*ib.* 62). f. 73, col. 2.
8. Julian (*ib.* 63). f. 74.
9. Devils in stocks (*ib.* 64). f. 76, col. 2.

Not used for the printed editions.

Royal 20 B. xiv. ff. 1–52 b.

Vellum; early XIVth cent. Folio; ff. 52, in double columns of 46 to 51 lines. Headings in red, initials in red and blue. For the contents of the volume, see this *Cat.*, ii. p. 728. To that notice the following additions may be made:—Art. 4 is by Simon de Fresne: see T. Wright, *Biogr. Brit. Lit.*, ii., 1846, p. 349; *Bulletin de la Soc. des anc. textes français*, 1880, p. 80; *Romania*, xiii., 1884, p. 533;—For Art. 7, see *Romania*, xxxii., p. 104;—For Art. 9 (poem on the love of God, beg. "Seint Pol li apostle dist,") see above, p. 277.

MANUEL DES PÉCHÉS; by William of Waddington. With Prologue, but without Epilogue. In about 9900 lines. *French.*

Heading: "Ici commence le Manuel de Peche, e primus dist de les articles de fey." The Prologue begins:

"La uertue del seint Espirit
Nus seit eydant en cet escrit." f. 1.

Like the copy in Arund. 288, it omits ll. 31–2 of the printed editions (*Handlyng Synne, etc.*, ed. F. J. Furnivall, Roxburghe Club, 1862; E. E. T. S., 1901–3), which mention the "Sermun" on the fear and love of God (Book vi. of Harl. 273, omitted in this copy). Instead of ll. 33–48, it has the four lines

"Pus i trouerez uus sermun
De les uertues de confessiun.
Pus de orisun siut vn escrit,
Ki uertue fet homme parfit."

The next 70 lines answer to ll. 49–76, 79–120 of the printed editions. The Prologue then ends (containing 106 lines only):

"Ore par Deu de la fei mettrum
Solum ceo ke apris a[u]um." f. 1 b.

As in the other MSS., the poem is divided into sections; the first is headed "Le premer article de la fei," and begins:

"Jeo crei, cum deuum communement,
En Deu pere omnipotent." f. 1 b.

The present MS., like Arund. 288, omits Books vi. and ix. The other books begin as follows:—i., f. 1 b; ii., f. 5, col. 2; iii., f. 15 b, col. 2; iv., f. 34; v., f. 36, col. 2; vii., f. 40 b, col. 2; viii., f. 49, col. 2.

Bk. v. ends with the four lines

"Jhesu Crist seit gracie
Ke les sacremens auum termine.
Ore dirrum de confessiun.
Deu nus eide par sun nun."

Bk. vii. follows, headed "Isci commence vne trete de la vertue de confessiun. La premere vertue," and beg.:

> "Mvlt est confessiun a preiser.
> Ceo puis par resun ben prouer."

These are ll. 10395–6 of the Roxburghe Club ed., p. 370. The arrangement of Bk. vii. is like that in Harl. 273, in putting the virtues before the points of confession; but unlike it in omitting the "Lumere indeficient" prologue altogether.

The poem ends, after the last tale, with the lines

> "Par tant uus est ben mustre
> Ke oreisun ad poste
> Dampnedeu encliner,
> E les seins angles du cel,
> Sur homme, terre, eir e mer,
> E sur les debles enfernel;
> De lur engins nus poet sauer,
> De hunte e de pecche nus poet garder.
> Mult deuum nus dunke amer
> Oreisun, ke ad si grant poer.
> Prium dunke Deu le Pere,
> Sun [Fiz] Jhesu e sa Mere,
> Ke il de nus eint merci,
> E nus garde de nostre enemi. Amen.
> Ore deuum Deu mercier
> Diuoutement, de tut queor,
> Ke fini auum la trete
> Ke Manuel de Pecche est apele;
> E nostre Seignur Ihesu Crist
> Li mercie ke lad escrist. Amen." f. 52 b.

The tales agree with those in Harl. 273, except for the omission of Nos. 7 and 56, and the insertion, between Nos. 49 and 50, of one peculiar to the present MS.:—

1. Phoenix (= Harl. 273, No. 1). f. 3, col. 2.
2. Chrysaorius (*ib.* 2). f. 4 b.
3. Hermit and dove (*ib.* 3). f. 5 b.
4. Dreamer (*ib.* 4). f. 6 b, col. 2.
5. Saturday (*ib.* 5); "En Anterme, une cite vtre mer." f. 7 b, col. 2.
6. Undutiful son (*ib.* 6). f. 8 b, col. 2.
7. Mother curses daughter (*ib.* 8). f. 9, col. 2.
8. Bridge of Dread (*ib.* 9). f. 9 b.
9. Nun's corpse half-burnt (*ib.* 10). f. 10, col. 2.

10. Dragon tracked to tomb (*ib.* 11). f. 11.
11. Macarius (*ib.* 12). f. 11 b, col. 2.
12. Zeno (*ib.* 13); here called "Heenon." f. 12 b.
13. Dead knight's ghost (*ib.* 14). f. 13.
14. Fursey (*ib.* 15). f. 14.
15. Usurers detested (*ib.* 16). f. 14.
16. Perjurer falls dead (*ib.* 17). f. 14 b.
17. St. John the Baptist (*ib.* 18). f. 15.
18. Jephthah (*ib.* 19). f. 15.
19. Hypocrite-monk (*ib.* 20). f. 16, col. 2.
20. Lady's head burnt (*ib.* 21). f. 16 b, col. 2.
21. Clerk burnt by knight's coat (*ib.* 22). f. 17, col. 2.
22. Backbiter's tongue on fire (*ib.* 23). f. 18.
23. Merciful knight (*ib.* 24). f. 19.
24. Florentius (*ib.* 25). f. 19 b.
25. Coenred's knight (*ib.* 26). f. 20 b, col. 2.
26. Minstrel at bishop's gate (*ib.* 27). f. 21 b, col. 2.
27. Blaspheming boy (*ib.* 28). f. 22 b.
28. Vision of Carpus (*ib.* 29). f. 23.
29. Merciless judge (*ib.* 30). f. 23 b, col. 2.
30. Peter the toll-collector (*ib.* 31). f. 24, col. 2.
31. Lucretius and St. Beatrice (*ib.* 32). f. 25 b, col. 2.
32. Hermit and robbers (*ib.* 33). f. 26, col. 2.
33. Three dishonest executors (*ib.* 34). f. 26 b, col. 2.
34. Two-candle test of drunkenness (*ib.* 35). f. 27.
35. Dives and Lazarus (*ib.* 36). f. 27 b, col. 2.
36. St. John Almoner and pilgrim (*ib.* 37). f. 28, col. 2.
37. Vision of Troilus (*ib.* 38). f. 28 b.
38. St. Benedict tempted (*ib.* 39). f. 29 b, col. 2.
39. Jew hears devils' reports (*ib.* 40). f. 31.
40. Priest's mistress seized by devils (*ib.* 41). f. 31 b, col. 2.
41. Justina and Cyprian (*ib.* 42). f. 32 b.
42. Self-righteous hermit (*ib.* 43). f. 33 b.
43. Valentine (*ib.* 44). f. 34, col. 2.
44. Chrysostom (*ib.* 45). f. 34 b, col. 2.
45. Richer and his wife (*ib.* 46). f. 35.
46. Accursed dancers (*ib.* 47). f. 35, col. 2.
47. Belshazzar's feast (*ib.* 48). f. 35 b, col. 2.
48. Bad godfather (*ib.* 49). f. 36 b.
49 (not in Harl. 273; see below). f. 37.
50. Doubting hermit's vision (= Harl. 273, No. 50). f. 37 b.
51. Felix served by dead man (*ib.* 51). f. 38 b.
52. Chains loosed by masses (*ib.* 52). f. 39.
53. Miner fed by oblations (*ib.* 53). f. 39.
54. Paschasius (*ib.* 54). f. 40.
55. Devil cannot recognize sinner who has confessed (*ib.* 55). f. 42.
56. Devil's confession (*ib.* 57). f. 43 b, col. 2.
57. Achan (*ib.* 58). f. 45.
58. Pharisee and Publican (*ib.* 59). f. 47 b, col. 2.
59. Ananias and Sapphira (*ib.* 60). f. 48.
60. Crow flies out of penitent's mouth (*ib.* 61). f. 48 b, col. 2.
61. Hezekiah (*ib.* 62). f. 49 b.
62. Julian (*ib.* 63). f. 49 b, col. 2.
63. Devils in stocks (*ib.* 64). f. 51 b.

The following tale is not in any of the other MSS. in the Museum, nor is it in Robert of Brunne's translation :—

49. "Willam le bles" [William of Blois], Bishop of Worcester [1218–1236], going through the Cotswolds, confirmed a shepherd, who thereupon lost his sight; he had been born blind, but had been possessed by a devil, who enabled him to see through his nostrils. f. 37.

The printed editions contain a few readings only from this MS. (see Roxburghe Club ed., pp. 1, 70, 133, *etc.*).

Harley 337. ff. 12–31b.

Vellum; early XIVth cent. Small folio; ff. 20, in double columns, 41 lines to a full column, but every leaf is more or less mutilated. Headings in red, initials in blue with red flourishes. On the upper margins are names and arms, in colour, of English knights, apparently copied from a Roll of Arms of *temp.* Edw. II.; including Sir Giles de Argentein, who was killed at Bannockburn in 1314, and Sir Henry de Beumond and Sir Bartholomew de Badlesmere, who occur in the Boroughbridge Roll, 1322. Bound up with a fragment of a 12th cent. chartulary of St. Augustine's abbey, Canterbury (ff. 1–11 b), and with the following tracts, all in *Latin* :—1. Extracts from Origen on Leviticus (*cf.* Migne, *Patrol. graeca*, xii. col. 428, *etc.*), imperf. at beg.; 12th cent. f. 32;—2. Innocent III., De Contemptu Mundi; in two hands of the 13th cent. ff. 54, 57;—3. On the Mass, beg. "Non sit absque magno sacramento"; 13th cent. f. 65 b;—4. "Anologivm Ypocratis," beg. "[P]eritissimus omnium domestica." One leaf, 13th cent. f. 72.

MANUEL DES PÉCHÉS ; by William of Waddington. Imperfect : eighteen leaves (each slightly mutilated) and two fragments ; containing rather more than 3000 lines, many of which lack either beginning or ending. *French.*

Of the first two leaves only the upper portion remains, and only the lines of col. 2 on the two *recto* pages, and of col. 1 on the *verso*, are complete. The first line is "[Car tutdis o]u uus remeindrai," answering to l. 1066 of the Roxburghe Club edition; and the first complete line (*i.e.* the top line of f. 12, col. 2) is "Si il le iur faut de sa beste" (= l. 1108). The whole text corresponds to ll. 1066–4781, with lacunae on the first two leaves, amounting to about 210 lines in all. All this is from Books ii. and iii., in which the sequence agrees with that of the printed text, except that the second and third deadly sins here are Envy and Anger, instead of Anger and Envy, so that ll. 3829–4061 and 3685–3828 are transposed. The MS. breaks off with the opening lines of the tale of Peter the Toll-collector:

> "Sicum en la uie iadis trouai
> De sein Iohan le almosner." f. 31 b, col. 2.

The tales are as follows. Nos. 7 and 11 of Harl. 273 are omitted, and the order of Nos. 24 and 25 is inverted through the transposition of Anger and Envy:—

1. Hermit and dove (= Harl. 273, No. 3); endings of last 3 lines only. f. 12.
2. Dreamer (*ib.* 4); endings of 15 lines only. f. 13.
3. Saturday (*ib.* 5); imperf. at beg. f. 14.
4. Undutiful son (*ib.* 6); first 10 lines imperf. f. 15.
5. Mother curses daughter (*ib.* 8). f. 15 b.
6. Bridge of Dread (*ib.* 9). f. 16.
7. Nun's corpse half-burnt (*ib.* 10). f. 17.
8. Macarius (*ib.* 12). f. 18, col. 2.
9. Zeno (*ib.* 13). f. 19.
10. Dead knight's ghost (*ib.* 14). f. 19 b.
11. Fursey (*ib.* 15). f. 20 b, col. 2.
12. Usurers detested (*ib.* 16). f. 20 b, col. 2.
13. Perjurer falls dead (*ib.* 17). f. 21, col. 2.
14. St. John Baptist (*ib.* 18). f. 21 b, col. 2.
15. Jephthah (*ib.* 19). f. 22.
16. Hypocrite monk (*ib.* 20). f. 23, col. 2.
17. Lady's head burnt (*ib.* 21). f. 23 b, col. 2.
18. Clerk burnt by knight's coat (*ib.* 22). f. 24, col. 2.
19. Backbiter's tongue on fire (*ib.* 23). f. 25, col. 2.
20. Florentius (*ib.* 25). f. 26, col. 2.
21. Merciful knight (*ib.* 24). f. 27 b.
22. Coenred's knight (*ib.* 26). f. 28 b.
23. Minstrel at bishop's gate (*ib.* 27). f. 29 b.
24. Blaspheming boy (*ib.* 28). f. 30, col. 2.
25. Vision of Carpus (*ib.* 29). f. 30 b, col. 2.
26. Merciless judge (*ib.* 30). f. 31, col. 2.
27. Peter the toll-collector (*ib.* 31); first 5 lines only. f. 31 b, col. 2.

Not noticed in the printed editions.

Arundel 372. ff. 2–3 b.

Vellum; early xivth cent. Quarto; ff. 2, in double columns of 37 to 41 lines originally, but the top lines have been cut through by the binder. Initials and heading in red. The rest of the volume contains theological pieces, mostly by St. Anselm of Canterbury: see *Cat. of the Arundel MSS.*, 1834, p. 108.

Manuel des Péchés; by William of Waddington. Two leaves, slightly mutilated at the top, containing 301 complete lines. *French.*

The first leaf begins "K[a]nt li plest ws garra," and ends "Ke plus forment eschure deuom." It agrees with ll. 5678–5824 of the Roxburghe Club edition, and contains the tale of Bishop Troilus (= Harl. 273, No. 38), imperfect at the beginning. The top lines of the last three columns have been cut through, but no lines are altogether lost.

The second leaf has lost, in each column, the whole of the top line and the upper part of the second line. The first complete line is "Peche qe la laie gent," and the last line is "Lendemeyn sa ausmoyne ad doublee." It answers to ll. 7431–7591, and contains the tales of Felix served by a dead man, Captive's chains loosed by his wife's masses, and Miner fed by his wife's oblations (= Harl. 273, Nos. 51–3), the last ending imperfectly.

Not noticed in the printed editions.

Harley 1701. ff. 1–84.

Vellum; end of the xivth cent. Folio; ff. 84, in double columns of 38 lines. Titles and headlines in red; gold initials on ff. 1, 20 b, 57, 63 and 75, other initials in blue with red flourishes. Followed (ff. 84–91 b) by "Medytacyuns of þe soper of oure Lorde ... þe whyche made yn Latyn Bonauenture Cardynall," in rhymed couplets, in the same hand and probably by the same author (see below); beg. "Alle myȝty God yn Trynyte." The MS. also contains (ff. 92–95) the poem of King Robert of Sicily, in a later hand, already noticed in this *Cat.*, i. p. 765. On f. 95 b is the beginning of a mass ordained by Pope Clement "in collegio cum Cardinalibus ... et est certum et approbatum in Auinione et in alijs partibus," beg. "Recordare Domine testamenti."

Handlyng Synne: A translation, begun in 1303, of the "Manuel des Péchés" of William of Waddington, with numerous omissions and additions; by Robert Mannyng of Brunne, a Canon of the Gilbertine priory of Sempringham. In rhymed couplets, containing 12598 lines in this copy, including the Prologue, in which the translator names himself. *English.*

The translator describes himself in the Prologue as Robert of Brunne, of Brymwake (or rather Brunne Wake, as the Dulwich MS. has it: see G. F. Warner, *Cat. of Dulwich MSS.*, 1881, p. 347) in Kesteven, six miles from Sempringham; *i.e.* Bourne in Lincolnshire, in the parts of Kesteven, doubtless called Bourne Wake from its connection with the Wake family (see *Academy*, 8 Jan. 1887, p. 27). He has been fifteen years in Sempringham Priory, he says; *viz.* ten years under John of Camelton, now dead, and five under John of Clyntone (John Clattone, according to the Dulwich MS.); and Philip was Master in 1303, when he began this work. His words are:

"To alle Crystyn men vndir sunne,
And to gode men of Brunne,
And speciali alle be name
Þe felaushepe of Symprynghame,
Roberd of Brunne greteþ ȝow
In al godenesse þat may to prow,
Of Brymwake yn Kesteuene,
Syxe myle besyde Sympryngham euene.
Y dwelled yn þe pryorye
Fyftene ȝere yn cumpanye.
In þe tyme of gode dane Ione
Of Camelton, þat now ys gone,
In hys tyme was y þere ten ȝeres,
And knewe and herde of hys maneres;
Syþyn with dane Ione of Clyntone,
Fyue wyntyr wyþ hym gan y wone.
Dane Felyp was mayster þat tyme
Þat y began þys Englysshe ryme;
Þe ȝeres of grace fyl þan to be
A þousynd and þre hundred and þre." f. 1, col. 2.

The names here given do not agree with those in Browne Willis, *Hist. of Abbies*, ii., 1719, p. 121, or in Dugdale's *Monasticon*, vol. vi. pt. ii., 1830, p. 947; and have given some trouble to modern writers, from Sir Frederic Madden (see his note in Warton's *Hist. of Engl. Poetry*, i., 1840, p. 55) onwards. But these writers have not realized that Willis and the editors of the

Monasticon have confused the Priors of Sempringham with the Masters or Priors General of the Gilbertine Order, apparently supposing that the Masters of the Order were at the same time Priors of the mother-house; and this, although they used the Lincoln Registers, which contain a record of a Prior of Sempringham being promoted to be Master of the Order (*sc.* Roger de Bolinbrok, in 1283, on the death of John de Hamerton: see Harl. MS. 6951, f. 17 b); and although a charter is printed in the *Monasticon* (VI. pt. ii. p. 948), in which the Prior and Convent of Sempringham make an agreement "assensu venerabilis patris domini Philippi magistri ordinis nostri," *i.e.* with the assent of our author's "Dane Felyp" as "mayster." This Philip, surnamed de Barton, or Burton (probably the former, from the village of that name near Cambridge), had been Prior of the Gilbertine house at Cambridge; he was admitted as Master in July, 1298, on the death of Roger de Bolinbrok, and was succeeded on his death by John de Glynton, whose election as Master was confirmed in July, 1332 (Harl. 6951, ff. 32, 81). He occurs in charters of 1311, 1317, and 1326, always with the designation "Magister Ordinis de Sempingham" (Harley Charters 44 I. 21–23). John de Cameltone, on the other hand, appears in a charter of 1298 (shortly before his death, if our author means that he had been dead five years in 1303) as "venerabilis vir frater Johannes de Cameltone Prior de Sempigham" (Add. Ch. 20652); and another charter, dated 1305, has as the first witness "domino Johanne priore de Sempingham" (Add. Ch. 20964). This last John is no doubt our author's John of Clyntone or Clattone, and he may probably be identified with the John de Glynton named above.

The only other work in which our author names himself is a metrical English Chronicle, from Brutus to the death of Edward I. It is in two parts:—Part i., in octosyllabics, is derived mainly from Wace, and ends with the death of Cadwalader in 689; it has been published in the Rolls series, *Chronicle of R. Manning of Brunne*, ed. F. J. Furnivall, 1887;—Part ii., in ballad metre,* is a close translation of Pierre de Langtoft's Chronicle in French verse; it was edited by T. Hearne in 1725, with title *Peter Langtoft's Chronicle (as illustrated and improv'd by Robert of*

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* Hearne printed it as in alexandrines, but it is really in stanzas of four six-syllabled lines rhyming alternately.

Brunne), reprinted 1810, in Hearne's *Works*, vols. iii. and iv. In the prologue the author calls himself Robert Mannyng of Brunne, and says that he wrote the chronicle "in þe third Edwardes tyme," at the request of "Danz Robert of Malton"; and that he was for a time "in þe hous of Sixille," *i.e.* Six Hills, another Gilbertine priory in Lincolnshire. When he comes to the year 1283, he tells the story of Llewelyn's death with more details than we find in Langtoft (*cf. Peter Langtoft's Chronicle*, 1725, ii. p. 242, with the French *Chronicle of Pierre de Langtoft*, ed. T. Wright, Rolls series, ii., 1868, p. 180); and he then inserts several lines about Llewelyn's daughter "Wencilian" (*i.e.* Gwenllian), telling how she lived at Sempringham for fifty-four years, and died there, lamented by all, on June 7, 1337, being Whitsun-Eve. He then proceeds with the deeds of Edward I., down to his death in 1307; and he ends by giving the date of his completing the work:

> "What tyme I left þis lore, þe day is for to witen,
> Idus þat is of May left I to write þis ryme,
> B letter and Friday bi ix. þat ȝere ȝede prime."

As Hearne remarks (*Peter Langtoft's Chronicle*, ii. p. 341), the Dominical letter (for 1338) should be D. The colophon, which he prints in his preface (vol. i. p. xxxiii.), is as follows: "Expliciunt gesta Britonum et Anglorum in lingua materna per Robertum Mannyng transumpta anno Christi millesimo .CCC.^{mo} tricesimo VIII. Idus Maij, littera dominicali D. prima IX. tempore Regis Edwardi tercii à conquestu .XI.^{o}" The scribe has made two mistakes: not only has he put B in one place and D in another for the Dominical letter, but he has made May 1338 fall in the 11th instead of the 12th year of Edward III. However, we need have no doubt as to which year he meant, when we remember that the Ides of May fell on a Friday in 1338, and not for six years before, nor for eleven years after.

The poem entitled "Meditations on the Supper of our Lord," which follows Handlyng Synne here and in the Oxford MS., has been attributed to Mannyng by J. M. Cowper, who edited it for the Early English Text Society in 1875; and the attribution, though not universally accepted, seems probable: see G. Hellmers, *Ueber die Sprache Robert Mannyngs of Brunne, etc.*, Göttingen, 1885. It is an adaptation of part of the Meditationes Vitae Christi falsely ascribed to St. Bonaventura: see the description, in the

Cat. of Additions 1900–1905, 1907, p. 266, of Add. 36983 (formerly belonging to the Bedford Literary Institute), which has this poem interpolated into the "Cursor Mundi."

Robert of Brunne has been called "the Patriarch of the New English" by T. L. Kington Oliphant (*Old and Middle English*, 1878, p. 588), who devotes most of chapter vi. to the study of his language, and says (p. 487) that "the dialect of the shires nearest to Rutland" (including South Lincolnshire, of course) became the foundation of modern English. In the present case, however, the dialect has not retained its usual proportion of the Anglo-Danish element, owing to its having been transcribed by a Southerner. The scribe has probably made many more alterations than can now be traced. At the ends of several lines, however, he has preserved rhyming words that must have appeared strange to his readers; and he has accordingly explained them by glosses. Thus "gros" is interpreted as "dred" (f. 52 b); "nam" by "ȝede" (f. 54 b), and again by "toke" (f. 54 b, col. 2); "ferly" by "wundyr" (f. 54 b, col. 2); "weyue" by "forsake" (f. 55 b); and so on. These and other glosses are collected by Kington Oliphant, pp. 585–6.

The poem is headed "Here bygynneþ the boke þat men clepyn yn Frenshe Manuele Pecche, þe whych boke made yn Frenshe Roberd Grostest, Bysshop of Lyncolne." The Prologue begins:

"Fadyr and Sone and holy Goste,
Þat art o God of myȝtes moste,
At þy wurschyp shul we bygynn
To shame þe fende and shew oure synne." f. 1.

As in the Manuel des Péchés, the Prologue summarizes the contents of the poem; but the summary here makes no mention of the Twelve Articles of Faith, or of the Sermon on the Fear and Love of God, which form Books i. and vi. of the Manuel, but are omitted by Robert of Brunne. The "points" of Confession come before the "graces," as is indicated in the Prologue:

"Syþyn of þe twelue poyntes of shryfte
And of þe twelue gracys of here ȝyfte." f. 1.

After the passage already quoted, in which Robert names himself and states that he began "þys Englysshe ryme" in 1303, the Prologue goes on:

"In þat tyme turnede y þys
On Englysshe tunge, out of Frankys,

Of a boke as y fonde ynne.
Men clepyn þe boke Handlyng Synne;
In Frenshe, þer a clerk hyt sees,
He clepyþ hyt Manuel de Pecches.
Manuel ys handlyng with honde,
Pecches ys synne, y vndyrstonde;
Þese twey wurdys, þat beyn otwynne,
Do hem togedyr, ys Handlyng Synne." f. 1 b.

It ends: "Talys shalt þou fynde þerynne
And chauncys þat haþ happed for synne,
Meruelys some as y fonde wrytyn
And oþer þat haue be seyn and wetyn.
None ben þareyn, more ne lesse,
But þat y founde wryte or had wytnesse.
Þarefore may hyt, and gode skyl why,
Handlyng Synne ys clepyd oponly;
For hyt toucheþ no priuite,
But opyn synne þat called may be.
Begynne we þan to telle yn hast,
With Fadyr and Sone and holy Gost,
And yn wurschyp of oure Lady;
And al þe halewys þat beyn hem by,
Þey ȝeue vs grace ryȝt so to deme
Vs to profyt and God to queme." f. 1 b, col. 2.

The poem itself begins then:

"The first commaundment ys of echone
Þou shalt haue no God but one." f. 1 b, col. 2.

Of the nine books which make up the Manuel des Péchés (see above, p. 275), the first (Articles of Faith), sixth (Sermon on the fear and love of God), eighth (on Prayer) and ninth (Prayers to Christ and the Virgin) are omitted in this translation. The opening lines of Bk. ii. (Ten Commandments) have just been quoted. Bk. iii. is headed "Here bygynneþ þe seuene dedly synnes," and begins:

"Now of þe seuene wyl we telle
Þat ben þe dedly doghters of helle." f. 20 b.

Bk. iv. is headed "Here bygynneþ Sacrylage," and beg.:

> "Of þese dedly synnes seuene,
> Þat we wraþþe with God of heuene." f. 57, col. 2.

Bk. v. is headed "Here bygynne þe seuenþe (*sic*) Sacramentys of holy cherche," and beg.:

> "The fyrst sacrament ys holy bapteme,
> Houe of watyr and noyted with creme." f. 63, col. 2.

Bk. vii. is headed "Here bygynneþ Shryfte." It begins, like Harl. 273 (above, p. 277), with the prologue:

> "The lyȝt of grace þat neuer haþ ende
> From whom al cumþ and to al men sende." f. 75.

Next come the twelve "points," the first headed "The fyrste poynt of shryfte," and beg.:

> "Þe fyrst poynt of þy shryfte oweþ to be
> With þy gode wyl and herte fre." f. 75 b.

These are followed by the "graces," the first headed "The fyrste grace þat shryfte ȝyueþ," and beg.:

> "Þe fyrst grace þat þy shryfte shal ȝyue,
> He makeþ þy soule for to lyue." f. 79.

Thus it differs in arrangement from all the MSS. of the Manuel which have been described above: see pp. 286, 294, 296, 299.

The poem ends with Bk. vii.:

> "God graunte vs grace swyche shryfte to make,
> And for oure synne swyche penaunce take,
> Þat we be neuer more ateynt
> For fals shryuyng, ne for feynt;
> But graunte vs alle vs self to ȝeme
> And yn oure shryfte Jhesu to queme. Amen."

Colophon: "Here endyþ Manuel Pecche." f. 84.

Many of the tales in the Manuel have been omitted, and many additional ones have been introduced by the translator, as will be seen by the following list, in which Harl. MS. 273 (Manuel des Péchés) is denoted by H, and the Roxburghe Club and Early Engl. Text Soc. editions are denoted by R and E respectively (the number after H specifying the tale, after R and E the page-reference):—

1. Hermit and dove (H 3, R 7, E 7). f. 2.
2. Witch and cow-sucking bag (see below). f. 4, col. 2.
3. Bloody Child appears to swearer (see below). f. 5 b.
4. Saturday (H 5, R 29, E 32); "In Nauerne beȝunde þe see." f. 6 b, col. 2.
5. Undutiful son (H 6, R 37, E 40). f. 8, col. 2.
6. Mother curses daughter (H 8, R 41, E 45). f. 9.
7. Bridge of Dread (H 9, R 45, E 49). f. 9 b, col. 2.
8. Nun's corpse half-burnt (H 10, R 50, E 56). f. 11.
9. Dragon tracked to tomb (H 11, R 57, E 63). f. 12, col. 2.
10. Macarius (H 12, R 62, E 69). f. 13 b.
11. Zeno (H 13, R 67, E 75). f. 14 b.
12. Dead knight's ghost (H 14, R 72, E 79). f. 15 b.
13. Fursey (H 15, R 79, E 88). f. 17, col. 2.
14. Usurers detested (H 16, R 83, E 92). f. 18.
15. Perjurer falls dead (H 17, R 86, E 96). f. 18 b.
16. St. John the Baptist (H 18, R 90, E 99). f. 19 b.
17. Jephthah (H 19, R 91, E 100). f. 19 b.
18. Hypocrite-monk (H 20, R 100, E 110). f. 21 b.
19. Lady's head burnt (H 21, R 103, E 113). f. 22, col. 2.
20. Clerk burnt by knight's coat (H 22, R 106, E 116). f. 23.
21. Backbiter's tongue on fire (H 23, R 113, E 123). f. 24, col. 2.
22. Merciful knight (H 24, R 120, E 130). f. 25 b, col. 2.
23. Florentius (H 25, R 127, E 136). f. 27, col. 2.
24. Coenred's knight * (H 26, R 138, E 147). f. 29 b.
25. Minstrel at bishop's gate (H 27, R 148, E 156). f. 31 b, col. 2.
26. Grosseteste's love for the harp (see below). f. 32.
27. Blaspheming boy (H. 28, R 153, E 161). f. 32 b, col. 2.
28. Eli and his sons (see below). f. 33, col. 2.
29. Vision of Carpus (H 29, R 164, E 172). f. 35, col. 2.
30. Merciless judge (H 30, R 171, E 178). f. 36 b, col. 2.
31. "Pers" the "tollere" (H 31, R 175, E 181). f. 37 b.
32. Lucretius and St. Beatrice (H 32, R 188, E 194). f. 40, col. 2.
33. Hermit glad to be robbed (H 33, R 191, E 198). f. 41.
34. Cambridgeshire miserly parson (see below). f. 41 b.
35. Three dishonest executors (H 34, R 197, E 203). f. 42, col. 2.
36. Kesteven executors (see below). f. 42 b, col. 2.
37. Dives and Lazarus (H 36, R 207, E 214). f. 44 b.
38. St. John the Almoner and the pilgrim (H 37, R 213, E 220). f. 45 b, col. 2.
39. Vision of Troilus (H 38, R 216, E 222). f. 46, col. 2.
40. St. Benedict tempted (H 39, R 233, E 238). f. 50.
41. Jew hears devils' reports (H 40, R 241, E 246). f. 51 b.

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* The French text does not name the king, but Mannyng calls him Conred—one instance, out of many that could be given, of his not being content to translate slavishly.

42. Priest's mistress seized by devils (H 41, R 248, E 253). f. 53, col. 2.
43. Justina and Cyprian (H 42, R 253, E 258). f. 54 b.
44. Self-righteous hermit (H 43, R 262, E 266). f. 56, col. 2.
45. Norfolk knight and bondman (see below). f. 57 b, col. 2.
46. Valentine (H 44, R 271, E 275). f. 58, col. 2.
47. Chrysostom (H 45, R 273, E 278). f. 58 b, col. 2.
48. Richer and his wife (H 46, R 277, E 281). f. 59 b.
49. Accursed dancers (H 47, R 279, E 283; but see below). f. 60.
50. Devil in church (see below). f. 61 b, col. 2.
51. Belshazzar's feast (H 48, R 289, E 293). f. 62, col. 2.
52. Child mis-baptized (see below). f. 64.
53. Bad godfather (H 49, R 300, E 303). f. 64 b, col. 2.
54. Doubting hermit's vision (H 50, R 309, E 312). f. 66 b.
55. Priest enabled to read communicants' faces (see below). f. 67 b.
56. Felix served by dead man (H 51, R 319, E 321). f. 68 b.
57. Sudbury man rescued from Purgatory (see below). f. 69.
58. Jumna and Tumna (see below). f. 70.
59. Miner fed by his wife's oblations (H 53, R 331, E 333). f. 71, col. 2.
60. Paschasius doomed to serve in baths (H 54, R 339, E 341). f. 73.
61. Dead Welsh bishop honoured by mistake (see below). f. 73 b.
62. Achan (H 58, R 350, E 352). f. 75 b.
63. Pharisee and Publican (H 59, R 361, E 363). f. 77 b.
64. Ananias and Sapphira (H 60, R 363, E 365). f. 77 b, col. 2.
65. "Blak" flies out of penitent's mouth (H 61, R 368, E 369). f. 78 b, col. 2.
66. Devil cannot recognize shriven sinner (H 55, R 378, E 379). f. 80 b, col. 2.
67. Devil's confession (H 57, R 390, E 392). f. 83.

The tales introduced by Robert of Brunne are as follows:—

2 (R 17, E 19). Witch with cow-sucking bag, summoned before Bishop; he fails to work her charm because he does not believe in it. f. 4, col. 2.

3 (R 23, E 25). Rich man, addicted to swearing, is rebuked by Our Lady, who appears with a mutilated and bleeding Child in her arms. f. 5 b.

26 (R 150, E 158). "Seynt" Robert Grosseteste, Bishop of Lincoln (1235–1253), gives his reasons for loving harp-music. f. 32.

28 (R 155, E 163). Biblical story of Eli and his sons. f. 33, col. 2.

34 (R 193, E 200). Deathbed of miserly parson in Cambridgeshire: he tries to eat his hoarded money. f. 41 b.

36 (R 199, E 206). Two fraudulent executors in Kesteven

(the part of Lincolnshire which contains Bourne and Sempringham) come to a bad end. Told as an event

> "Þat fyl now late yn Kesteuene,
> But þe name y wyl nat neuene." f. 42 b, col. 2.

45 (R 269, E 273). Knight in Norfolk rebuked by bondman for letting his cattle defile the churchyard. f. 57 b, col. 2.

50 (R 287, E 290). Little devil in church, recording two women's chatter (see above, p. 19, Harl. 463, No. 158). f. 61 b, col. 2.

52 (R 297, E 301, where reference is mistakenly made to Gregory's Dialogues and *Hist. Litt.*). Midwife cursed by priest for baptizing an infant with the words

> "God and seynt Joun
> Crysten þe chylde boþe flesshe and bone." f. 64.

55 (R 314, E 317). Parish priest enabled to read the spiritual state of communicants in their faces. f. 67 b. Evidently derived from Vit. Pat. (Migne, lxxiii. cols. 794, 998, 1045).

57 (R 321, E 324). Man of Sudbury, in Suffolk, appears after death to his widow; she has two masses sung for him, and he tells her they have rescued him from purgatory. f. 69.

58 (R 325, E 327). The knight Jumna, taken captive in battle, is believed by his brother, Abbot Tumna, to be dead; his bonds burst every day when Tumna sings a mass for him. From Bede (Hist. Eccl., iv. 22). f. 70.

61 (R 341, E 343). Welsh monks find a Bishop's corpse incorrupt, and honour it as a saint's, until they learn by a vision that he is in hell for simony. f. 73 b.

Besides introducing these new tales, Mannyng gives a different version of No. 49 (Accursed Dancers) from that of his French original. The version given in the Manuel des Péchés is substantially that of Otbert, which was abridged by William of Malmesbury (see this *Cat.*, ii. p. 660). But Mannyng preferred to use the narrative of Theoderic, another of the dancers, which occurs in the Legend of St. Edith: see *Handlyng Synne*, Roxb. ed., pp. xvi., xxviii., for the Latin text, and Horstmann's ed. of *S. Editha, sive Chronicon Vilodunense*, 1883, pp. 90–96, for a 15th cent. English metrical setting. Besides many differences in detail, this version makes the punishment much more severe; for the end of the year only brings the dancers three days' rest, after which the priest's daughter Ave dies, and the others continue dancing, but singly instead of together; Theoderic eventually obtains relief at the tomb of St. Edith. The introductory lines state that the sacrilegious dance took place at Colbek, "Yn Inglande, as y vndyrstonde," in the time of King Edward.

The present MS. forms the basis of both the Roxburghe Club's (1862) and the Early English Text Society's (1901, 1903) editions of *Handlyng Synne*, ed. F. J. Furnivall; collated for the former with the Oxford MS. only, for the latter with both Oxford and Dulwich MSS. For a description of the Dulwich MS., which contains ll. 1–2897 only, see G. F. Warner, *Cat. of Dulwich MSS.*, 1881, p. 347.

Arundel 20. ff. 43–70 b.

Paper; late xvth cent., written by R. Englyssh. Quarto; ff. 28, in double columns of 46 to 51 lines. Initials and headings in red. Preceded (ff. 1–42 b) by Capgrave's Life of St. Katharine (collated for the Early Engl. Text Soc. ed., 1893), in the same hand. At the foot of f. 1 is the signature of G[eorge] Carew [Baron Carew 1605, Earl of Totnes 1626, *ob.* 1629].

MANUAL OF SINS: a treatise on the Ten Commandments, Sacrilege, and the Seven Deadly Sins, with illustrative tales, based on Robert Mannyng of Brunne's Handlyng Synne; by a native of Kent. In the "rhyme royal" metre (seven-line stanzas, rhyming *ababbcc*). Imperfect, wanting leaves after f. 58 and at the end. *English.*

In the present state of the MS. there is no prologue; but each leaf is guarded separately, so that it is impossible to say whether any leaves have been lost at the beginning. The Manuel des Péchés and Handlyng Synne would lead us by analogy to expect a prologue revealing the author's identity; but as it is, the only clue given is in the lines

"And þow myne Ynglysshe be symple to ȝour entent,
Haue me excusyd, I was borne in Kent." f. 48 b, col. 2.

He refers twice to Boccaccio (f. 50 b, col. 2, "Bochas rehersys off wyffes many one"; f. 55, "For as Bochas in hys wrytyng berys wytnes "), and so cannot have written much before the end of the 14th cent.; and a considerably later date seems indicated by the general style and diction—probably about the middle of the 15th cent. His tirade on the worldliness of priests ("To se a prestly prest yt wer grete deynte," *etc.*, f. 49 b) seems to imply that he was not a priest himself. A short digression on the limits of the king's prerogative (see below, after No. 12) points rather to his being a lawyer; and this is supported by the technical details introduced into the tale of the London perjurer (see No. 10 below).

All of the 23 tales contained in the present work are in Handlyng Synne; one of them (No. 2, Swearer's Vision) is an addition of Mannyng's, and another (No. 16, Accursed Dancers) follows Mannyng's version, not that of the Manuel des Péchés: see above, pp. 311, 312. It is clear, therefore, that our author used Handlyng Synne, and not its French original, the Manuel des Péchés. Closer examination only makes this more certain: the work is full of lines and passages agreeing very closely with Mannyng's text, often where the French has nothing to correspond. For instance, in speaking of the sin of laying violent hands on father or mother, our author says:

"Bysshop þerof mey gyffe no dome,
Nor assoyll hym in no maner off wysse,
But only our holy father Pope off Rome." f. 47, col. 2.

These lines do not correspond to anything in the Manuel des Péchés, but are a paraphrase of ll. 1072–3 of *Handlyng Synne*: see the Roxburghe Club ed., p. 35. Similarly, ll. 1656–7 of *Handlyng Synne* are reproduced:

"Exampyll mey ȝe take, yff ȝe wyll lere,
Off old fathers þat wer befforne,
By Joseph þat weddyd oure Lady dere." f. 50, col. 2.

Again, the example of St. Jerome and his sister (*Handlyng Synne*, ll. 7702–7709) reappears here:

"Jerom had a syster bewtyous and feyr,
And as fell in hyr mynd, vppon a dey,
Vnto hyr brythyr Jerome she gan repayr,
And with an entere hart she gan hym pray
To haue hyr in hys mynd, and he seyd Ney,
I beseche God, seyd þis holy man Jerome,
Þat in my mynd þou never come." f. 70 b, col. 2.

Other instances might be cited without number; these are enough to prove the point. But the work is not merely a paraphrase of the earlier English poem. Our author took liberties with Mannyng's text, just as Mannyng had done with the French of William of Waddington. He varies the order of the books (putting Sacrilege before the Seven Deadly Sins, instead of after) and of the tales (*e.g.* see Nos. 13, 14); omits many tales; and inserts passages of his own, *e.g.* on the costumes of the time (ff. 47, 59), on the contest for the Dunmow Flitch (see No. 8 below), *etc.*

No general heading. Part i. section 1 is headed "Non habebis deos alienos. Mandatum primum." It begins:

"The fyrst commandment off all þe lawe
Ys, þou xalt haue no mo Goddes but one,
Hym only to worshypp loue and awe
With hart and thouȝt as sure as stone;
The maker off man, other God ys þer none,
In whom iij persones be closyd and knytt,
Gyffyng to man all wysdome and wytt." f. 43.

Part i. answers to Bk. ii. of the Manuel des Péchés (see above, pp. 275–6), and to ll. 147–2991 of *Handlyng Synne.* It ends:

"Loue and cherysh þi wyff in gode manere,
As hertely wele as þou canst devysse;
For þer ys nothyng so precyous and dere
As an homble wyffe in godely wysse.
Þou xalt haue all plesure þat auȝt suffysse.
A gode woman ys veryly mannys blys,
Wher she louys trew and stedfast ys."

Colophon: "Explicit tractatus compendiosus de 10 preceptis cum narracionibus profundis ac vtilibus necnon legentibus delectabilibus, scriptus per manus M. R. Englyssh." f. 56 b, col. 2.

The next part answers to Manuel des Péchés, Bk. iv., and to *Handlyng Synne,* ll. 8600–9315. It is headed "Sequens tractatus paruus de peccato Sacrilegij erit" (f. 56 b, col. 2), and beg.:

"Sacrylege in Englyssh ys, as I can conceyff,
A thyng þat a man fro þe chyrch withholde." f. 57.

The last remaining stanza of this part is

> "To speke only off women I ware to blame,
> Or dyshonor þem in any maner off wysse;
> For men also be culpable in þe same.
> For when þei xuld here þeir devyne seruyce
> Þei chop and change and make marchandysse
> And off þeir wynnyng besyly þei musse;
> Þus any off þem bothe I can not excusse." f. 58 b, col. 2.

This is followed by the rubric "Tercia narracio sequitur ex dictis" at the foot of the page. But the next leaf, at least, must be lost, for instead of this "Tercia narracio" (which was probably the tale of the Devil in church, recording women's idle talk, as in Harl. 1701, No. 50) we find on f. 59 the opening lines of Part iii.:

> "Off þe vij dedely synnes now wyll I tell.
> Þe master off þem and gouernour ys callyd pride."

Part iii. answers to Manuel des Péchés, Bk. iii., and to *Handlyng Synne,* ll. 2992–7727. It breaks off in the section dealing with lechery, the last of the seven deadly sins:

> "And namly of þeis þat be holy men,
> Þat be set solytary in holy contemplacion,
> Þe dewll hayd þem more þan other x.;
> And in lechery specially ys hys temptacion.
> By an exsample I xall show ȝow a narracion,
> Þat seynt Gregory tellys, þe pope off Rome,
> Of a Jew conuertyd was to crystyndome." f. 70 b, col. 2.

Then follows the rubric "Narracio pro peccato luxurie de Judeo sequitur" at the foot of the page. The tale which should have followed is that of the Jew who overheard the devils making their reports (= Harl. 1701, No. 41). There is nothing to show whether the MS., when complete, contained a paraphrase of the two remaining parts of *Handlyng Synne* (*viz.* Seven Sacraments and Shrift) or not.

The tales are as follows:—

1. Hermit and dove (= Harl. 1701, No. 1). Begins:

> "And by a tale an ensampyll ȝe xall here;
> In vitas patrum yt ys þer founde." f. 43, col. 2.

2. Bloody Child appears to swearer (*ib.* 3). Beg.:

> "And as yt fallys now to my remembrance
> A lytyll tale I xall rehers as I can,
> Þat I hard a frere tell in substance." f. 45.

3. Saturday (*ib.* 4). Beg.:

> "And for a lytyll exsampyll ȝe xall vnderstand
> What fell in Naverne byȝonde þe see.
> Ther was a prest born yn Ynglonde
> Dwellyd in a town callyd Venyce a grete cete."
> f. 46, col. 2.

4. Undutiful son (*ib.* 5). Beg.:

> "A gode man sum tyme was in a toune,
> A rych merchand, as many men seyd." f. 47 b.

5. Mother curses daughter (*ib.* 6). Beg.:

> "I (*for* H)yt befell in summor, when þe floures saver sete,
> And byrdes syng merely, both grete and small."
> f. 48, col. 2.

The next section, on the fifth [sixth] commandment, contains e lines

> "I can no more Ynglyssh now in þis season,
> Therffor *Va muet* xall be my reson." f. 48 b, col. 2.

6. Bridge of Dread (*ib.* 7). Beg.:

> "In Rome, þat most noble and ryall cyte,
> Many grete synnes wer deyly vsyd." f. 49.

7. Nun's corpse half-burnt (*ib.* 8). Beg.:

> "Seynt Gregory a lytyll tale he tellys
> Off a none þat was in Lumbardye." f. 49 b.

8. Macarius (*ib.* 10). Beg.:

> "I (*for* H)yt was an abbot dwellyng in a town,
> In a monastery, a full solemp place." f. 51.

At the end is an allusion to the Dunmow flitch of bacon:

> "I can fynd no man now þat wyll inquere
> Þe perfyt weys vnto Dummowe;
> For þei repent þem within a ȝere,
> And many within a weke, as sum men trowe," *etc.*
> f. 51 b.

9. Dead knight's ghost (*ib.* 12). Beg.:

"And as yt cums now to my remenbrance
Off ij knyȝtes þat dwellyd in a cyte." f. 51 b, col. 2.

10. Perjurer falls dead (*ib.* 15). Beg.:

"A lytyll tale I xall rehersse ȝow þerffore,
In London yt beffell, as I hard seye,
Off a man þat wylffully was forswore,
Þat was inpanyld among other in arey." f. 53, col. 2.

Much fuller than in *Handlyng Synne*, details of the lawsuit and procedure being introduced.

11. St. John the Baptist (*ib.* 16). Beg.:

"ȝe xall fynd yt wryttyn in þe gospell
How Herrode avowyd in hys madhed." f. 53 b, col. 2.

12. Jephthah (*ib.* 17). Beg.:

"All such othys be to oure Lord odyble,
Þat be made and promysyd to an yll intencion." f. 54.

The opening stanzas of the next section, on the ninth [tenth] commandment, are devoted mainly to a protest against the doctrine that the king may take his subjects' goods without paying the fair market price:

"The ixth commandment, as I rehersse can,
Þou xalt not desyre off þi neybur any thyng.
Þis God commaundys to euery man,
Not only to þe pore, but to oure souereyn kyng;
To take off hys suggettes ageynst þere lykyng,
Þat ys to sey, but as þe partyes can egally acorde,
And oþerwysse he auȝt not at oon worde.

. . . .

Yt ys seyd þat yt ys þe kynges prerogatyffe
To by bettyr chepe þan another man.
Agenst hys hynes yt ys hard to stryue,
But þe law ys þe contrary, I report me than," *etc.*
f. 54, col. 2.

13. Zeno (*ib.* 11); here called "Evan." Beg.:

"Itt was an abbot þat hyȝt Evan.
He was a noble man and of gret deuocion." f. 54 b.

14. Dragon tracked to tomb (*ib.* 9). Beg.:

"Now I wyll rehersse ȝow a lytyll tale
Þat beffell byȝond þe se, as I hard sey." f. 55 b.

15. Chrysostom (*ib.* 47). Beg.:

"Grysostomus was a byschop, a noble clark;
In all vertue and godenes was hys occupacion."
f. 57, col. 2.

16. Accursed dancers (*ib.* 49); agreeing with Robert of Brunne's version. Beg.:

"An exsampyll I xall rehersse by a tale mervelous
Þat befell in Ynglond yn þe tyme of Edward þe kyng."
f. 57 b, col. 2.

The first section of the Seven Deadly Sins, treating of Pride, has a long passage commenting adversely on the prevailing fashions in dress:

"Fyrst to begyn at þe hede: þe here ys vnshorn,
And hanges doun to þe browe befforne,
Lyke to an horse topp off þe Yrysshe facion," *etc.* f. 59.

17. Lady's head burnt (*ib.* 19). Beg.:

"Now off a lady þat gretly pryde vsyde
I wyll tell ȝow a tale shortly as I can." f. 60.

18. Merciful knight (*ib.* 22). Beg.:

"Thus fortunyd þe casse, as I xall ȝow sey.
ij knyȝtes in a cuntre ware at debate." f. 61.

19. Florentius (*ib.* 23). Beg.:

"Saynt Gregory tellys a lytyll tale
Off ij men beyng off holy relygyon." f. 62.

20. Coenred's knight (*ib.* 24). Beg.:

"And an exsampyll by a tale I xall ȝow rede
Þat fortunyd sum tyme here in þis lande,
As in þe Jestes off Ynglonde seythe seynt Bede,
In kyng Kenredes tyme, as I vnderstande." f. 63 b, col. 2.

21. Blasphemⅰng boy (*ib.* 27). Beg.:

"Seynt Gregory seys, þer was a borell man
Þat had only a son, and chylder no moo." f. 65, col. 2.

In the section on Avarice a passage is introduced concerning four typical "excecutours of þe new facion," named "Richard and

Robert, Geffrey and Gylbert"; including a Latin quatrain, "Robertus excoriat torquet et minatur," *etc.* f. 66.

22. Three dishonest executors (*ib.* 35). Beg.:

> "And as yt cummys now to remembrance
> I xall shew vnto ȝoue a shorte naracion." f. 66, col. 2.

23. Dives and Lazarus (*ib.* 37). Beg.:

> "Dyues was ryche and also namyd wyse,
> Freshly arayd, as þe gospell wytnesse." f. 67 b.

Additional 30358.

Paper; late xvth cent. Narrow folio; ff. 12, having 40 to 44 lines to a page. Belonged to William Beattie, M.D. (*ob.* 1875).

HOMILIES on the Gospel-lessons, in octosyllabic verse. Imperfect: only the first quire remains, containing the prologue and the homilies for the first three Sundays in Advent. *English.*

The development of the great collection of Gospel-homilies in English verse, of which the present MS. contains a fragment, has been discussed at length by Carl Horstmann in his introduction to *Altenglische Legenden*, Neue Folge, Heilbronn, 1881. It seems to have been originally composed about the beginning of the 14th cent. In its earliest form it consisted of a series of homilies, in the Northern dialect, on the Gospels for Sundays throughout the year (beginning with Advent), and for a few of the principal Feasts, *viz.* Christmas, Epiphany, Ascension, Purification, Annunciation, and Easter and Whit Mondays; each homily containing (i.) a paraphrase of the Gospel for the day;—(ii.) an exposition of the same;—and (iii.) a "narratio" or illustrative tale, sometimes taken from the Bible, but more frequently from the mediaeval repertories of exempla.* The extant MSS. of this version are almost all more or less imperfect (see Horstmann, *op. cit.*, pp. lx., lxiv.–lxxi.); the oldest of them was printed by J. Small, *English Metrical Homilies*, Edinburgh, 1862. This collection was afterwards enlarged by the addition, in the Southern version (extant in the Vernon and Simeon MSS.), of similar homilies (but without "narrationes") on the Gospels for Saints' days; and, in the later Northern version (as found in Harl. 4196 and Tiberius E. vii.), of a series of lives of saints, thus corresponding in some measure to the Southern-English Legendary in alexandrine metre, which had begun to be formed about 1300 (see this *Cat.*, ii. p. 478). Horstmann's remarks are supplemented, especially as regards the sources of the tales, by G. H. Gerould, *The North-English Homily Collection*, 1902.

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* It can hardly be doubted that Robert of Brunne's Handlyng Synne was one of the sources used: see below, Add. 22283, Nos. 3–8, 17, 22, 23; Harl. 4196, No. 1.

The present MS. agrees, so far as it goes, with the original collection; and must therefore be regarded as a late copy of that version, and not of the second North-English recension, of which the only known MSS. are Harl. 4196 and Tiberius E. vii.

Begins: "Fadyr and Son and Haly Gaste,
Þat anefald Godd es, ay stedfaste,
Worthy Lord in Trinite
A God of myght in persons thre." f. 2.

The Prologue ends:

"Joy to Cryst and to angell.
All Crystyn folk to sall hele.
Þat it be so, says inwardly
An Pater Noster and Aue Mary.
Explicit prologus." f. 3.

See Small, *Eng. Metr. Homilies*, pp. 1–6.

The Gospels for the 1st and 3rd Sundays in Advent are illustrated by the stories of SS. Mary Magdalene and John the Baptist respectively, ff. 5 b, 12. The only tale which falls within the class now under consideration is that in the homily for the 2nd Sunday in Advent. It is entitled "Narracio" in the margin, and begins:

"A blak monk in ane abbay,
Þat was infermory, als I hard say." f. 9 b.

He dies, and according to promise appears to his friend; he tells him that at the judgment the rule of St. Benedict was produced, and he was only saved by his devotion to the Virgin. See Small, pp. 29–33, for the text as found in the Edinburgh MS.; and Gerould, pp. 27–31, for parallels to the story.

The present fragment ends at f. 13 b with the catchwords "Þis says þe fader" (Small, p. 44, l. 13, "This sais the fader of heuin to Crist"). Neither Horstmann (p. lx.) nor Gerould (p. 5) included it in their lists of MSS.

Additional 22283. ff. 1–30 b.

Vellum; late xivth cent. Large folio; ff. 30, in triple columns of 85 to 90 lines. Illuminated initials and borders. The present article is the first in the volume called the Simeon MS. (having belonged in 1858 to Sir John Simeon, 3rd Bart.), for descriptions of other parts of which see this *Cat.*, i. pp. 763, 767, ii. p. 415.

HOMILIES on the Gospel-lessons, in octosyllabic verse. Imperfect, wanting several leaves at the beginning, and one leaf after f. 1. *English.*

There are 177 leaves lost at the beginning (f. 1 b having the old number clxxviij); probably about 28 of them belonged to the present article. Luckily a complete copy of the same version exists in the Vernon MS. in the Bodleian Library; this has been fully described by Horstmann in *Altenglische Legenden* (Paderborn 1875), pp. xix.–xxvii., and Neue Folge (Heilbronn, 1881), pp. lxxi.–lxxvii. This version is a rendering of the original North-English collection (see above, p. 320) into the Southern dialect, with the addition of a series of homilies (for the most part without illustrative tales) on the Gospels for Saints' days.

In its present imperfect state the MS. begins:

" Whuche synne made vs alle
Out of vre hous to falle.
Þat ilke hous and þat plas
Godus paradis hit was." f. 1.

This is near the end of Homily 50 (Fer. vi. 4 Temporum) in the Vernon MS.: see Horstmann, Neue Folge, p. lxxvii.

The tales are as follows:—

1. Conversion of Thais (see J. de Vitry, above, p. 21). In a homily [for Whit-Monday] on the text "Sic Deus dilexit mundum." Begins:

" A goode lyte tale here lys
Of a wommon þat hiht Tays." f. 1 b, col. 3.

2. English priest sees a vision of a Child with sacramental wafers, one of which burns a hole through his hand. This and

the next six tales are in a homily for Corpus Christi Day, the beginning of which is wanting here. Begins: "Befel sum tyme in Engelond." f. 2.

A long passage occurs, after this tale, on the history of the mass, and of the festival of Corpus Christi (established by Urban IV. in 1264), including the following lines:

"Þe last pope þat was nou,
Of Jon þat was hiht,
Alle þe pardoun he graunteþ ow
And doubleþ hit with his miht.
Meilerous, þorwh Godus grace
Bisschop of Leihlinne,
He haþ mended in þis cas
Þorwh myht þat he ȝaf hym:
Fourti dayes to pardoun
He haþ ȝiue þer to ȝete
To alle with goode deuocioun
Þat hereþ hit or hit rede." f. 2 b.

John XXII. was Pope from 1316 to 1334, and was succeeded by Benedict XII., 1334–1342; and Miler le Poer was Bishop of Leighlin in Ireland from 1321 to 1341. This passage must therefore have been composed between 1334 and 1342. It occurs in a 14th cent. MS. at Cambridge, but not in the earliest MSS. of the original collection: see Horstmann, N. F., pp. lxviii., lxix.

3. Doubting monk, while receiving the sacrament with two abbots, sees the Host transformed into a Child. Beg.: "Hit was a mon of religioun." f. 2 b, col. 3. Probably taken from Handlyng Synne: see above, p. 311 (Harl. 1701, No. 54).

4. Priest sees communicants' state by their faces (*ib.* 55). Beg.: "A parisch prest was in a toun." f. 3, col. 2.

5. Dead lord condemned to serve as attendant in a bath, until he is released by masses said for him by a priest named Felix (*ib.* 56). Beg.: "Seint Gregori seiþ for þe same." f. 3 b.

6. Dead man appears to his widow, near Sudbury in Suffolk, and asks her to have a mass sung for him (*ib.* 57). Beg.: "A mon in Souþfolk ones died." f. 3 b, col. 2.

7. Captive knight's chains loosed by the masses which his brother, an abbot, said for him (*ib.* 58). Beg.: "Þat tyme seint Bede was lyuonde." f. 3 b, col. 3.

8. Imprisoned miner kept alive by his wife's oblations (*ib.* 59). Beg.: "Hit was a mon biȝonde þe see." f. 4, col. 2.

9. Angel helps hermit to bury a corpse (see above, p. 8). In a homily on "Homo quidam fecit cenam magnam" (2nd Sunday after Trinity). Beg.: "In wildernesse an heremite fande." f. 4 b, col. 3.

The next homily, on "Accesserunt ad Ihesum publicani" (3rd Sund. aft. Trin.), contains the stories of the fall of Lucifer ("Lihtberne") and of Adam. f. 5, col. 2.

10. Monk chides a man for eating on Friday morning, and is himself reproved for harshness. In a homily on "Estote misericordes sicut et pater" (4th Sund. aft. Trin.). Beg.: "Two monkes woned in a celle." f. 5, col. 3. From Vitae Patrum (Migne, lxxiii. col. 911).

11. Hermit named Goodmon, in Northumberland, learns from the talk of two fishes that King Oswald surpasses him in holiness; he questions the King, and is given a ring to show to the Queen; she convinces him of Oswald's sanctity. In a homily on "Dicit Ihesus ad quosdam qui in se" (11th Sund. aft. Trin.). Beg.: "[I]n Engelond bi olde dawes." f. 7, col. 2. For another version of the story, with the Provost of Aquileia in place of King Oswald, see J. Mielot's *Miracles de Nostre Dame* (ed. G. F. Warner, Roxburghe Club, 1885), No. 71. The whole class of "Hermit and Saint" stories is discussed by G. H. Gerould in *Publications of the Mod. Lang. Assoc. of America*, xx., 1905, pp. 529–545.

12. Theophilus (see this *Cat.*, ii. pp. 595, 739). In a homily on "Beati oculi qui uident quod uos ui[detis]" (13th Sund. aft. Trin.). Beg.: "A Bisschop woned in a cuntre." f. 8 b, col. 2.

13. Priest sins with his ward, and celebrates mass unshriven; the Host vanishes from his sight on two occasions; but when he celebrates after confession, three Hosts appear. In a homily on "Dum iret Ihesus in Ierusalem," *etc.* (14th Sund. aft. Trin.). Beg.: "An holy mon was parische prest." f. 10, col. 2. Evidently derived from Petrus Venerabilis, Abbot of Cluny, De Miraculis, lib. i. cap. 2 (Migne, clxxxix. col. 853).

14. Gardener ceases alms-giving, but has to spend his savings on doctors (from Vit. Pat., see above, p. 53, Harl. 219, No. 79). In a homily on "Nemo potest duobus dominis seruire" (15th Sund. aft. Trin.). Beg.: "Hit was enes a gardinere." f. 11, col. 3.

15. Dying monk saved from dragon by brethren's prayers. From Gregory (see Add. 22557, No. 42, above, p. 182). In a homily

on "Ibat Ihesus in ciuitatem que uocatur Naym" (16th Sund. aft. Trin.). Beg.: "He seiþ hit was ones a clerk." f. 12, col. 2.

16. Conversion of Pelagia by St. "Nones" weeping at her finery (*cf.* Harl. 219, No. 96). In a homily on "Cum intrasset Ihesus in domum cuiusdam" (17th Sund. aft. Trin.). Beg.: "In Antiochie biȝonde þe see." f. 13, col. 3.

17. Crucifix bows to merciful knight. In a homily on "Conuenerunt Pharisei in vnum," *etc.* (18th Sund. aft. Trin.). Beg.: "Hit was ones a riche kniht." f. 14 b, col. 2. Clearly taken from Handlyng Synne (see above, p. 310, Harl. 1701, No. 22).

18. Gregory prays for Trajan's soul to be delivered from hell, and is told by an angel that his prayer is granted. This and No. 19 are in a homily on "Ascendens Ihesus in nauiculam transfre[tauit]" (19th Sund. aft. Trin.). Beg.: "An Emperour was onus in Rome." f. 15 b. See the Lives of St. Gregory by Paul and John (Migne, vol. lxxv. cols. 56, 104; also col. 399). The legend has been fully discussed by Gaston Paris in the *Bibl. de l'École des Hautes Études*, fasc. 35, 1878, pp. 261–298.

19. Mountains close up, at Alexander's prayer, round the renegade Jews. Beg.: "Þe kyng of Babiloynes toun." f. 15 b. Derived from Petrus Comestor, Hist. Schol., Esther, cap. 5 (Migne, cxcviii. col. 1498). For other versions see G. H. Gerould, *The North-English Homily Collection*, 1902, p. 87.

20. The lives of St. Gregory's aunts, Tharsilla, Gordiana and Aemiliana (from No. 38 of his Homil. in Evang., Migne, lxxvi. cols. 1290–1292). In a homily on "Simile est regnum celorum homini regi" (20th Sund. aft. Trin.). Beg.: "Seint Gregori a tale vs telles." f. 16, col. 3.

21. Nun feigns madness, and is despised and ill-used by the sisterhood; but is reverenced by the hermit "Poyternus" [Pyoterius], as holier than himself. From St. Basil (or rather from Vit. Pat., Migne, lxxiii. col. 984, where Basil is cited as authority; see too lxxiii. col. 1140, lxxiv. col. 299). In a homily on "Erat quidam regulus cuius filius" (21st Sund. aft. Trin.). Beg.: "Seint Basyl telleþ soþfastly." f. 16 b, col. 3.

22. Backbiting monk seen after death, eating his own burning tongue. In a homily on "Simile est regnum celorum homini regi" (22nd Sund. aft. Trin.). Beg.: "A monk was in religioun." f. 17 b, col. 2. Evidently based on Handlyng Synne (Harl. 1701, No. 21, above, p. 310). For other versions see above, pp. 134, 280, and Gerould, *N. E. Homily Collection*, p. 90.

In the next homily is the story of Esther. f. 18.

23. "Pers Toller" (see Harl. 1701, No. 31). In a homily on "Cum subleuasset oculos Ihesus" (24th Sund. aft. Trin.). Beg.: "Hit was a riche mon of lande." f. 18 b, col. 2.

The original North-English collection ends here. The present version has in addition (ff. 19 b–30 b) a series of homilies upon the Gospel-lessons for Saints' days; but these supplementary homilies contain no tales.

Horstmann has published all the tales in this version, from the Vernon MS., in Herrig's *Archiv für das Studium der neueren Sprachen*, lvii., 1877, pp. 241–316; those which are in the present MS. occupying pp. 279, 281–316. The remainder are:—(i.) St. Mary Magdalene. p. 241. (ii.) Black Monk appears after death (see above, p. 321). p. 242. (iii.) Death of St. John Baptist. p. 243. (iv.) Mary comes to Devil instead of his victim (= Harl. 2391, No. 13, below, p. 334). p. 244. (v.) Pilgrim to St. James (*ib.*, No. 39). p. 245. (vi.) Devil appears in form of Christ to St. Martin. p. 247. (vii., viii.) Meekness of Antony and Macarius (= Harl. 2391, Nos. 2, 3). p. 247. (ix.) Fall and repentance of an Archbishop (*ib.*, No. 4). p. 248. (x.) St. John converts an outlaw (*ib.* 5). p. 252. (xi.) Naaman and "Gyezi" (*ib.* 6). p. 253. (xii.) Knight lets worms devour him as penance (*ib.* 7). p. 253. (xiii.) Macarius sees devil with seductive drinks (*ib.* 8). p. 255. (xiv.) Taper left by Angel (see this *Cat.*, ii. pp. 658, 739). p. 256. (xv.) Abbess delivered (*ib.*, pp. 626, 740). p. 257. (xvi.) Hermit deceived (= Harl. 2391, No. 9). p. 258. (xvii.) Marina (*ib.* 10). p. 259. (xviii.) St. Bernard and the ploughman (*ib.* 11). p. 261. (xix.) Placidas. p. 262. (xx.) Old hermit punished for driving a young one to despair (= Harl. 2391, No. 12). p. 272. (xxi.) Bede preaches to stones (*ib.* 14). p. 274. (xxii.) Bloody Shirt (see above, p. 192). p. 274. (xxiii.) St. Martin and the beggar (= Harl. 2391, No. 18). p. 275. (xxiv.) Devil with sleeping-draughts (= Harl. 4196, No. 8, below, p. 328). p. 276. (xxv.) St. Edmund and the devil (= Harl. 2391, No. 19). p. 276. (xxvi.) Count Theobald and the leper (*ib.* 20). p. 276. (xxvii.) Monk listens to bird (*ib.* 21). p. 277. (xxviii.) Carpus (*ib.* 22). p. 278. All these before No. 1 of our MS. Between Nos. 1 and 2 come:—(xxix.) Trumpet of Death (= Harl. 2391, No. 23). p. 279. (xxx.) Jew sees the Host in form of a Child (= Harl. 4196, No. 15). p. 280.

Harley 4196. ff. 1–205 b.

Vellum; early xvth cent. Folio; ff. 205, in double columns of 47 to 49 lines. With headings in red, and initials in gold, red and blue. For description of the volume, see this *Cat.*, ii. pp. 739, 746. The Gospel of Nicodemus (ff. 206–215) has been edited by W. H. Hulme, *Mid.-Engl. Harrowing of Hell, etc.*, E. E. T. S., 1908.

HOMILIES on the Gospel-lessons for Sundays and Festivals, and on the Legends of the Saints; in octosyllabic verse. *English.*

The present version, which exists only in this MS. and in Cotton MS. Tiberius E. vii., has been fully discussed by Horstmann in *Altenglische Legenden*, Neue Folge (Heilbronn, 1881), pp. lxxviii.–lxxxix. It is in the Northern dialect, but differs considerably from the original collection (see above, p. 320). The Gospels for many of the week-days, as well as those for Sundays and for the principal Feasts of the Church, are included in the Temporale; and a second part has been appended—corresponding to the Proprium Sanctorum—containing Lives of Saints in the order of their festivals throughout the year. The text, moreover, of individual homilies is generally longer than that of the earlier version, and presents many variations from it. In some cases the homilies on the same Gospels are altogether different in the two collections.

The MS. is imperfect, wanting a leaf at the beginning, another after f. 5, a third after f. 93, and a whole quire (eight leaves) after f. 107. But these deficiencies are to some extent supplied by the Cotton MS. (*viz.* at ff. 161 b–162 b, 127 b–128 b, 192–193, 207 b–215 b).

It begins in the homily for the 1st Sunday in Advent, with the tale of the sinner whom a fiend held with a chain, but who escaped, and made his way into church, and became unrecognizable to the fiend through confession and absolution (see Handlyng Synne, above, p. 311, Harl. 1701, No. 66).

Begins: " [A haly man stode on a day
In þe kirk ȝerde his bedes to say]
And als he in his prayers stode
Ful many men vnto kirk ȝode." f. 1.

The first two lines are supplied from the Cotton MS., f. 162 b. In that MS., as in the original collection, this homily (on Matth. xxi. 1–10) is used for Palm-Sunday; and here it is intended to be used for both days: see f. 65, and Horstmann, pp. lxi., lxxxi.

The other tales are:—

2 (2nd Sund. in Advent). Black monk saved by the Virgin (see Add. 30358, above, p. 321). Begins: "A blak monk of on abbay." f. 4 b.

3 (Septuagesima). Hermit enticed back to the world by devil, with false news of his father's death (from Vitae Patrum, Migne, lxxiii. col. 899). Beg.: "And we find red of ane hermite." f. 39 b.

4 (Quinquagesima). St. Bernard offers his palfrey to a "tillman," if he can say the Paternoster without a wandering thought (*cf.* J. de Vitry, above, p. 27). Beg.: "We find wretin of saint Bernard." f. 41, col. 2.

5 (4th Sund. in Lent). Pers Toller (= Add. 22283, No. 23, above, p. 326). Beg.: "A mighty man of land and fe." f. 54, col. 2.

6 (5th Sund. in Lent). Hermit runs after thieves with his "sachell," the only thing which they had left (from Vit. Pat., Migne, lxxiii. col. 971, lxxiv. col. 236). Beg.: "Ane hermit als it wretin es." f. 62 b, col. 2.

7 (Easter Day). St. Martin gives half his cloak to Christ in the form of a beggar; and afterwards sees Him wearing it in a vision. Beg.: "Saint Martin went opon a day." f. 87, col. 2. A variant of the well-known story told by Sulpicius Severus in his Life of St. Martin (Migne, xx. col. 162).

8 (Easter Monday). Monk sees devil giving sleeping-draughts to the brethren during the sermon. Beg.: "A haly man went on a day." f. 89.

9 (2nd Sund. aft. Easter). Count Theobald of Blois admitted to heaven, because of his kindness to a leper (*cf.* this *Cat.*, ii. p. 670; and J. de Vitry, above, p. 7). Beg.: "It was ane Erill of mekill might." f. 91, col. 2. For other versions see Gerould, *N. E. Homily Collection*, 1902, pp. 61–2.

10 (3rd Sund. aft. Easter). Monk listens to bird for three hundred years (see Odo of Cheriton, above, p. 67). Beg.: "Ane haly monk had grete langing." f. 92 b.

11 (Ascension Day). Vision of Carpus (see Handlyng Synne, Harl. 1701, No. 29). Beg.: "A cristen prest þat hight Carpus." f. 94.

12 (Sund. aft. Ascension). King and his brother, and trumpet of death (*cf.* above, p. 26). Beg.: "Sum tyme a king lifed in þis land." f. 94 b, col. 2.

13 (Whit-Sunday). Hermit bids his disciple water a dead tree; he obeys, and it bears apples. Beg.: "Ane hermit sum tyme in þis land." f. 96. From Vit. Pat. (Migne, lxxiii. cols. 823, 948), or Sulpicius Severus, Dial. i. cap. 19 (*ib.* xx. cols. 195–6).

14 (Whit-Monday). Thais (*cf.* Add. 22283, No. 1; but this is a different version). Beg.: "Sum tyme bifell so in þis land." f. 96 b, col. 2.

15 (Corpus Christi Day). Jew sees Christians at mass, each eating a bloody Child. Beg.: "Sum tyme als clerkes tell ȝow can." f. 101 b.

16 (in the same homily). Christ's Body in the mass, compared to a broken mirror. Beg.: "A faire ensaumple may men se." f. 102.

17 (another homily for the same day). Priest's hand burnt by wafer (= Add. 22283, No. 2). Beg.: "A prest sum tyme in I[n]gland." f. 103.

The passage on the history of the mass, and of the feast of Corpus Christi, follows here as in Add. 22283, but without the allusion to Pope John XXII. and Miler le Poer.

18 (2nd Sund. aft. Trin.). Angel and hermit bury corpse (= Add. 22283, No. 9). Beg.: "Ane hermit als here wretin es." f. 105 b, col. 2. As in Add. 22283, the homily for the next Sunday contains the fall of "Lightbarn" and of Adam (f. 107). Only one tale seems to have been contained in the eight leaves lost after f. 107: see below, p. 332, Tiberius E. vii., No. 19.

19 (11th Sund. aft. Trin.). King Oswald and the hermit (= Add. 22283, No. 11). Beg.: "In I[n]gland in elder dawse." f. 109, col. 2.

20 (13th Sund. aft. Trin.). Theophilus (*ib.* 12); already described in this *Cat.*, ii. p. 739. f. 113, col. 2.

Part i. ends at f. 132. Part ii. is headed "Incipit hic tractatus de legenda (*sic*) sanctorum," and has an introduction of eight lines:

"Here may men luke who likes to lere
Of liues and dedis of saintes sere,
And in olde times how it bifell,
Als men in Inglis tung mai tell.

Out of Latyn þus er þai draune
Omong laud men for to be knaune;
And first es ordand for to shewe
Þe solempne fest of Saint Andrew." f. 133.

Three Mary-Legends and the tale of Barlaam and Josaphat have already been noticed in this *Cat.*, ii. pp. 739, 746. The collection does not seem to have been based on the *Legenda Aurea* of Jacobus de Voragine; but some similar compilation, probably an earlier one, must have been used. The following tales, however, which are in the "Comemoracio fidelium defunctorum," also occur in the corresponding chapter of the *Legenda Aurea* (Cap. 163 of Graesse's edition, 1846, "De commemoratione animarum"):—

21. The fishermen of "Sir Thebalde þe bisschop gude" find a great piece of ice in the river at midsummer, and bring it him to cool his feet; he learns that a man's soul is imprisoned in it, undergoing purgatory; and he releases it by saying thirty masses. f. 186. See *Legenda Aurea*, p. 731. Usually associated with the Rhone and a Bishop of Sion in Le Valais, who is variously named Theobald, Theodore, Theodulus, or (as in a version printed by L. Hervieux, *Fabulistes Latins*, iv., 1896, p. 254) Theodosius.

22. The "skole maister" [Magister Serlo] and his dead scholar (see J. de Vitry, above, p. 30). f. 186, col. 2. *Leg. Aur.*, p. 731.

23, 24. Two tales from the Dialogues of Gregory (iv. 55, 40), of dead men serving in baths (= Harl. 1701, Nos. 56, 60, above, p. 311). ff. 186 b, col. 2, 187. *Leg. Aur.*, p. 732.

25. Imprisoned miner kept alive by his wife's oblations (*ib.* 59). f. 187, col. 2. *Leg. Aur.*, p. 734.

This same section also contains allusions to the stories of "þe gaste of Gy" (f. 186 b, col. 2) and of "Pers tollonere" (f. 187), the writer saying of the latter:

"In þis boke men may it find,
Þarfore I leue it here bihind."

Part ii. has been printed by Horstmann, *Altenglische Legenden*, Neue Folge (Heilbronn, 1881), pp. 1–173, from this MS. and Cotton MS. Tiberius E. vii.

Cotton, Tiberius E. vii. ff. 101 b–281 b.

Vellum; about A.D. 1400. Folio; ff. 181, in double columns of about 48 lines (but wanting some lines, owing to fire, on almost every column). For description of the volume, see this *Cat.*, ii. p. 740. The second, third and fourth articles mentioned there have been printed from this MS. by C. Horstmann, *Richard Rolle of Hampole*, ii., 1896, pp. 274, 283, 292.

HOMILIES on the Gospel-lessons for Sundays and Festivals, and on the Legends of the Saints; in octosyllabic verse. *English.*

This collection is substantially the same as that in Harl. 4196. The text of most of the homilies is identical in the two MSS.; but the order is sometimes different, that of the present MS. being less methodical, especially in the earlier part. For tabular lists of the homilies in the two copies see Horstmann, *Altenglische Legenden*, Neue Folge (Heilbronn, 1881), pp. lxxx.–lxxxvii.

The title on f. 101 is lost, except the words "Hic incipi . . ." The collection begins, without any general prologue, with the Gospel for the Vigil of the Nativity of St. John the Baptist (not given in the Harl. MS.): "[Fuit] in diebus Herodis regis." f. 101 b.

The tales are as follows:—

1. Black monk saved (= Harl. 4196, No. 2). Beg.: "A blak monk of on abbay." f. 126 b.

2. Hermit enticed home (*ib.* 3). Beg.: "And we find red of ane hermit." f. 135.

3. St. Bernard and the "tillman" (*ib.* 4). Beg.: "We find wretin of saint Bernard." f. 137.

4. Pers Toller (*ib.* 5). Beg.: "A mighty man of land and fe." f. 150.

5. Hermit and thieves (*ib.* 6.) Beg.: "Ane hermit als it wretin es." f. 158 b, col. 2.

6. Sinner freed from fiend's chain (*ib.* 1). Beg.: "A haly man stode on a day." f. 162 b.

7. St. Martin and the beggar (*ib.* 7). Beg.: "Saint Martyn [w]e[nt] . . . ." (the rest of the line is lost). f. 185 b.

8. Devil with sleeping-draughts (*ib.* 8). Beg.: "A haly man went on a day." f. 187, col. 2.

9. Count Theobald and the leper (*ib.* 9). Beg.: ". . . . of mekyll might." f. 189 b.

10. Monk listens to bird's song (*ib.* 10). Beg.: "Ane haly monk had gret langing." f. 190 b, col. 2.

11. Carpus (*ib.* 11). Beg.: "[A] cristen preste þat hight Carpus." f. 193 b.

12. King and his brother (*ib.* 12). Beg.: "Sum time a king lifed in þis land." f. 194.

13. Hermit waters dead tree (*ib.* 13). Beg.: "Ane hermit sum time in þis land." f. 195 b.

14. Thais (*ib.* 14). Beg.: "Svm time bifell so in þis land." f. 196, col. 2.

15. Jew sees Christians at mass (*ib.* 15). Beg.: "Sum time als clerkes tel ȝow can." f. 201.

16. Simile of mirror (*ib.* 16). Beg.: "A f[ai]re ensaumple mai men se." f. 201 b.

17. Priest's hand burnt by wafer (*ib.* 17). Beg.: "A prest sum tyme in Ingland." f. 202 b. Followed, as in the Harley MS., by the account of the institution of the mass and of Corpus Christi Day.

18. Angel and hermit bury corpse (*ib.* 18). Beg.: "Ane hermit als here wretin es." f. 205, col. 2. Followed, in the next Sunday homily, by the fall of "Lightbarn" and of Adam (f. 206 b, col. 2).

19. Monk reproved for harshness (= Add. 22283, No. 10; wanting in Harl. 4196, owing to the lacuna after f. 107). Beg.: "[T]wo monkes wonde sum time in a cell." f. 207 b.

20. King Oswald and the hermit (= Harl. 4196, No. 19). Beg.: "In I[n]gland in elder dawse." f. 217.

21. Theophilus (*ib.* 20; noticed in this *Cat.*, ii. p. 740). f. 221, col. 2.

The Temporale (which contains several homilies for saints' days, placed more correctly in the Harleian copy among the "Legenda Sanctorum") ends at f. 240, col. 2. Part ii. begins at f. 240 b, with SS. Philip and James; it is much less complete than in Harl. 4196, and omits the "Commemoratio Animarum."

Harley 2391. ff. 156 b–230 b.

Paper; about A.D. 1500. Octavo; ff. 75, having 34 to 42 lines to a page. Written by John Smyth (f. 230 b). The volume, which was given to the Earl of Oxford in 1720 by Robert Sanderson of the Rolls Office (see f. 1, and Lansdowne 771, f. 16), contains:—1. Prognostications from Christmas-day. *Lat.* f. 1;—2. The Festial of John Mirk, with additions: see Horstmann, *Altenglische Legenden*, Neue Folge (Heilbronn, 1881), p. cxx. ff. 2, 133;—3. The present article. f. 156 b;—4. Church tales. *Lat.* f. 231;—5. Sermon on the seven deadly sins, in *English*. f. 235 b.

TALES extracted from the original collection of homilies on the Gospels (see description, p. 320 above, of Add. 30358); in octosyllabic verse. *English.*

The dialect is Northern, and the text agrees, according to Horstmann (*op. cit.*, p. lxxi.), with that of Lambeth MS. 260. The MS. has no title or prologue; but all the tales after the first have marginal titles, such as "Tale. In die Natalis Domini," or "A tale. Dominica iij. post Epiphaniam."

1. The Abbess delivered by the Virgin; the same version as in Harl. 4196 (see this *Cat.*, ii. p. 740). Begins:

"Mary þe mylde, of wham I mene,
Es Godes moder and maydyd (*sic*) clene." f. 156 b.

As printed by J. Small, *English Metrical Homilies* (Edinburgh, 1862), p. 163, this is the second tale in the homily for the Purification of the Virgin.

2. St. Antony bidden to cultivate meekness (from Vitae Patrum, Migne, lxxiii. cols. 785, 953). Beg.: "Þat may ȝe be saynt Anton se." f. 158 b. Small, p. 69.

3. Macarius conquers the fiend by his meekness; a woman accuses him falsely, and cannot be delivered until she declares his innocence. Beg.: "Anoȝir ermyt hyght Macary." f. 159. Small, p. 70. Both parts are from Vit. Pat.; for the first see Migne, lxxiii. cols. 784, 959, 1036, and for the second cols. 778, 958.

4. An Archbishop deflowers a nun. He repents, and lives long in penance. He confesses from the pulpit, doffs his vestment,

and leaves the church; but he is told by an angel that he is forgiven, and must return to his see. Beg.: "An archbichop beȝond to se." f. 160. Small, p. 78.

5. St. John the Evangelist entrusts a heathen boy to a bishop to be brought up; the boy becomes an outlaw, but St. John reclaims him. Beg.: "When holy kyrk began nwly." f. 164. Small, p. 112. This story is told by Eusebius, Hist. Eccl., iii. 23 (Migne, *Patr. Gr.*, xx. col. 255), on the authority of Clement of Alexandria (*ib.* ix. col. 647); for later references see G. H. Gerould, *North-English Homily Collection*, 1902, p. 39.

6. Naaman and "Gyesi" [Gehazi]. Beg.: "Þe bok of kynges tels vs." f. 166. Small, p. 130.

7. Miserly knight repents, but even in giving the alms ordered as penance he drives a bargain, and his alms of corn turn to serpents; on the advice of Pers, the bishop who heard his confession, he lies down with them, and is devoured by them. Beg.: "A haly man beȝond þe se." f. 167. Small, pp. vii., 138. *Cf.* Caesarius of Heisterbach, *Dialogus Miraculorum* (ed. Strange, Cologne, 1851), dist. ii. cap. 32. But the earliest appearance of the story seems to be in the Chronicle of Otto of St. Blase, *ad an.* 1198, where the confessor is Foulques de Neuilly. See *Die Chronik des Otto von St. Blasien*, transl. by H. Kohl, 1881, p. 79. It is included in the Vie des anciens Pères: see below, p. 340.

8. Hermit [Macarius] saves "Theothriste" from devil with tempting drinks (see above, p. 72). Beg.: "Of an hermit a holy man." f. 168 b. Small, p. 148.

9. Hermit enticed home (= Harl. 4196, No. 3, above, p. 328). Beg.: "As we fynde wrytyn of an hermit." f. 170.

10. The legend of the woman-monk, St. Marina (see her life in Vit. Pat., Migne, lxxiii. col. 691). Beg.: "A ryche man be alde dayes." f. 170 b.

11. St. Bernard and the "tylman" (= Harl. 4196, No. 4). Beg.: "We fynd wretyn of sayn Barnarde." f. 173.

12. Old hermit, whose harshness would have driven youth to despair but for Abbot Apollo, is attacked himself by the same temptations (see above, p. 5; also p. 311, Handlyng Synne, Harl. 1701, No. 44). Beg.: "To wyldirnes went a ȝong man." f. 174.

13. Mary comes to the Devil, instead of his victim (see this *Cat.*, ii. pp. 661, 740). Beg.: "It was a knyght beȝond þe se." f. 176 b.

14. The Venerable Bede, when old and blind, preaches to stones, thinking that he has a large congregation; the stones applaud him. Beg.: "For wretyn in hys lyf we fynd." f. 178. This story is in the *Legenda Aurea,* ed. Graesse, 1846, cap. 181, p. 833, and in the Alphabetum Narrationum (see below, p. 437, Harl. 268, No. 81); also in an anonymous Life of Bede, printed in his *Works,* ed. Giles, vol. i., 1843, p. clxi. (see too p. ciii.).

15. "Peirs Toller" (= Harl. 4196, No. 5). Beg.: "It was a ryche man of lande." f. 179.

16. Hermit and thieves (*ib.* 6). Beg.: "An hermit wonde in a wasteue." f. 183 b.

17. Sinner freed from fiend's chain (*ib.* 1). Beg.: "A holy hermit stode on a day." f. 184 b.

18. St. Martin and the beggar (*ib.* 7). Beg.: "Als we may be saynt Martyn se." f. 185 b.

19. St. Edmund is hard beset by the fiend, but chases him away by thinking of Christ's Passion. Beg.: "Þat was on saynt Edmunde sene." f. 187 b. See the Life of St. Edmund of Pontiguy, in Martène and Durand's *Thesaur. Nov. Anecd.,* 1717, iii. col. 1792.

20. Count Theobald and the leper (= Harl. 4196, No. 9). Beg.: "It was an erl of mekyll myght." f. 187 b.

21. Monk listens to bird's song (*ib.* 10). Beg.: "A holy monk had gret ȝer[n]yng." f. 189 b.

22. Carpus (*ib.* 11). Beg.: "A cristen prest was cald Carpus." f. 191 b.

23. King and his brother (*ib.* 12). Beg.: "As I fynd wrytyn of a kyng." f. 192 b.

24. Hermit waters dead tree (*ib.* 13). Beg.: "A hermit woned in a wyldirnes." f. 193 b.

25. Thais (*ib.* 14). Beg.: "It was a woman of hyll fame." f. 194.

26. Angel and hermit bury corpse (*ib.* 18). Beg. "In wyldirnes an hermit fand." f. 195 b. The next paragraph, headed "A tale. Dominica iij.," contains the fall of "Lyghtberne" and of Adam. f. 196.

27. Monk reproved for harshness (= Tib. E. vii., No. 19, above, p. 332). Beg.: "To monkes war wounand in a celle." f. 197.

28. King Oswald and the hermit (= Harl. 4196, No. 19). Beg.: "In Ingland be ald daws." f. 198.

29. Theophilus (*ib.* 20). Beg.: "A bichop wonde beȝond þe see." f. 201.

30. Host vanishes from sight of unshriven priest (= Add. 22283, No. 13). Beg.: "A holy man was parych prest." f. 208 b.

31. Gardener ceases alms-giving, and his foot putrefies (*ib.* 14). Beg.: "It was ons a gardinere." f. 212.

32. Dying monk sees dragon (*ib.* 15). Beg.: "He says it was sum tym a clerk." f. 214 b.

33. Pelagia (*ib.* 16). Beg.: "In Antioch beȝond þe se." f. 216.

34. Crucifix bows to merciful man (*ib.* 17). Beg.: "It was a tym a hynd [*i.e.* hende] knyght." f. 221.

35. Gregory prays for Trajan's soul (*ib.* 18). Beg.: "An emperour was wonand in Rome." f. 222.

36. Pyoterius and the nun who feigned madness (*ib.* 21). Beg.: "Saynt Basyle tells vs sekirly." f. 222 b.

37. Backbiting monk after death devours his own tongue (*ib.* 22). Beg.: "A monk was in religion." f. 224.

The next paragraph is headed "Dominica xxiij. A tale," and contains the story of Esther. f. 224 b.

38. Black monk saved by the Virgin (= Harl. 4196, No. 2). Beg.: "A blak monk in a[n] abbay." f. 228.

39. Pilgrim of St. James (see this *Cat.*, ii. p. 606). Beg.: "It was a man, as I ȝow say." f. 229. In the Edinburgh MS. of the original collection, this forms part of the homily for the 4th Sunday in Advent: see Small, *Eng. Metr. Hom.*, p. 53. The concluding lines of this tale, and of the present collection, are:

> "Owr Lord be þis gat vs lede
> To heuen, and grant vs it to mede." f. 230 b.

Followed by "Amen quod Johannes Smyth."

Additional 32678.

Vellum; xIIIth cent. Quarto; ff. 131, in double columns of 29 or 30 (in one instance 31) lines down to f. 123 b inclusive, and of 33 to 37 lines from f. 124 to f. 131. With headings in red, and with 30 large initials, 24 of which are illuminated in gold and colours and enclose small miniatures, while the rest are merely coloured decoratively in red, blue and white;

smaller initials in gold and colours throughout. A large initial has been cut out on f. 5 There are 20 leaves missing, 16 at the beginning and 4 after f. 10, as appears from the old foliation in red ink; ff. 1, 11 being numbered xvii. and xxxi. respectively. The last page of the volume (f. 131 b) contains a Hymn to the Virgin, in 114 lines of French verse, in stanzas of 8 lines (except the last but one, which has 10) rhyming alternately; consisting chiefly of an expansion of the discourse between the Virgin and the Angel Gabriel. The page has been badly rubbed, and a great part is illegible. The third stanza begins "Gloriose virge pucele / Que cez pecheors conseilliez." The volume formerly belonged to Canon Antonio Gal, of Aosta (see Pertz's *Archiv*, ix., 1847, pp. 633–4), and afterwards to Baron F. E. Bollati de St. Pierre (see *Romania*, xiii., 1884, p. 233, note 2; *Notices et Extraits*, xxxiii. pt. i., 1890, p. 67).

VIE DES ANCIENS PÈRES: A collection of edifying tales in verse, partly derived from the Vitae Patrum. Imperfect, wanting 16 leaves at the beginning and 4 after f. 10; containing 32 complete tales and portions of 3 more. *French.*

In his article on "La Vie des anciens Pères," published in *Romania*, xiii., 1884, pp. 233–263, E. Schwan has given a useful summary of the extensive, but scattered and for the most part fragmentary, literature of the subject. To the 29 MSS. which he enumerates on pp. 234–239 four more have been added, *viz.* No. 265 at the Hague, noticed by A. G. van Hamel in *Romania*, xiv., 1885, pp. 130–1;—the lost La Clayette MS., known only through the transcript made for La Curne de Sainte-Palaye, which was fully described by P. Meyer in *Notices et Extraits*, xxxiii. pt. i., 1890, pp. 66–70;—No. 3643 in the Phillipps Library at Cheltenham, also described by P. Meyer, *Not. et Extr.*, xxxiv. pt. i., 1891, pp. 156–9;—and the present MS. Many fragments, too, exist, *e.g.* see *Romania*, xiv. p. 585, and below, No. 35. Schwan is mistaken in saying that two printed editions appeared in the 15th cent. The *Vie des anciens peres* printed by Vérard at Paris in 1495, of which the British Museum possesses a copy (C. 22. f. 10), is not the present work at all, but a French prose translation of the Vitae Patrum; and the *Vies des saints Pères du désert* at Arras, which Schwan knew only from the brief description in the *Cat. gén. des MSS. des Bibl. publ. des Départements*, iv., 1872, p. 340 (No. 857), is an earlier edition (Lyon, Philippe and Dupré, 1486) of the same.* So far as we know, our present "Vie des anciens Pères" has never been printed *in extenso*; but 26 tales, out of the 74 which make up the whole work, have been published separately at various times, as follows (taking the numbers and titles from the list appended by G. Paris to Schwan's article, in *Romania*, xiii. p. 240):—2 (Juitel), by E. Wolter, *Der Judenknabe* (H. Suchier's *Bibliotheca Normannica*, ii., 1879), p. 86;—3 (Sarrasine), by A. Keller, *Zwei Fabliaux aus einer Neuenburger Handschrift*, 1840, p. 7;—5 (Copeaux), by A. Weber, *Handschriftliche Studien*, 1876, p. 60;—7 (Miserere), by J. Le Coultre, *Contes Dévots*, Neuchâtel, 1884, p. 29;—8 (Jardinier), by G. A. Matile in *Revue Suisse*, ii., 1839, p. 297;—9 (Haleine), by D. M. Méon, *Nouveau Recueil de Fabliaux et Contes*, ii., 1823, p. 331;—12 (Meurtrier), by Méon, ii. p. 202;—13 (Sacristine), *ib.* p. 154;—14 (Ave Maria), in *Mémoires de l'Académie d'Arras*, xxviii., 1855, p. 290;—17 (Image de pierre), by Méon, ii. p. 293;—18 (Baril), by O. Schultz-Gora, *Zwei altfr. Dichtungen*, 1899, p. 113;—19 (Abbesse grosse), by Méon, ii. p. 314, and Legrand d'Aussy, *Fabliaux*, 3rd ed., 1829, v., Appendix, p. 1;—22 (Malaquin), by Méon, ii. p. 279;—24 (Ermite accusé), *ib.* p. 129;—25 (Brûlure), by Keller, p. 24;—28 (Goliard), by Méon, ii. p. 447;—31 (Sénéchal), *ib.* p. 256;—32 (Prévôt d'Aquilée), *ib.* p. 187;—33 (S. Paulin), by Le Coultre, p. 47;—35 (Ivresse), by Méon, ii. p. 173, and Legrand d'Aussy, v. App. p. 13;—40 (Inceste), by Méon, ii. p. 394;—41 (Image du diable), *ib.* p. 411;—42 (Merlot), *ib.* p. 236, and Legrand d'Aussy, v. App. p. 7;—56 (Âme en gage), by Méon, ii. p. 427;—64 (Coq), *ib.* p. 362;—72 (Ange et ermite), *ib.* p. 216, and Legrand d'Aussy, v. App. p. 17.

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* For this information, based on M$^{\text{lle}}$ Pellechet's notes, we are indebted to the kindness of M. Marie Louis Polain.

Alfred Weber was the first to attempt a comprehensive study of the collection, in his *Handschriftliche Studien*, Frauenfeld, 1876. He came to the conclusion that it originally consisted of 42 stories, *viz.* Nos. 1–42 of the MS. which he and later writers have accepted as the standard, fr. 1546 of the Bibliothèque Nationale in Paris; and that the remaining 32 stories were added later from time to time, presumably by the same author: see his pp. 46–8. Schwan accepts this division, but regards the two groups of tales as two independent compositions by different authors, the second a Picard, the first an inhabitant of the Marne district near Paris; both groups were written, he considers, about the middle of the 13th cent., and brought together shortly before the end of that century. Le Coultre, on the other hand (*Contes Dévots*, p. 9), while admitting the force of Schwan's arguments, holds that the second group must be regarded as a continuation of the first, though doubtless by a different author. Some of the subjects have also been treated by Gautier de Coincy in his Miracles de la Sainte Vierge (for which see this *Cat.*, ii. pp. 717–727); and his versions of those and other tales are found in MSS. intermingled with portions of the Vie des anciens Pères: see below, No. 14; Le Coultre, pp. 11–13; Schwan, p. 250, *etc.*

The 35 tales contained in the present MS. all belong to the first part, *i.e.* to Nos. 1–42 of Weber's and Schwan's MS. A (Bibl. Nat., fr. 1546); but the order does not agree with that of any other known MS.: see the comparative tables in Wolter, *Judenknabe*, p. 13, and *Romania*, xiii. p. 241, and the descriptions of the more recently discovered MSS. in *Romania*, xiv. p. 130, *Not. et Extr.*, xxxiii. pt. i. p. 68, xxxiv. pt. i. p. 157. The first detailed description of a copy of the Vie des anciens Pères is Adolf Tobler's account of the Steiger-Mai MS., published in the *Jahrbuch für rom. und engl. Literatur*, vii., 1866, pp. 401–436; in which he quotes the opening and closing lines of each tale, besides giving a summary of its contents, with bibliographical references. In fact, it remains the standard description, despite the late date and other shortcomings of the Steiger-Mai MS. So we refer to it below, in the case of tales common to both MSS. We also refer to MS. A, using (as above) the short titles given by G. Paris:—

1 (A 34, Nièce; Tobler, No. 8). The last 77 lines of the story of the hermit [Abraham] who reclaimed his niece [Mary] from a life of sin, and persuaded her to become a recluse once more (see Vita S. Mariae meretricis, in Migne, lxxiii. cols. 651–660).

The lines begin:

"Ne quier auoir fors que la mort,
Et se la mort sor moi uenoit
En uenant me conforteroit.
Ses oncles li dist, Bele amie,
Ce ne deuez uos dire mie." f. 1.

2 (A 35, Ivresse; Tobler, 9). Hermit led by drunkenness into adultery and murder (see above, p. 131). Heading: "Del hermite qui iut a sa commere et qui tua lo mulier." Beg. "Viez pechiez fet nouele honte." f. 1 b. Printed by Méon, ii. p. 173, and Legrand d'Aussy, v. App. p. 13.

3 (A 36, Rachat). The merchant who became a Carthusian monk, and who, going to market for the convent, spent his money in redeeming the son of an old knight. Heading and first twelve lines cut away for the sake of the illuminated initial. f. 5. Analysed by Legrand d'Aussy, v. p. 159; and more briefly by V. Le Clerc in *Hist. Litt. de la France*, xxiii. p. 152.

4 (A 37, Usurier; Tobler, 10). Penitent usurer eaten by adders and toads (see above, p. 334). Heading: "Del vsurier qui mor[ut] en la huche plain[e de] vermessex." Beg. "Qui na cun oeil souent le tert." f. 8, col. 2. Imperfect at the end; the last line remaining is "Dist que en la uermine entrast." f. 10 b, col. 2. After this four leaves are wanting.

5 (A 41, Image du diable; Tobler, 12). Sacristan deceived by Devil (see this *Cat.*, ii. p. 682). Imperf. at beg., the first line being "Onques nus gaber ne me pot" (= l. 215 in Méon). f. 11. Printed by Méon, ii. p. 411, with title "D'un moine qui contrefist l'ymage du deable qui s'en corouça; ou, Du Sougretain de Bethléem." Analysed by Legrand d'Aussy, v. p. 86.

6 (A 3, Sarrasine; Tobler, 22). Hermit in love with Saracen girl; dove flies from his mouth (from Vit. Pat.: see above, p. 67). Heading: "Dun hermite qui renoia Deu por la fille au Sarrazin." Beg. "De grant franchise se demet." f. 13. Printed by Keller, *Zwei Fabliaux*, p. 7.

7 (A 4, Renieur). To win the love of a widow, a man is induced by a Jew astrologer to renounce God, but refuses to renounce the Virgin; the widow sees a Mary-image in church bow to him, and consents to marry him (a variant of a well-known Mary-Legend: see above, p. 26). Heading: "Do boriois qi ne volt renoier la mere Deu por samie." Beg. "De fol auoir a grant talant." f. 17.

8 (A 17, Image de pierre; Tobler, 54). Newly-married man in play puts a ring on the finger of a statue of a pagan goddess, and is haunted until he recovers it by aid of the Virgin (*cf.* Ring given to Mary-image, in this *Cat.*, ii. pp. 626, 720). Heading: "Dun bacheler de Rome qui esposa lymage de piere." Beg. "Salemons nos dit que tant est." f. 21, col. 2. Printed by Méon, ii. p. 293.

9 (A 8, Jardinier). The gardener who ceased almsgiving, and had to spend his savings on doctors (from Vit. Pat.: see above, p. 53). Heading: "Do prodomme cortillier qui maagna por ce

quil se retret de saumosne." Beg. "Si comme li fox soz lescorce." f. 26 b, col. 2. Printed in *Revue Suisse*, ii. p. 297.

10 (A 9, Haleine; Tobler, 42). The Fridolin-story (see above, p. 198, in the Anglo-Latin Gesta Romanorum). Heading: "Do fiz au seneschal cui ses mestrez ancusa ver lo roi." Beg. "Vilains est qui fet a autrui." f. 28 b. Printed by Méon, ii. p. 331, "Du roi qui volt fere ardoir le filz de son seneschal, ou Du filz au seneschal qui dist a son seignor que s'alaine puoit."

11 (A 10, Fou; Tobler, 43). Three clerks, Felix, Boniface and "Deudone Beleface," leave the church in Egypt which they have been serving, and become hermits at Besançon, Jerusalem and Antioch respectively, Felix especially gaining fame for sanctity and simplicity; through his mediation, with the help of the Virgin, a knight obtains absolution from a priest whom he had murdered for excommunicating him. Heading: "Des .iij. clerz don li vn se rendi en lordre blanche, li autres en la noire mont, et li tierz a Besancon." Beg. "Si comme la terre brahaigne." f. 36 b, col. 2. Analysed more fully by Tobler, pp. 425–6. "Le dit des trois chanoines," printed by A. Jubinal, *Contes*, i., 1839, p. 266, is a different setting of the same story. For versions by G. de Coincy and other compilers of Mary-legends, see this *Cat.*, ii. p. 722, and Vienna Acad. *Denkschr.*, Phil.-hist., xliv., 1896, Abh. i. p. 26.

12 (A 18, Baril; Tobler, 35). Rich man confesses, but asks for an easy penance, and is bidden to fill a barrel with water; for years he tries in vain to do this, until a penitent tear falls into the barrel and fills it immediately (*cf.* this *Cat.*, ii. p. 664). Heading: "Do peneancier qui ne pot emplir sou barillet." Beg. "Voirs est que chascuns cuers se proue." f. 45 b. Printed by O. Schultz-Gora, *Zwei altfr. Dichtungen*, p. 113. A longer version, analysed in *Hist. Litt.*, xxiii. p. 166, has been printed by Barbazan, *Fabliaux*, i. (ed. Méon, 1808), p. 208, and Schultz-Gora, p. 83. A third setting in French verse, by Jehan de Blois, is in the Phillipps MS. which contains the Vie des anciens Pères: see *Notices et Extraits*, xxxiv. pt. i. pp. 160–163.

13 (A 19, Abbesse grosse; Tobler, 39). The Abbess delivered by the Virgin (see this *Cat.*, ii. pp. 626, *etc.*). Heading: "De labbasse que fu ancinte et Nostre Dame la deliura." Beg. "Si comme li solaus aueure." f. 48 b. Printed by Méon, ii. p. 314, and Legrand d'Aussy, v. App. p. 1. For G. de Coincy's version, see this *Cat.*, ii. p. 720; for Adgar's (?), see *Romania*, xxxii. p. 415.

14 (A 11, Impératrice). Chaste Empress (see this *Cat.*, ii. p. 680). Heading: "Dun empereriz de Rome cui li freres son segnor proia." Beg. "Fox est qui acroit sus ses piaux." f. 53. The version printed by Méon, ii. p. 1, is by G. de Coincy, and so is that described by Tobler, No. 53: *cf.* this *Cat.*, ii. p. 724. For notice of the present version, as found in MS. A, see Weber, pp. 9–10.

15 (A 12, Meurtrier; Tobler, 28). Penitent murderer saved and hermit damned (see above, p. 60). Heading: "Del hermite qui se desespera pur ce quil uit porter en paradis lamme dun laron." Beg. "Pierre uolage ne quiaut mousse." f. 59, col. 2. Printed by Méon, ii. p. 202, and analysed by Legrand d'Aussy, v. p. 100.

16 (A 13, Sacristine; Tobler, 38). The nun who saw the world (see this *Cat.*, ii. pp. 659, *etc.*). Heading: "De la secretaine que lessa sabbaye et Nostre Dame serui por li." Beg. "Assez uaut mielz amis en uoie." f. 62 b. Printed by Méon, ii. p. 154. For G. de Coincy's version, and its source, see this *Cat.*, ii. p. 723, Vienna *Denkschr.*, xliv. i. p. 53; a third setting in French verse has been printed by G. Gröber, "Ein Marienmirakel," in *Beiträge zur rom. und engl. Philologie, Festgabe für W. Förster* (Halle a.S., 1902), p. 428, preceded (pp. 421–8) by a study of the bibliography, *etc.*, of the story.

17 (A 14, Ave Maria). A poor clerk, who used to say the Ave Maria daily, died during an interdict, and was buried in a ditch by the wayside; after the withdrawal of the interdict the other corpses were moved by friends into the cemetery, but his was left, until a lily was seen growing out of his mouth, having the flowers lettered in gold with the Ave (*cf.* the tale of the old knight who could only learn the two words Ave Maria, noticed in this *Cat.*, ii. pp. 654, *etc.*). Heading: "Dun poure clerc qui disoit ades Aue Maria." Beg.: "Encor ne me puis ie tere." f. 67. Printed in *Mém. de l'Acad. d'Arras*, xxviii. p. 290.

18 (A 15, Queue; Tobler, 41). Devil on lady's train (see J. de Vitry, above, p. 20). Heading: "De sain Geroime qui uit le deable sor la coue a la dame de Bethleem." Beg. "Cil qui le lou uielt resembler." f. 69.

19 (A 26, Crucifix). A wooden crucifix, found by Jews in a house at Antioch, is pierced by one of them with a lance; blood and water issue, and heal the sick, and the Jews are converted. Heading: "Del Iuif qui feri le crucefi de fust de la lance et il

saigna." Beg. "Des boens ist li biens par nature." f. 71, col. 2. Lines 61 and 82 are respectively "De toz est li superlatis" and "Jadis auint en Antioiche" (*cf.* Weber, p. 11; *Romania*, xiv. p. 584). For other versions of this story, which is usually associated with Beyrout, see this *Cat.*, ii. p. 702; *Romania*, xxix. pp. 513–7.

20 (A 16, Crapaud; Tobler, 17). Undutiful son punished by toad clinging to his face (see this *Cat.*, ii. p. 664). Heading: "Dou fil au boriois qui repost la char por son pere et deuint crapaut." Beg. "Dex de cui tote bontez ist." f. 74.

21 (A 22, Malaquin; Tobler, 29). Captive hermit bites off his tongue, and spits it into temptress's face; his captor is converted. Heading: "Do duc Malaquin cui li hermites conuerti." Beg. "Avtresint comme la quintainne." f. 77. Printed by Méon, ii. p. 279. Taken from St. Jerome's Life of Paul the Hermit (Migne, xxiii. col. 19).

22 (A 23, Vision de diables; Tobler, 46). Monk sees that the devils find one enough to mount guard over a castle, which is theirs already, while swarms assail a monastery. Heading: "Do moine qui vit lo deable qui anforcheit lo chastel." Beg. "Qui a .ij. seignors vielt seruir." f. 80 b. This story occurs frequently, in various forms, from the 13th cent. onwards (*e.g.* in the Speculum Laicorum, below, p. 405; and in Eg. 1117, No. 9). Reference is made to Vitae Patrum in the *Magnum Speculum Exemplorum*, 1605, ii. p. 323.

23 (A 27, Païen; Tobler, 44). Hermit questions dead pagan, and weeps at his answers; three tears fall on the dead man, who says they have gained him admission to Paradise. Heading: "Del hermite qui plora sor le Sarazin mort, et il fu sauuez." Beg. "Lescripture nos dit por uoir." f. 84, col. 2.

24 (A 28, Goliard; Tobler, 30). Dissolute clerk takes the vows, with intent to rob his abbey; for ten years he is always on the point of deserting, but is converted by the Child-Christ over the altar taking the Host from his hand and keeping it till he promises to stay; eventually he becomes abbot. Heading: "Do clerc golias qui se rendi et cudoit desrober labbaie." Beg. "Av tens que Salemons uiuoit." f. 87, col. 2. Printed by Méon, ii. p. 447. The same story, omitting the miracle, is told by Caesarius of Heisterbach, *Dial. Mirac.*, i. cap. 3 (below, p. 349, Add. 18346, No. 1).

25 (A 30, Colombe; Tobler, 45). Four hermits live together, two old and two young; the latter are reconciled to their meagre diet by the visits of a white dove; the two old hermits envy them, and are ordered as penance to fill a dried-up well; they accomplish this with their tears (*cf.* No. 12 above). Heading: "De .iiij. hermites dont li duj estoient [vielz], et li duj molt ioeuene." Beg. "Cil qui Deu crient riens ne li faut." f. 90, col. 2.

26 (A 31, Sénéchal; Tobler, 47). The Queen-elect who was deflowered by the King's Seneschal, and who killed him and her kinswoman-accomplice; and who was denounced by her confessor, and sentenced to be burnt to death, but was saved by the intervention of a saintly hermit with a letter from Heaven. Heading: "Do roi qui esposa la fille a son chastelain." Beg. "Qvi sens et raison a ensemble." f. 93 b. Printed by Méon, ii. p. 256. For other forms of the story see above, p. 259 (Add. 9066, No. 77).

27 (A 5, Copeaux; Tobler, 13). A peasant is ordered, as penance for throwing chips of wood into his neighbour's field, to find a dry stick flowering; a robber, whom he converts, is ordered to find a stream flowing upwards. These injunctions are fulfilled by the robber's conversion and contrition. Heading: "Do prodomme qui conuerti lo laron et le torna a Deu." Beg. "Qvi de loing garde de pres i ot." f. 99, col. 2. Printed by Weber, p. 60. For the stream flowing upwards, see a variant of "Baril" (No. 12 above), noted in this *Cat.*, ii. p. 664.

28 (A 6, Thaïs; Tobler, 14). Conversion of Thais (see above, pp. 21, 322). Heading: "Dun hermite qi conuerti Tays la pecheresse, et la torna a Deu." Beg. "Ce nest pas ors quanque reluist." f. 103.

29 (A 7, Miserere; Tobler, 15). Hermit knows no prayer but "Miserere tui (!) Deus," which he says daily, and which is always answered with a light from Heaven; he is taught to say "Miserere mei Deus" instead, and no longer sees the light. Heading: "Del hermite qui diseit Miserere tui Deus." Beg. "Qvi oroilles a por oir." f. 107 b, col. 2. Printed by J. Le Coultre, *Contes Dévots*, p. 29. A similar tale of devout ignorance rewarded has been noted in this *Cat.*, ii. p. 666.

30 (A 39, Demi-ami; Tobler, 16). Youth spends money freely, thinking that he is buying friends; all fail him when he tests them by feigned homicide, but his father's half-friend is ready to die for him (substantially the same as Harl.

219, No. 102, see p. 55 above). Heading: "Dun sage homme qui fist a son fil esprouer ses amis." Beg. "Tant as tant uauz et ie tant ain." f. 110 b, col. 2.

31 (A 29, Gueule du diable; Tobler, 40). Hermit finds his cell-door blocked by the devil's open jaws, while the church-bell is ringing; he plunges into them, and reaches the church unhurt. Heading: "Del hermite qi entra parmi la flambe do feu." Beg. "Len dit que cil a seur boit." f. 114 b.

32 (A 20, Noël). Parish priest is unchaste on Christmas Eve; as he celebrates next day, at the first and second masses, the Host vanishes; but he makes confession, and at the third mass he sees three Hosts (*cf.* above, p. 324; *Hist. Litt.*, xx. p. 218, xxiii. p. 146; and below, p. 350). Heading: "Dun chapelain qui fist fornication la veille de noel." Beg. "Tant grate chieure que mal gist." f. 115 b, col. 2.

33 (A 40, Inceste). Roman matron denounced by devil for incest and child-murder (see J. de Vitry, above, p. 22). Heading: "De la dame de Rome que ses filz engroisa, et li deables lencusa." Beg. "Bien est gardez cil cui Dex garde." f. 119. Printed by Méon, ii. p. 394.

34 (A 42, Merlot; Tobler, 26). Peasant enriched by Merlin becomes avaricious and ungrateful; Merlin, whom he now calls "Merlot" in contempt, makes him poor again. Heading: "Del uilain asnier cui Mellins monteplia, et puis le descrut por son orguiau." Beg. "Bien sessauce qui sumelie." f. 123, col. 2. Printed by Méon, ii. p. 236, and Legrand d'Aussy, v. App. p. 7. Analysed, and compared with allied tales, in *Hist. Litt.*, xxiii. pp. 206–8; *cf.* Add. 28682, No. 7 (above, p. 83).

35 (A 21, Vision d'enfer; Tobler, 27). The girl who doubted whether to follow the example of her good father or her bad mother (from Vit. Pat.: see this *Cat.*, ii. p. 654). Heading: "Dun homme et de sa femme que lor fille vit lun dax en paradis et lautre an enfer." Beg. "Formage mol et piere dure." f. 127 b, col. 2. The narrative ends with the couplet "Devant que mort lo cuer li serre / Et que samme an enfer serre." f. 130 b, col. 2. This is the first of two couplets quoted by Tobler as the concluding lines of the piece. But here it is followed by 98 lines of moral, containing a long account of the wheel of torture in hell, and beginning "Par ceste conte sauoir deuez." They end:

"Or nos doint Dex si bien ourer
Que la voie pussons trouer
Que la sus es sainz ciex nos maint,
Ov Dex est et trestuit si saint,
Et nos doint conoistre son sen.
Dion totes et tuit Amen." f. 131, col. 2.

A fragment of this tale was published by Baron de Reiffenberg in the *Bulletins de l'Académie Royale de Belgique*, vol. xiii. pt. ii., 1846, p. 308, and again in the *Annuaire de la Bibliothèque Royale de Belgique*, xi., 1850, p. 33.

COLLECTED TALES.

Burney 351. ff. 39–40.

Vellum; early xiiith cent. (after 1219, see below). Folio; ff. 2, in double columns of 33 lines. Heading in red, initials in green and red. Preceded (ff. 38–39) by the "Conversio Otgerii et Benedicti" (see this *Cat.*, i. p. 604), and followed (ff. 40–46 b) by the Life of St. Gregory by Paulus Diaconus (Migne, *Patrol. Lat.*, lxxv. col. 41). The MS. (most probably of Flemish provenance) contains the lives of SS. Martin, Ambrose and other saints (including Medard, Remaclus, Hubert and Servatius), the Epistola de captione Damiatae [1219] of J. de Vitry, *etc.* For detailed description see *Cat. of Burney MSS.*, 1840, p. 93. At the end is an erased inscription of ownership, "Liber . . . . rii."

Five Tales, extracted from the writings of Petrus Damianus (Bishop of Ostia 1058, *ob.* 1072). *Latin.*

Heading: "Euentus quidam mirabiles." f. 39, col. 2.

1. Two companions in Bologna are sitting at dinner, with a cut-up fowl before them; they say that this cock can never rise again, even at the command of St. Peter or of Christ himself; the cock immediately starts up in all its feathers, claps its wings and crows. From Opusculum xxxvi. (Epistola ad Desiderium de Divina Omnipotentia), cap. 13 (Migne, *Patrol. Lat.*, cxlv. col. 615). f. 39, col. 2.

2. A philosopher while star-gazing falls into a ditch, and is mocked by his servant (*ib.*, cap. 12; Migne, cxlv. 615). f. 39 b.

3. Prince of Benevento sees an angel sponge dirt away from his chaplain before mass, and sponge it over him again after mass; he finds that the priest is polluted with recent sin. From Opusc. xx. (Apologeticus ob dimissum episcopatum), cap. 6 (Migne, cxlv. 452). f. 39 b.

4. An Abbot has a lamprey procured at great cost; it is set before him at dinner, when a beggar asks for it; he gives it, and the beggar rises with it into heaven (*ib.* cap. 4; Migne, cxlv. 448). f. 40.

5. Christ appears to thief as a pilgrim with long hair, having eyes at the back of his head (*cf.* above, p. 93, Sl. 3102, No. 10). From Opusc. xlii. (De non fallenda fide Deo obstricta), cap. 5 (Migne, cxlv. 671). f. 40.

Additional 18346. ff. 2–44.

Vellum; xivth cent. Small quarto; ff. 43, in double columns of 35 to 38 lines. With headings in red, and initials in red and blue. For the rest of the volume, see this *Cat.*, ii. p. 646.

DIALOGUS MIRACULORUM, by Caesarius of Heisterbach; abridged extracts. *Latin.*

Caesarius was born probably a few years before 1180; he was educated at St. Andrew's school in Cologne. He was still a boy, he says, when in 1188 he heard the Cardinal-Bishop Henry of Albano preach the crusade in Cologne cathedral: see *Dial. Mirac.*, dist. iv. cap. 79 (ed. Strange, 1851, vol. i. p. 247). In Dist. i. cap. 17 he tells how he accompanied Gevard, Abbot of Heisterbach, from Walberberg to Cologne, "eo tempore quo Rex Philippus primo vastavit Dioecesim Coloniensem" (*sc.* at the end of 1198), and how, in consequence of the abbot's exhortations on that occasion, he entered Heisterbach a few months later, *viz.* in 1199 (see Dist. ii. cap. 10). This abbey, of the Cistercian order, had been founded from Himmerode, near Trèves, in 1188, originally on the top of Stromberg, one of the heights of the Siebengebirge; but four years later the monks, finding Stromberg too bleak, moved down into the neighbouring valley of Heisterbach, or "Vallis S. Petri" (Dist. i. cap. 1). Caesarius appears to have become master of the novices, and afterwards prior; and to have died about 1240. For a study of his life and writings see A. Kaufmann, *Caesarius von Heisterbach* (Cologne, 1862); supplemented, as regards the writings, by A. E. Schönbach, "Ueber Caesarius von Heisterbach," in the *Sitzungsberichte* of the Vienna Academy, Phil.-hist. Classe, Bd. cxliv., 1902, Abh. ix.

The Dialogus Miraculorum was completed in or very soon after 1222: see Dist. x. capp. 41, 48, *etc.* But Caesarius must have begun to compose it some years earlier. Dist. ii. cap. 10, for instance, is dated 1221; Dist. ii. cap. 11 was apparently written in

1220 (see below, No. 16); in another chapter (i. 27) Landgrave Hermann I of Thuringia (*ob.* 1217) is said to have died "ante hos duos annos"; and in another (ii. 17) Philip, Count of Namur, who died in 1212 or 1213 (see Reiffenberg, *Mon. pour servir à l'hist. de Namur*, vol. i., 1844, p. 741) is said to have died "ante hoc triennium." On the other hand, Dist. vi. cap. 14 contains a tale of the appointment by Philip Augustus of an Abbot of St. Denis, the late abbot having died "ante hoc triennium"; this evidently refers to the appointment of Peter de Autolio in 1221, after the death of Abbot Henry on 22 Oct. 1221 (*Gallia Christiana*, vol. vii. col. 385), so that the chapter in question must have been added in 1224. The work is divided into twelve "Distinctiones," and is in the form of a dialogue between Caesarius himself ("Monachus") and a novice, for whose edification the stories are told, often with the accompaniment of a short moral discourse. Caesarius professes to have learnt most of the miracles at first or second hand, and a large proportion of them are connected with Heisterbach, Himmerode and Cologne, and places in the neighbourhood. But in many cases he has merely drawn on the common stock; *e.g.* in Dist. viii. cap. 21 he tells the story of the merciful knight, to whom the crucifix bowed, as a miracle which occurred "temporibus nostris in provincia nostra, sicut audivi"; but it has been pointed out in this *Catalogue* (vol. ii. p. 665) that the story occurs, as early as the 11th century, in the Life of the Italian St. John Gualbertus.

The present MS. contains extracts from Distinctiones i.–x.; only the tales are given (usually in a slightly abridged form), the remarks of "Novicius" and most of the moral reflections being omitted. Two of the articles (Nos. 33, 69) are not to be found in the printed editions of the Dialogus; they may perhaps have been taken from some lost work of Caesarius, such as the "VIII. Libri Miraculorum," a fragment of which was discovered by Professor Marx in 1855, and printed by Kaufmann, *Caesarius von Heisterbach* (1862), pp. 163–196; republished, with considerable additions from other MSS., by A. Meister, *Die Fragmente der Libri VIII Miraculorum des Caesarius von Heisterbach* (*Römische Quartalschrift für christliche Alterthumskunde*, Supplementheft 13, 1901).

At ff. 2–4 is a list of titles of the stories, headed: "Incipiunt tituli Cesarij."

"Prima Pars." Extracts from Distinctio i., "De Conversione."

1 (Dist. i. cap. 3). Vagrant clerk enters Clairvaux, intending to steal the ornaments; but he is converted, and eventually becomes Prior. f. 4 b. Substantially the same story as "Goliard" in the Vie des Anciens Pères: see above, p. 343.

2 (Dist. i. cap. 6). Prior of Clairvaux delays hearing a monk's confession; the monk's angel appears to him. f. 4 b. In Caesarius it is the prior of Alne, or Aulne, an abbey near Thuin on the Sambre, affiliated to Clairvaux in 1148.

3 (Dist. i. cap. 27). A Count (Caesarius calls him Landgrave Louis, father of Landgrave Hermann, *i.e.* Louis II. of Thuringia, 1140–1172) says that, if he is predestined to be saved, penance is superfluous; and that, if he is not, it is useless. His physician converts him. f. 4 b.

4 (Dist. i. cap. 32). Scholar at Paris is given a magic stone by the devil; he repents just before death; his soul is restored to his body after a taste of hell. f. 5. Caesarius says that he afterwards became Abbot of Morimond; he has been identified with Peter I., Abbot 1184–1194: see *Gallia Christiana*, vol. iv. (1728), col. 817, and Henriquez, *Menologium Cistertiense* (Antwerp, 1630), p. 312 (under 14 Sept.).

5 (Dist. i. cap. 34). Clerk sees by magic the torments of Landgrave Louis II. of Thuringia in hell. f. 5, col. 2.

6 (Dist. i. cap. 35). Christ washes the feet of a Cistercian monk. f. 5 b, col. 2.

7 (Dist. i. cap. 37). Knight enters a convent in full armour, and lays down his arms before the altar of the Virgin. f. 5 b, col. 2.

8 (Dist. i. cap. 40). Life of St. Hildegund of Schönau. f. 5 b, col. 2.

"Incipit Secunda Pars. De contritione."

9 (Dist. ii. cap. 2). Apostate monk repents on his deathbed, and chooses a penance for himself (his confessor thinking no penance adequate) of two thousand years in purgatory. f. 7.

10 (Dist. ii. cap. 3). One of St. Bernard's monks deserts and becomes a secular priest; he repents on his deathbed; his grave is opened, and his corpse found in monastic garb. f. 7 b, col. 2.

11 (Dist. ii. cap. 5). A dove thrice carries off the sacred elements when a sinful priest in France is celebrating mass on Christmas Day; but restores them all after he has confessed. f. 8. *Cf.* "Noël" in the Vie des Anciens Pères (above, p. 345). Caesarius says it was told him "anno praeterito" by Conrad, "quondam Episcopus Halberstadensis" (resigned 1209, died 1225).

12 (Dist. ii. cap. 6). Convicted murderer refuses to confess; after death he appears to the priest, and says he is in torment. f. 8, col. 2.

13 (Dist. ii. cap. 7). Usurer redeems his vow for a small sum, pleading poverty; the devil comes by night as a black horseman, and shows him the torments that await him. f. 8 b.

14 (Dist. ii. cap. 9). Lupoldus, Bishop of Worms (1196–1217), when reproved by his brother for the bad example which he sets him, replies that he is willing to exchange places in hell. f. 9.

15 (Dist. ii. cap. 10). Clerk in Paris goes to the Prior of St. Victor's to confess a great sin, which he has long concealed; his voice fails, so by the Prior's advice he writes down his confession on a "cedula"; the "cedula" is found blank. f. 9. Told more briefly by J. de Vitry, see above, p. 13. Caesarius says that this happened in 1199, the year in which he himself entered the Cistercian order. An English translation of his version, by Richard Rolle of Hampole, is in the latter's *English Prose Treatises* (ed. G. G. Perry, E. E. Text Soc., 1866), p. 7.

16 (Dist. ii. cap. 11). Woman guilty of incest confesses to Pope Innocent (III., 1198–1216), and is absolved by him; a cardinal, who thinks her penance too light, is possessed by a devil. f. 9 b. Said by Caesarius to have happened "ante hoc quadriennium, eodem, si bene memini, anno, quo defunctus est Innocentius Papa," *i.e.* in 1216.

17 (Dist. ii. cap. 12). Christ denied, but not the Virgin (see J. de Vitry, above, p. 26). f. 9 b, col. 2. Caesarius states that this occurred near Floreffe, in the diocese of Liége, about five years earlier; and his version contains the further variation that the figure of the Virgin, instead of merely bowing, lays the Child on the altar, and pleads for the knight's forgiveness.

18 (Dist. ii. cap. 15). Dead canon of Paris appears to a friend, and says that, in spite of his deathbed confession, he is damned for want of true contrition. f. 10 b. Translated by Hampole (as above, No. 15), p. 6.

19 (Dist. ii. cap. 16). Dying knight at Reims converted by St. Bernard. f. 10 b, col. 2.

20 (Dist. ii. cap. 23). An English canon deflowers a Jewess; her relations come to the Church where he is officiating to denounce him, but they can only gape without speaking. The girl becomes

a Christian and he marries her. f. 11. *Cf.* above, pp. 54, 257 (Harl. 219, No. 87; Add. 9066, No. 61).

21 (Dist. ii. cap. 24). Clerk at Limoges (in the printed editions at Worms) deflowers a Jewess, and makes her parents believe that she has conceived the Messiah; she brings forth a daughter f. 11 b.

22 (Dist. ii. cap. 28). Monk at Clairvaux refuses a bishopric; he appears after death and says that if he had accepted it he would have been damned. f. 12. Usually told of Geoffroi de Péronne, Prior of Clairvaux, and the bishopric of Tournai; but see above, pp. 34, 42, 43, 46 (Fables of Odo of Cheriton).

23 (Dist. ii. cap. 31). Usurer leaves his money to a Benedictine abbot to use for the good of his soul; angels and devils are seen contending round his bier, and the angels carry his soul to heaven. f. 12.

24 (Dist. ii. cap. 32). The alms given by a usurer are turned into toads, and devour him. His bones are preserved in St. Gereon's church at Cologne. f. 12 b. *Cf.* Harl. 2391, No. 7 (above, p. 334).

25 (Dist. ii. cap. 34). Usurer's money eats up the abbey treasure placed in the same chest with it. f. 12 b, col. 2.

"Tercia Pars. De confessione."

26 (Dist. iii. cap. 2). Confession in a stable (see this *Cat.*, ii. p. 664). f. 12 b, col. 2. Followed by an abridgment of a similar tale (Dist. iii. cap. 3), of a knight and his suspected servant, who confesses to a rustic on the way to the demoniac (*cf.* Manuel des Péchés, above, p. 284). f. 13, col. 2.

27 (Dist. iii. cap. 4). Monk suffers a burning pain, until he performs a forgotten penance. f. 13, col. 2.

28 (Dist. iii. cap. 5). Premonstratensian canon is confronted with a demoniac; after confession and penance the demoniac knows nothing against him. f. 13, col. 2.

29–31 (Dist. iii. cap. 6). Anecdotes of a devil, who in human form haunts a girl. He never shows his back because, he says, "Licet humana corpora nobis assumamus, dorsa tamen non habemus." He denounces a man who has confessed without true repentance; and he denounces a girl, but retracts the charge after she has confessed to a priest. ff. 13 b–14.

32 (Dist. iii. cap. 12). Fabulous origin of the Huns, of Merlin, and of the kings of England. f. 14, col. 2.

33. Fabulous origin of the inhabitants of Cyprus: one Syrian

king sends a hundred virgins to another, as tribute; on the way the tribute-ship calls at Cyprus, and the virgins are deflowered by demons, then the sole inhabitants of the island; they proceed on their journey, but are sent back to Cyprus, and people it with monsters. The demons are afterwards expelled by the cross of the penitent thief, which is set up as an object of adoration. f. 14 b. This is not in the printed editions, nor apparently in any of the MSS., of the Dialogus Miraculorum. The legend of the diabolical origin of the Cypriots is briefly alluded to by Guillaume d'Auvergne, Bishop of Paris 1228–1249 (*Guilielmi Alverni Opera Omnia*, Orléans, 1674, vol. i. p. 1070); and by the traveller Willibrand von Oldenburg, 1211–12 (J. C. M. Laurent, *Peregrinatores Medii Aevi Quatuor*, Leipzig, 1864, p. 181). Willibrand refers, for a full account of the legend, to the book of "prepositus Hermannus de Lugonne," which is not now extant. The preservation of the cross of Dismas the penitent thief is also mentioned by Willibrand, and by John de Mandeville: see Laurent, as above, and *The Buke of John Maundeuill*, ed. G. F. Warner, Roxburghe Club, 1889, pp. 5, 159.

34 (Dist. iii. cap. 13). Nun at Bonn saved from devil (see this *Cat.*, ii. p. 686). f. 14 b, col. 2.

35 (Dist. iii. cap. 14). Parish priest, told by devil in form of angel that he is to die within a year, gives away all his goods. f. 15.

36 (Dist. iii. cap. 15). Clerk at Arras murders a jeweller, and with his sister's help hides the body; they are sentenced to be burnt; she confesses, and escapes unhurt from the flames, but he dies in despair. f. 15 b.

37 (Dist. iii. cap. 17). Heretic at Strassburg is miraculously saved by confession from death at the stake; relapsing into heresy, he is tormented by a sensation of burning. f. 15 b, col. 2.

38 (Dist. iii. cap. 21). A pilgrim-ship is in danger of foundering; one of the pilgrims, who has been a great sinner, confesses in the hearing of all; the storm at once subsides, and none of the sinner's companions can remember his confession. f. 16. Jacques de Vitry tells the same story: see above, p. 14.

39 (Dist. iii. cap. 22). Dying Bishop (in the full text, an English Bishop of the Premonstratensian order) does not call for a confessor, because, he says, he knew better than to put off confession until the hour of death. f. 16, col. 2.

40 (Dist. iii. cap. 25). Dying Cistercian novice confesses to the

Prior, the Abbot being absent; his spirit appears that night to the Abbot and repeats the confession. f. 16 b.

41 (Dist. iii. cap. 26). A devil comes to confess; but he cannot obtain absolution, because his pride will not allow him to humble himself before God. f. 16 b. For other versions see Manuel des Péchés above (p. 284, Harl. 273, No. 57); Eg. 1117, No. 62, and Harl. 2851, No. 34, below. Another story of similar purport is given by Thomas de Cantimpré, *De Apibus* (Douay, 1627), lib. ii. cap. 57, p. 591: in Brabant (he says) he met a woman named Margaret possessed by a devil, and he promised the devil salvation if he would say "Domine Deus meus peccavi, ignosce mihi"; but the devil would only say "Domine Deus Margaretae," and then stopped short.

42 (Dist. iii. cap. 32). Cistercian monk confesses to his abbot that he is not in orders, but continues to celebrate; Pope Innocent tells the abbot that such a confession may be divulged. f. 17.

43 (Dist. iii. cap. 36). The Abbot of St. Pantaleon's at Cologne helps his brother, a merchant, from the abbey chest; but the merchant grows poorer and poorer, until he confesses and refuses to take such aid. f. 17, col. 2.

44 (Dist. iii. cap. 49). Benedictine abbot finds some of his monks feasting secretly; he joins the feast, and so entraps them by his example into confession and penance. f. 17 b.

"Quarta Pars, de temptatione."

45 (Dist. iv. cap. 4). Cistercian convert feels ashamed of his office of swineherd; he is cured of his pride by a vision of newly-buried corpses. f. 17 b, col. 2.

46 (Dist. iv. cap. 9). Devil seen filling a sack with the voices of clerks who sing loudly but without devotion. f. 18. Practically the same story is told by J. de Vitry, *Exempla*, ed. Crane, 1890, No. 19. For other versions see Crane's note on p. 141. In Wright, *Lat. Stories* (Percy Soc., 1843), No. 46, the devil is named Tityvillus.

47 (Dist. iv. cap. 12). King Philip of France rebukes young monk for wearing tight shoes. f. 18.

48 (Dist. iv. cap. 18). Cistercian prior, who has quarrelled with his abbot, sees a vision of the abbot and himself bearing the cross between them. f. 18, col. 2.

49 (Dist. iv. cap. 22). Quarrelsome virgin's corpse is found with the upper half burnt. f. 18 b. Evidently based on St. Gregory's

tale of the talkative nun (Dial., iv. 51: *cf.* above, pp. 23, 279); but Caesarius tells it as a recent and local story.

50 (Dist. iv. cap. 30). Visions of a pious but infirm monk (Christian, of Heisterbach): the Virgin rebukes him for sleeping in church, and St. Agatha promises him recompense in the next world. f. 18 b, col. 2.

51 (Dist. iv. cap. 37). Knight (Henry, of Bonn) keeps Lent in a monastery (Heisterbach); afterwards he wishes to buy the stone on which he rested his head during prayers, for he always went to sleep directly he touched it. f. 18 b, col. 2.

52 (Dist. iv. cap. 48). Knight is reluctant to become a monk, because he fears lice. f. 19.

53 (Dist. iv. cap. 49). Cistercian novice is tempted to desert, but is dissuaded by a fellow-novice. f. 19. In the full text the two novices are Godfrey, formerly "Scholasticus" of St. Andrew's at Cologne, and Caesarius himself, during their noviciate at Heisterbach.

54 (Dist. iv. cap. 53). Novice, tempted to desert, is saved by a vision of two ways. f. 19, col. 2.

55 (Dist. iv. cap. 54). Knight (Gerardus de castro Tuino) becomes a Cistercian novice (at Alne, in Flanders); the chanting annoys him, until in a dream he is saved from his enemies by a host of chanting angels. f. 19 b, col. 2.

56 (Dist. iv. cap. 55). Monk, who has resolved to desert, is turned from his purpose by the abbot shouting the words "Egredietur diabolus" into his ear. f. 20.

57 (Dist. iv. cap. 62). Anecdotes of a Premonstratensian Provost (Ulrich, of Steinfeld in the diocese of Cologne): how he restored a foal to a widow; and how he entrapped one of the younger brethren into admitting that he had observed a pretty girl, "diligenter satis consideravi eam," and turned on him with the retort "Et ego considerabo dorsum tuum." f. 20.

58 (Dist. iv. cap. 68). The two brothers, Date and Dabitur (see Odo of Cheriton, above, p. 71). f. 20 b.

59 (Dist. iv. cap. 69). Woman grows rich when she entertains Cistercian abbots, and poor when she withdraws her hospitality. f. 20 b, col. 2.

60 (Dist. iv. cap. 75). Servant rails at Adam, but gives way himself to curiosity; bird allowed to escape (= Ar. 231, No. 13, above, p. 60.) f. 20 b, col. 2.

61 (Dist. iv. cap. 76). Knight (Henry de Wida) in the Duke of Saxony's service forbids his wife, who judges Eve harshly, to enter a filthy pool after her bath; she finds it irresistibly tempting. f. 21.

62 (Dist. iv. cap. 77). Knight always fails to perform the penance enjoined, and is allowed to choose a penance for himself, *viz.* to abstain from eating sour apples, which he hates; he dies in fighting a sudden temptation to eat them. f. 21, col. 2.

63 (Dist. iv. cap. 78). Three grains of pepper, with which Abbot (Gisilbert of Himmerode) used to season the monks' pulse, *viz.* vigils, manual labour, and despair of getting more sumptuous fare. f. 21 b.

64 (Dist. iv. cap. 79). While a Cistercian Cardinal-Bishop (Henry of Albano) is on his way to preach the crusade in Germany (in 1188), one of his attendant monks rebukes him for luxury, saying that after death St. Benedict will have his belly ripped open, to see what his diet has been, before admitting him to heaven as a monk. f. 21 b, col. 2.

65 (Dist. iv. cap. 80). Novice at Clairvaux cannot eat dry bread; Christ dips a piece in the wound in His side. f. 22. See above, pp. 72, 85.

66 (Dist. iv. cap. 88). Man near Cologne betrays his master to an enemy; afterwards he repents, but cannot perform the penance imposed—not even one chosen by himself, of eating no garlick. f. 22. *Cf.* J. de Vitry, above, p. 24.

67 (Dist. iv. cap. 99). Clerk at Söst is tempted by a woman, but repels her; he is burnt to death on her false accusation. f. 22 b.

68 (Dist. iv. cap. 103). Nun cured of her love for a monk, by seeing his naked body, full of sores and vermin. f. 22 b.

69 (not in Dial. Mirac.). A rich orphan girl rejects all her suitors, pleading a vow of chastity; her estates are seized; to recover them she appeals for help to a knight, who induces her to give him an assignation; while waiting for him she prays to the Virgin and the Saints, and repeats the Vigils of the Dead; the knight sees her accompanied by the Virgin Mary with her train of virgins, the Saints and the Dead. f. 23. A slightly different version is included, by Étienne de Bourbon and others, among the miracles of the Virgin (see J. Mielot, *Miracles de Nostre Dame*, Roxburghe Club, 1885, p. xxxvi.); it is also in the Vie des

Anciens Pères, A 69, "Anges"(see A. Tobler in *Jahrb. für rom. u. engl. Literatur*, vii., 1866, p. 414, No. 24; above, pp. 338–9).

"Incipit Quinta Pars, de demonibus."

70 (Dist. v. cap. 6). Monk sees a devil mimicking the gait and gestures of a gluttonous novice. f. 23, col. 2.

71 (Dist. v. cap. 7). Devils on a lady's train (see J. de Vitry, above, p. 20); said here to have been seen at Mainz. f. 23 b.

72 (Dist. v. cap. 9). Devil says he would rather carry a soul to hell than return to heaven. f. 23 b.

73 (Dist. v. cap. 10). Devils in two demoniacs at Cologne reproach each other; one says he would willingly be dragged till doomsday along a column of burning iron bristling with razors, if that could restore him to heaven. f. 23 b, col. 2.

74 (Dist. v. cap. 13). Demoniac says that Lucifer is chained by three passages in the canon of the mass. f. 23 b, col. 2.

75 (Dist. v. cap. 16). Convert (at Campen, in the diocese of Cologne) is persuaded by the devil that he will become Bishop of Halberstadt; he is hanged for theft. f. 24.

76 (Dist. v. cap. 17). Convert hears a cuckoo sing twenty-two times; he resolves to spend twenty years in enjoyment and then two in penance; after two years he dies. f. 24, col. 2.

77 (Dist. v. cap. 18). Two heretics at Byzantium ("Bizuntium" in the printed editions, interpreted Besançon by Strange) go through fire and water unhurt, until the Bishop, by aid of necromancy, discovers compacts with the devil sewn under the skin at their armpits. f. 24, col. 2.

78 (Dist. v. cap. 33). Cistercian convert is kissed in his sleep by the devil in form of a nun; he dies three days later. f. 25.

79 (Dist. v. cap. 34). Devil wins all a dicer's money, at Söst, and then carries him off through the roof. f. 25.

80 (Dist. v. cap. 36). Devil in form of a handsome youth serves a knight faithfully; he saves the knight's life by taking him across an unfordable river, and restores his wife to health by bringing her milk from a lioness. He is compelled to confess who he is, and is dismissed, but refuses to accept any reward for his services except five shillings, which he asks the knight to spend in providing a chapel with a bell. f. 25, col. 2. *Cf.* above, p. 85 (Add. 28682, No. 29).

81 (Dist. v. cap. 38). Demoniac cannot eat veal at a feast

given to the poor, because the calf is descended from a cow gained by rapine. f. 25 b.

82 (Dist. v. cap. 40). Devil sows discord between two friends, a knight and a parish priest, by visiting the knight in the priest's form. f. 25 b, col. 2.

"Incipit Sexta Pars, de virtute simplicitatis."

83 (Dist. vi. cap. 2). Knight plunders Cistercian abbey of its flocks and herds; simple old monk, sent to protest and recover what he can, eats as much meat as he can at the knight's table. f. 26.

84 (Dist. vi. cap. 5). Anecdote of Ensfridus, Dean of St. Andrew's at Cologne: how he secretly cut out the back part of hams which were being kept for the use of the canons. f. 26 b.

85 (Dist. vi. cap. 7). Canon of St. Gereon's at Cologne counts his hams only by noticing whether their number is even or odd; his servants steal hams by pairs. f. 27.

86 (Dist. vi. cap. 10). Blind man (Engilbertus) captures two thieves. f. 27.

87 (Dist. vi. cap. 15). The Emperor Frederick I. accepts a bribe from a candidate for an abbacy; but rejects him on the pretext of his irregularity in not carrying a needle. f. 27 b.

88 (Dist. vi. cap. 17). Monk neglects to carry a needle; on his deathbed he is tormented by the devil with an immense burning needle. f. 27 b, col. 2.

89 (Dist. vi. cap. 18). Abbot is advised by anchoress to resign, because he gained the abbacy through simony. f. 27 b, col. 2.

90 (Dist. vi. cap. 20). Cistercian prior names as successor to the dead abbot a man of infamous life, thinking thus to make his own election certain; his nominee is elected. f. 28.

91 (Dist. vi. cap. 22). Undutiful son punished by serpent clinging to his throat (see this *Cat.*, ii. p. 664). f. 28.

92 (Dist. vi. cap. 23). King Philip of France has a Provost of Paris buried alive, for suborning false witnesses to obtain a vineyard from a widow. f. 28, col. 2. This tale is included among a number of anecdotes of Philip Augustus, in a 15th cent. MS. at Tours: see *Anecdotes d'Étienne de Bourbon*, p. 244, note; *Bibl. de l'École des Chartes*, 1868, p. 598.

93 (Dist. vi. cap. 24). Thief cut down from the gallows brings a false charge of theft against his preserver. f. 28 b, col. 2.

94 (Dist. vi. cap. 25). Pilgrim from Germany to Compostella

is falsely accused of stealing a horse; the accuser fails to recognize the horse without its harness. f. 29.

95 (Dist. vi. cap. 26). Bertold (or rather Otto), Count Palatine of Wittelsbach, who always carries a rope with him ready for instant use, is ordered by a miraculous voice to hang his bailiff; the bailiff confesses that he deserves it. f. 29, col. 2. The full text goes on to say that "Bertolphus" himself, after murdering Philip of Suabia (in June, 1208), was given no more mercy than he allowed to others.

96 (Dist. vi. cap. 30). Monk threatens, if his prayer is not granted, to complain of Christ to His Mother. f. 29 b.

97 (Dist. vi. cap. 33). Thief steals a censer from a church near Ferrara; he confesses to a pious man named Marcabellus (or Marcadellus), and gives him the censer to be restored; Marcabellus is beheaded for the theft. f. 29 b.

98 (Dist. vi. cap. 34). Martyrdom of St. Margaret of Louvain. f. 30.

99 (Dist. vi. cap. 35). Priest's concubine enters a furnace, hoping thus to escape the pains of hell; a white dove is seen to fly up to heaven from the chimney. f. 30, col. 2.

"Incipit vij. Pars, de Beata Virgine."

100 (Dist. vii. capp. 2, 3). Mary-image sweats; Frisian boxer insults the Host in 1218, and in the same year Friesland is flooded (see this *Cat.*, ii. pp. 666, 681). f. 30 b.

101 (Dist. vii. cap. 12). Cistercian convert sees the Virgin with the Infant Christ in her arms blessing the devout monks during matins, but passing by the drowsy ones. f. 30 b, col. 2.

102 (Dist. vii. cap. 16). Devil jumps on a monk's back. f. 31.

103 (Dist. vii. cap. 20). Taper left behind by an angel (see this *Cat.*, ii. p. 658). Here the lady is a paralytic French virgin of noble family; and Caesarius says that Eustace, Abbot of Himmerode (*circ.* 1189–1195), heard the story from the girl herself. f. 31.

104, 105 (from the same chapter). The same girl sees a vision of the Virgin as though made of crystal; she also sees the Child-Christ sitting on the corporale which she has just washed. f. 31 b.

106 (Dist. vii. cap. 21). Nun at Walberberg (near Bonn) sees

the Virgin and her company join in the conventual service. f. 31 b, col. 2.

107 (Dist. vii. cap. 23). Priest is seized by the Albigenses during the crusade against them, and his tongue cut out; he is brought to Cluny, and there his tongue is restored by the Virgin. f. 32. This miracle is also recorded by Étienne de Bourbon (*Anecdotes,* p. 97), who says that he saw the man himself after he had become a monk. The present version is repeated by Herolt, *Prompt. Exempl.*, No. 665: see this *Cat.*, ii. p. 683.

108 (Dist. vii. cap. 25). Cistercian convert puts devil to flight by saying the Ave Maria. f. 32, col. 2.

109 (Dist. vii. cap. 26). Anchoress is visited by devil in form of angel, pretending to show her the Virgin; devil and pseudo-Virgin vanish at the words Ave Maria. f. 32, col. 2. Repeated by Herolt, No. 708: see this *Cat.*, ii. p. 686.

110 (Dist. vii. cap. 27). Matron's chastity preserved (*ib.* ii. p. 682). f. 32 b.

111 (Dist. vii. cap. 29). "Salve Regina" quells thunderstorm (*ib.* ii. p. 688). f. 32 b.

112 (Dist. vii. cap. 31). "Scholasticus" at Münstereifel chants the sequence "Ave praeclara"; at the words "Ora Virgo nos illo pane caeli dignos effici" the Virgin appears and gives him a piece of bread. f. 32 b, col. 2.

113 (Dist. vii. cap. 32). A hundred Aves a day (see this *Cat.*, ii. p. 634). f. 32 b, col. 2.

114 (Dist. vii. cap. 33). Nun agrees to meet a clerk at night; she finds every door barred by a Crucifix, and a figure of the Virgin slaps her face. f. 33, col. 2. For variants see this *Cat.*, ii. pp. 634, 667.

115, 116 (Dist. vii. cap. 38). Two anecdotes from the life of Walter de Birbech: he is replaced at a tournament by the Virgin (see this *Cat.*, ii. p. 662); and he tells his prior how he occupies his mind at table. ff. 33, col. 2, 33 b.

117 (Dist. vii. cap. 43). Dicer blasphemes the Virgin; a voice from Heaven rebukes him, and he dies on the spot. From the "liber miraculorum Claraevallis" (*cf.* this *Cat.*, ii. p. 628). f. 33 b, col. 2.

118 (Dist. vii. cap. 45). Child rescued from wolf (*ib.* ii. p. 681). f. 33 b, col. 2.

119 (Dist vii. cap. 47). The Virgin's syrup (*ib.* ii. p. 630). f. 34.

120 (Dist. vii. cap. 57). Malefactor saved by his last words (*ib.* ii. p. 665). f. 34, col. 2.

121 (Dist. vii. cap. 58). Robber in the neighbourhood of Trent fasts every Saturday in honour of the Virgin; he is captured and beheaded; at night the Virgin visits his grave and unites his head and body, and commands the bishop to bury "her chaplain" with honour in the church. f. 34 b.

"Incipit viij. Pars, de visionibus."

122 (Dist. viii. cap. 8). Child-Christ and Ave Maria (see this *Cat.*, ii. p. 658). f. 35.

123 (Dist. viii. cap. 11). Monk refuses a fish sent him by the abbot; at night he sees the devil eating it. f. 35, col. 2.

124 (Dist. viii. cap. 18). Convert has a vision of Christ crucified, and of fifteen of his fellow-converts and monks crucified with Him. f. 35, col. 2.

125 (Dist. viii. cap. 21). Crucifix bows to merciful knight (the full text begins "Temporibus nostris in provincia nostra, sicut audivi"; but see this *Cat.*, ii. p. 665). f. 35 b.

126 (Dist. viii. cap. 27). During the siege of Damietta by the Christians, the defenders celebrate a victory by insulting the crucifix; they are punished with a plague of ulcers, and the Christians take the town without loss. f. 35 b, col. 2. When the Crusaders entered Damietta, in 1219, it is recorded that they found most of the defenders dead from plague and famine: see Guillaume de Nangis, *Chronicon* (Soc. de l'hist. de France, 1843), vol. i. pp. 161–2; and Jacques de Vitry, Epistola de captione Damiatae (J. Gretser, *Hortus S. Crucis*, 1610, p. 171).

127 (Dist. viii. cap. 29). Poor man, seeking access to Henry, Duke of Louvain (Henry, Count of Louvain 1172, Duke of Brabant 1190–1235), is beaten by one of the Duke's servants; a Cistercian convert, who pities him, is thanked by Christ in a vision. f. 35 b, col. 2.

128 (Dist. viii. cap. 32). Bishop in France, "eo tempore quo heresis Albiensium cepit pullulare," wipes away with his tongue the corruption from a leper's nostrils; the leper shows himself to be Christ. f. 36.

129 (Dist. viii. cap. 33). Bishop of Salzburg administers the sacrament to Christ in the form of a dying leper. f. 36, col. 2.

130 (Dist. viii. cap. 42). Angel tells a virgin that temptation is necessary. f. 36 b.

131 (Dist. viii. cap. 47). Six Templars attacked by Saracens are defended by a host of angels. f. 36 b, col. 2.

132 (Dist. viii. cap. 51). Two nuns dispute whether St. John the Baptist or St. John the Evangelist is the greater; each of the saints appears to his champion and tells her that he is the less worthy. f. 36 b, col. 2.

133 (Dist. viii. cap. 52). St. John the Baptist and the profligate canon (see this *Cat.*, ii. p. 696). f. 37, col. 2.

134 (Dist. viii. cap. 56). Matron obtains St. Andrew by lot as her patron, but chooses another apostle instead; St. Andrew appears at her deathbed. f. 37, col. 2.

135 (Dist. viii. cap. 59). Knight sets out for the shrine of St. Thomas the Apostle, telling his wife that he will be back in five years; on the last day of that term he is still in India, but a devil (who in form of a pilgrim had stolen a cloak from him) carries him home before nightfall. f. 37 b. In the full text the knight is named Gerard of Holenbach, or Holbach (near Montabaur in Nassau). In *Romania*, vol. vi. (1877), pp. 359–368, this tale is fully discussed by P. Rajna in relation to Boccaccio's tale of Saladin and Messer Torello, Decam. x. 9.

136 (Dist. viii. cap. 92). Voice from heaven tells convert not to fear to use holy water because his hands are unwashed. f. 38.

137 (Dist. viii. cap. 94). Nun, passed over accidentally at table, receives food from heaven. f. 38.

"Incipit ix. Pars, de Eucharistia."

138 (Dist. ix. cap. 5). Doubting priest sees flesh instead of the sacramental wafer. f. 38, col. 2.

139 (Dist. ix. cap. 6). Priest, who keeps the Host in his mouth as a love-charm, cannot leave the church. f. 38, col. 2.

140 (Dist. ix. cap. 22). Priest in the diocese of Cologne upsets the chalice; the corporale appears stained with blood. f. 38 b. *Cf.* this *Cat.*, ii. p. 608.

141 (Dist. ix. cap. 24). Ablution turned into blood. f. 38 b.

142 (Dist. ix. cap. 25). Matron (at Endenich, near Bonn) receives the third ablution from a priest's fingers on a piece of bread, intending to put it in her field to protect her crops; it turns to blood. f. 38 b, col. 2.

143 (Dist. ix. cap. 35). Woman in Brabant desires to com-

municate, but is refused by the priest; she receives the sacrament from the hands of Christ in a vision. f. 38 b, col. 2.

144 (Dist. ix. cap. 38). "Erkenboldus de Burchberan" (Archambaud de Bourbon) kills his nephew for attempted rape; on his deathbed he is refused absolution, because he does not regard this act as a sin; the Host comes miraculously into his mouth. f. 39.

145 (Dist. ix. cap. 47). Woman, who frequently communicates, has no need for earthly food. f. 39 b.

146 (Dist. ix. cap. 48). Louis, Count of Loos (1138–1171), incites one of his knights to capture an enemy of his, promising to do him no bodily hurt; he evades his promise by burying the prisoner alive; the knight is brought before Barbarossa as a traitor, but clears himself by combat. f. 39 b, col. 2.

147 (Dist. ix. cap. 49). Robber-knight, who has always said certain prayers daily, is hung by Barbarossa; he stays alive on the gallows until he has received the sacrament. f. 40, col. 2.

148 (Dist. ix. cap. 51). French knight prostrates himself before the Host, although he is finely dressed, and in a muddy road; no mud clings to his clothes. f. 40 b. In the full text, this story is said to have been told by Guy, Cardinal Bishop of Palestrina, during his mission to Cologne to confirm the election of Otto IV. (in 1201).

149 (Dist. ix. cap. 64). Dying Cistercian convert cannot swallow the Host; five shillings are found on his person. f. 40 b.

150 (Dist. ix. cap. 65). Parish priest near Cologne is celebrating; the wafer, when placed on the altar, immediately jumps off; a louse is found baked in it. f. 40 b, col. 2.

151 (Dist. ix. cap. 66). At the touch of a pregnant nun the corporale shows a bloody stain. f. 41.

"Incipit Decima Pars, de miraculis."

152 (Dist. x. cap. 2). Pilgrim from Elsloo, in the diocese of Liége, insists on attending all the offices on Easter-day at Jerusalem, while his companions start on their homeward journey immediately after early mass; he then starts alone; a horseman overtakes him; the pilgrim mounts behind him, and in a few hours is set down close to his home. f. 41. In Herolt, *Prompt. Exempl.*, No. 328 ("Guillelmus" cited as authority), the pilgrim is a Dacian; and in Harl. 2851, f. 176 (noticed further on in this volume), an Englishman. *Cf.* above, No. 135.

153 (Dist. x. cap. 6). Cistercian is able to work miracles because he has utterly renounced the world. f. 41, col. 2.

154 (Dist. x. cap. 8). Cistercian abbot eats meat with a sick monk out of charity; he is able to cast out a devil next day. f. 41 b.

155 (Dist. x. cap. 11). Knight in Saxony (Albert Scothart) persuades a devil to leave the girl whom he possesses and to come with him to a tournament, giving him a corner of his cloak to ride upon; he is always victorious while the devil accompanies him, but finally gets rid of him by taking the cross. f. 41 b.

156 (Dist. x. cap. 13). Knight, whose vineyard usually yields ten "carratae" of wine, has one year only one "carrata"; he sends it to the priest, so as to pay his usual tithe, and is recompensed by a second crop of grapes. f. 42.

157 (Dist. x. cap. 17). When bread was exceptionally cheap at Cologne (after the confirmation of Otto IV.), a baker's wife called her loaves dung; they at once became dung. f. 42, col. 2.

158 (Dist. x. cap. 18). Knight (Otto von Schönberg) eats meat all through Lent; for the rest of his life he cannot eat meat at all. f. 42, col. 2.

159 (Dist. x. cap. 19). During the strife between Otto IV. and Philip of Suabia the church of St. Goar is besieged by Werner von Bolanden; a crucifix in the church-window is struck with an arrow; blood flows from the wound. f. 42 b. The siege occurred in 1201; this miracle is also recorded by Alberic of Trois-Fontaines: see A. Kaufmann, *Geschichten aus den Werken des Cäsarius von Heisterbach* (pt. i., 1888), p. 194. *Cf.* the miracle of the Bleeding Child-Christ, noticed in this *Cat.*, ii. pp. 630, 671.

160 (Dist. x. cap. 20). About the same time some of Otto's soldiers enter a church at Weissenburg; one of them tries with his lance to take a tunic off a crucifix; the figure bleeds. f. 42 b.

161 (Dist. x. cap. 31). Fire breaks out at Duisburg; a widow-brewer prays that her house may be spared on the ground that she has never given false measure; the flames devour all round her house, but do not touch it. f. 42 b, col. 2.

162 (Dist. x. cap. 32). Crusader's house at Söst is burnt; part of a garment, signed with the cross, alone escapes. f. 42 b, col. 2.

163 (Dist. x. cap. 34). French chaplain tempted by harlot sets his bed on fire, and then invites her to join him. f. 43. In the printed text "Gerungus Scholasticus Bonnensis, nuper veniens de

studio Parisiensi," is cited as authority; a somewhat similar tale is in Jacques de Vitry (see above, p. 16).

164 (Dist. x. cap. 35). Fisherman in the diocese of Utrecht handles hot iron with impunity when repentant; but is burnt by cold water after relapsing into sin. f. 43, col. 2. *Cf.* J. de Vitry (above, p. 20).

165 (Dist. x. cap. 36). Incendiary burns his hand by touching cold iron. f. 43 b.

166 (Dist. x. cap. 41). Waterspout floods the town of Eisleben and the neighbouring abbey of Wimmelburg; the corpses of those drowned in church or at home are found snow-white, but those in the taverns and theatres are black. f. 43 b, col. 2. This disaster occurred in 1222 (Pertz, *Scriptores*, xxiii. 199), "hoc anno" in the full text of Caesarius.

167 (Dist. x. cap. 52). Imprisoned miner saved by his wife's masses (*cf.* above, p. 85); at "Wanebach" in the diocese of Trèves (Nieder-Wambach, in the Westerwald). f. 44.

168 (Dist. x. cap. 53). Two butchers at Coblenz sit drinking in a tavern on Ash-Wednesday, while every one else is in church; one of them throws ashes in jest at the other and is smothered by them himself. f. 44.

Colophon: "Expliciunt exce[r]pta de Cesario." f. 44, col. 2.

The Dialogus Miraculorum was printed at least twice in the fifteenth century, and several times in the sixteenth and seventeenth centuries, *e.g.*, as vol. ii. of Tissier's *Bibliotheca Patrum Cisterc.*, 1662. The latest edition is that by Joseph Strange, Cologne, 1851. German translations of many of the tales, arranged locally, were published by Alexander Kaufmann in Nos. 47 and 53 of the *Annalen des Historischen Vereins für den Niederrhein* (Cologne, 1888, 1891).

Arundel 407. ff. 31–40 b.

Vellum; XIII–XIVth cent. Small quarto; ff. 10, having from 34 to 52 lines to a page. With headings in red and initials in red and black. At ff. 34 b, 36 b are rude outline drawings in red ink, which seem intended to represent respectively the Virgin Mary, and a bishop adoring the Host. For the rest of the volume see this *Cat.*, ii. p. 655.

DIALOGUS MIRACULORUM, by Caesarius of Heisterbach; abridged extracts. Imperfect at the beginning. *Latin.*

The abridgment of the text is the same as that in Add. 18346, but the extracts are not so numerous. No. 4 is not in the Dialogus.

1 (Dist. v. cap. 36). Knight served by devil. Imperfect at the beginning. f. 31.

2 (Dist. v. cap. 38). Veal tainted by rapine. f. 31.

3 (Dist. v. cap. 40). Devil sows discord between friends. f. 31.

4. Devil claims half a man's head, and covers it with pitch, because it was washed when the bell rang for vespers on Saturday. f. 31.

5 (Dist. vi. cap. 2). Simple monk and plundering knight. f. 31.

6 (Dist. vi. cap. 5). Ensfridus and the hams. f. 31 b.

7 (Dist. vi. cap. 7). Canon of St. Gereon's, who could not count the hams in his larder. f. 31 b.

8 (Dist. vi. cap. 18). Abbot advised to resign, because of his simoniacal election. f. 32.

9 (Dist. vi. cap. 20). The Prior who outwitted himself in his plot to become Abbot. f. 32.

10 (Dist. vi. cap. 22). Undutiful son punished. f. 32.

11 (Dist. vi. cap. 23). King Philip of France and the grasping Provost. f. 32.

12 (Dist. vi. cap. 24). Half-hanged thief accuses his deliverer of theft. f. 32 b.

13 (Dist. vi. cap. 26). "Bertholdus" of Wittelsbach and his bailiff. f. 32 b.

14 (Dist. vi. cap. 30). Monk threatens to complain of Christ to His Mother. f. 33.

15 (Dist. vi. cap. 35). Priest's concubine enters a furnace. f. 33.

16 (Dist. vii. capp. 2, 3). Sweating Mary-Image; Frisian boxer insults the Host; Friesland flooded in 1218. f. 33.

17–19 (Dist. vii. cap. 20). Taper left behind by an angel; visions of the Virgin and of the Child-Christ. ff. 33, 33 b.

20 (Dist. vii. cap. 21). Vision of the Virgin and choir at Walberberg. f. 33 b.

21 (Dist. vii. cap. 26). Devil disguised as angel, and his sham Virgin. f. 34.

22 (Dist. vii. cap. 27). Matron saved from ravisher. f. 34.

23 (Dist. vii. cap. 33). Convent doors guarded by Crucifix. f. 34.

24, 25 (Dist. vii. cap. 38). Walter de Birbech replaced by the Virgin; his thoughts at table. ff. 34, 34 b.

26 (Dist. vii. cap. 43). Dicer struck dead for blaspheming the Virgin. f. 35.

27 (Dist. vii. cap. 45). Child rescued from wolf. f. 35.

28 (Dist. vii. cap. 57). Malefactor saved by his last words. f. 35.

29 (Dist. vii. cap. 58). Beheaded robber buried with honour. f. 35.

On a blank space at f. 35 b a note has been inserted, in a 15th century hand, concerning the deposition of Gratian (Gregory VI.) from the Papacy "tempore Henrici imperatoris secundi" (or rather *temp.* Hen. III., in 1046).

30 (Dist viii. cap. 8). Child-Christ and Ave Maria. f. 36.

31 (Dist. viii. cap. 11). Devil eats fish which monk has refused. f. 36.

32 (Dist. viii. cap. 18). Vision of Christ and of monks crucified with Him. f. 36.

33 (Dist. viii. cap. 21). Merciful knight. f. 36.

34 (Dist. viii. cap. 29). Thanks given by Christ for pity on a poor man. f. 36.

35 (Dist. viii. cap. 32). French Bishop tends Christ in form of a leper. f. 36.

36 (Dist. viii. cap. 33). Bishop of Salzburg and Christ as a dying leper. f. 36 b.

37 (Dist. viii. cap. 47). Templars defended by angels. f. 36 b.

38 (Dist. viii. cap. 52). St. John the Baptist and the profligate canon. f. 37.

39 (Dist. viii. cap. 56). St. Andrew as patron saint. f. 37.

40 (Dist. viii. cap. 59). Pilgrim of St. Thomas, carried home in a single day. f. 37.

41 (Dist. ix. cap. 5). Doubting priest sees flesh in place of wafer. f. 37 b.

42 (Dist. ix. cap. 22). Corporale at Cologne appears stained with blood. f. 37 b.

43 (Dist. ix. cap. 25). Third ablution used as a charm to protect crops. f. 37 b.

44 (Dist. ix. cap. 38). "Erkenboldus de Burcberan" and the viaticum. f. 37 b.

45 (Dist. ix. cap. 47). The woman who ate nothing but the Eucharist. f. 38.

46 (Dist. ix. cap. 48). Count Louis of Loos and his evaded promise. f. 38.

47 (Dist. ix. cap. 49). Robber-knight preserved on the gallows for the sacrament. f. 38 b.

48 (Dist. ix. cap. 66). Corporale stained by touch of deflowered nun. f. 38 b.

49 (Dist. x. cap. 2). Pilgrim carried from Jerusalem to Elsloo in a few hours. f. 39.

50 (Dist. x. cap. 6). Cistercian who works miracles because he has renounced the world. f. 39.

51 (Dist. x. cap. 11). Saxon knight (Albert Scothart) and his attendant demon. f. 39.

52 (Dist. x. cap. 13). The knight whose vineyard yielded a double crop. f. 39 b.

53, 54 (Dist. x. capp. 19, 20). Crucifix bleeds (i.) at St. Goar; (ii.) at Weissenburg. f. 39 b.

55 (Dist. x. cap. 35). Penitent sinner handles hot iron with impunity, but is afterwards burnt by cold water. f. 39 b.

56 (Dist. x. cap. 41). Waterspout at Eisleben. f. 40.

57 (Dist. x. cap. 52). Imprisoned miner saved by his wife's masses. f. 40.

58 (Dist. x. cap. 53). Butcher at Coblenz profanes Ash-Wednesday. f. 40.

Additional 6039.

Paper; xvth cent. Small folio; ff. 242, having from 32 to 40 lines to a page. With initials and headings in red.

DIALOGUS MIRACULORUM, by Caesarius of Heisterbach. A translation of Distinctiones vii.–xii., made by "Doctor Hartliepp" (*i.e.* Johann Hartlieb) at the request of his friend Hanns Putrich, burgher of Munich. *German.*

From the article on Hartlieb in the *Allgemeine Deutsche Biographie*, it appears that he studied at Vienna, where he took the degree of bachelor in 1433, and afterwards that of doctor of medicine; that he entered the service of the Duke of Bavaria in 1440; and that he died between 1471 and 1474. He translated several works from the Latin, including the Romance of Alexander and the Navigatio S. Brendani.

The translator's Prologue is headed: "Incipit prologus in secundam partem dyalogi miraculorum." It begins: "Hye hebt sich an die vorred in den anndern tail des puͦchs dyalogi miraculorum genannt Cesarius von zaichen vnd wunderwerchen darinne begriffen. Aristotiles in seinen naturlichen puchen lernt." f. 1. After a few lines occurs the passage: "Darvmb pin ich Doctor Hartliepp wol genaygt dem bitten vnd flehen ains edeln tugend vnd erberndes mans, der sein begyrd vnd willen allain settzt vnd naygt zw fudrung ains gemain nu͠ttz, vnd der chaynerlay geferd lust noch lyst vor settzt erberkaytt. Das hab ich nwͦn an dir Hanns Putrich, purger zw Munchen, yetz lang jar gemerckt vnd erkanntt. Darvmb volfur vnd layst ich dein begern vnd mach dir den vbrigen tayl Cesary zw teüsch nach dem besten als ich kan vnd pitt dich den mittailn allen guͦtten vnd ergernden menschen." f. 1. Ends: "auch vil beyspill gesettzt hatt vnser arme kristen damit zw vnderweysen. Amen." f. 1 b.

The author's Prologue, which the translator has expanded freely, begins: "Premissis sex distinctionibus etc. zw tewsch als vil gesprochen: Nach den vorgeschriben sechs vnderschaydungen." f. 1 b.

Distinctio vii. begins at f. 5; Dist. viii. at f. 68 b; Dist. ix. at f. 131 b; Dist. x. at f. 175; Dist. xi. at f. 199 b; and Dist. xii. at f. 223 b. Each Distinctio has a table of the headings of chapters prefixed. The following six chapters (according to the numbering in Strange's edition, 1851) are omitted:—Dist. vii. capp. 18, 34; Dist. xi. cap. 61; Dist. xii. capp. 16, 44, 48.

The translation ends: "Dem mit dem Vatter vnd dem heyligen Geist lober vnd gewalt sey durch alle ewikaytt der welt vnd ewen Amen." Followed by a short prayer: "Herr Ihesu Christe Gottes suͦn . . . . damit wir erlangen dein hilff, etc." f. 242 b. An "Exemplum" in *German*, concerning a priest named Sylvester, has been added, in a later hand, on ff. 242 b–243. The MS. has been described by R. Priebsch, *Deutsche Handschriften in England*, ii., 1901, p. 89; and is being edited by Prof. Karl Drescher for the Prussian Academy's *Deutsche Texte des Mittelalters.*

COLLECTED TALES—ALPHABETICAL.

Additional 11284.

Vellum; xivth cent. (first half). Small folio; ff. 90, having 44 to 48 lines to a page. With headings in red, and initials in red, blue, and (f. 2) gold. On the lower margins of several leaves is the 14th cent. inscription: "De scriptorio Abbatis de Camberone" (*i.e.* Cambron, a Cistercian Abbey in Hainault), partly erased in every case except on f. 46. Belonged to William John Thoms, F.S.A., whose signature is on f. 1 b.

Speculum Laicorum. A collection of passages from Scripture and the fathers, arranged alphabetically according to subjects in 87 chapters (not numbered in the present MS.), and illustrated by nearly 600 short tales, apologues and fables. Usually ascribed to John of Hoveden. Imperfect, wanting the introduction and table of headings. *Latin.*

John of Hoveden, the author of "Philomela" and other poems, and of a prose treatise on the use of the chilindre, was a chaplain of Queen Eleanor, the mother of Edward I., and was one of the prebendaries of the collegiate church of Howden in Yorkshire: see *Dict. of Nat. Biogr.*, vol. xxvii. p. 427. In the Lanercost Chronicle his death is placed about 1272 (*Chronicon de Lanercost,* Bannatyne Club, 1839, p. 93); but according to Bale, *Index* (ed. R. L. Poole and M. Bateson, 1902), p. 220, he is said to have died in 1275. Bale cites Alfred of Beverley as his authority for Hoveden's life; meaning, no doubt, some continuation of Alfred of Beverley's Chronicle, but not that in the Paris MS. lat. 4126, as has been suggested (*Index,* p. 19), for that does not mention

Hoveden.* The attribution of the present work to Hoveden rests on the authority of Bale in his *Catalogus* (ed. 1548, f. 151; 1557, p. 431); in the *Index* he puts it in the list of anonymous works, on p. 480, and does not mention it when dealing with Hoveden. The author is not named in the MSS., and he expressly states in the introduction (see Add. 17723, f. 1) that he has suppressed, for fear of exciting envy, both his own name and that of his "quondam conscolaris et confrater modernus" to whom the work is dedicated. It may perhaps be considered unlikely that so well-known a writer as Hoveden should have wished to conceal his authorship, unless on the supposition that this was one of his earliest compositions; a supposition which cannot be upheld, for the beginning of Edward I.'s reign is the earliest date that can possibly be assigned to it.

The author enumerates the sources of his stories thus: "Ego de simplicium numero minimus ad honorem Dei et erudicionem rudium de sanctorum patrum ac doctorum legendis et scriptis, temporumque preteritorum ac modernorum quibusdam euentibus, exemplisque naturalibus, non margaritas set siliquas collegi quasi pecoribus erogandas; ut paradigmatibus saltem et parabolis foueantur et exemplis, qui rodere nequiunt theorias" (Add. 17723, f. 1). A large proportion of the tales are taken from the Vitae Patrum, the Dialogues of Gregory, and the lives of individual saints. Several writers and preachers of the first half of the thirteenth century are also laid under contribution, notably Odo of Cheriton (see description of Arundel 231, above, pp. 57–78), who is referred to by name fifty-four times, and probably used in some more instances without acknowledgment; among Odo's contemporaries cited are Jacques de Vitry, Jean d'Abbeville (*ob.* 1237) and Nicholas de "Flangena" (*i.e.* Nicholas de Flavigny, Archbishop of Besançon, *ob.* 1235). The Lives of SS. Francis, Dominic, and Edmund of Canterbury (*ob.* 1240) are also quoted; and the Legenda Aurea of Jacobus de Voragine (*ob.* 1298) seems to have been used: see especially No. 225 below. There are nearly two hundred tales for which no authority is named. Many of these are evidently derived, directly or indirectly, from the works of Odo of Cheriton and Jacques de Vitry and similar sources, such as the collections of Mary-legends, which had become very numerous before the end of the thirteenth century (see vol. ii. of this *Catalogue*, pp. 586 *seq.*). The remainder belong to the category of "temporum praeteritorum ac modernorum eventus," which our author had probably learnt at hearsay.* In the great majority of these the scene is laid in England, generally in some specified locality, as Kent, Winchelsea, Berwick, Eynsham, *etc.* (especially the first-named, which occurs frequently). Two of the anecdotes (Nos. 33, 34) relate to traits in Henry III.'s character; five others are narrated as having occurred during his reign (Nos. 208, 280, 298, 364, 421); and others contain marks of time which assign them to the same period, *e.g.* No. 149 is dated 1247, No. 478 refers to the deaths of Robert Grosseteste (1253) and Pope Innocent IV. (1254), and in No. 265 Boniface of Savoy (*ob.* 1270) is spoken of as "bonae memoriae."

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* So M. Henri Omont, Conservateur des MSS. in the Bibliothèque Nationale kindly informs us, having examined the chronicle from 1260 to 1285.

Mr. C. L. Kingsford has pointed out (*Dict. of Nat. Biogr.*, xxvii. p. 427) that in some copies there are tales with later dates than these; but there can be little doubt that they are interpolations. So far as we know, there are only three such tales, *viz.* (i.) Two merchants in the diocese of Norwich, in 1310 (see above, p. 131);—(ii.) Oxford magician, in 1298 (below, Add. 17723, No. iii.);—(iii.) Oxford priest, in 1356 (*ib.* No. vi.; the date is 1256 in another collection of tales noticed below, Sloane 2478, No. 40). No. i. is in MS. Bodl. 474 at Oxford (first half of the 15th cent.). Nos. ii. and iii. are in Bodl. 474, and in No. 29 of the MSS. of University College, Oxford (middle of the 15th cent.), as well as in our Add. 17723 (first half of the 15th cent.). Not one of the three is in any other of the Museum MSS., or in the Oxford MS. Univ. Coll. 36 (late 14th cent.).† Hence it may be inferred with confidence that they were not in the work in its original form. The same inference is probably warranted with regard to the tale of the miller saved by St. Benedict (No. 122 below), for which the Franciscan Richard de "Glikeburne" [Slikeburne] is cited. Moreover, the mention (in No. 33) of Louis IX. of France without the title of saint seems to establish the date of his canonization, 1297, as a *terminus ante quem.*

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* It seems likely, however, that he was indebted to some extent to a collection which we notice further on, in Roy. 7 D. i.

† This information respecting the Oxford MSS. was kindly given by Mr. Falconer Madan, Sub-Librarian of the Bodleian.

In his introduction to Hoveden's Practica Chilindri (*Essays on Chaucer,* pt. ii., Chaucer Soc., 1874, p. 63) Mr. Edmund Brock dismisses the tradition that Hoveden wrote the Speculum Laicorum, on the ground that "it contains mention of Henry the IVth's reign"; but he has been misled by the blunder of a 15th cent. scribe, who wrote Henry IV. for Henry III.: see below, No. 280.

On the whole, then, it may fairly be concluded that the Speculum Laicorum was the work of an English cleric, and that it was written certainly after (and probably not very long after) the death of Henry III. in 1272. It is therefore not absolutely impossible that Hoveden may have been the author; but more than this cannot be said in the absence of further evidence to support Bale's attribution. The nearest approach to positive evidence that we have found, so far, is in one of the MSS. of the Convertimini (above, p. 146), where a tale of a devil being questioned by a saint is introduced by the words "Nota hic narracionem magistri Johannis de Howden." This tale resembles one in the Speculum Laicorum (below, No. 189), taken from the Life of St. Dominic, and may conceivably be a corruption of it; but the differences are considerable, and in any case not much could be built on so slight a foundation.

In the following description, the numeration includes all the tales, apologues and fables in the MS.; but those that are avowedly extracted from such sources as the Vitae Patrum, the Dialogues of Gregory, and lives of saints prior to the thirteenth century and now extant, are not noticed in detail.

The present MS. contains two tales (Nos. 122, 205) which are not in the other copies. It begins (wanting the introduction, for which see below, p. 406): "Abstinentie triplex est species: Prima ciborum et potuum moderacio, et hec est bona." f. 2.

Ch. i. ("Abstinencia") contains 11 tales, of which the following only call for special notice:—

5. Monk bidden by the Virgin to dip his bread in the wounds on the Crucifix. "Refert magister Odo de Seriton" (= Arund. 231, No. 10, above, p. 60). f. 2 b.

6. Christ dips a Cistercian's crust in one of His wounds. "Refert idem Odo" (*ib.* No. 144). f. 2 b.

7. Devil in form of angel tempts monk to fast excessively. "Refert idem Odo" (*ib.* No. 39). f. 2 b.

10. Ribald at Paris, cursed on Good Friday by St. Edmund, Archbishop of Canterbury, dies the same day. f. 3.

11. Wolf and fox in larder; gorged wolf cannot escape through the hole by which they entered. "Oracius in poetria." f. 3. *Cf.* Horace, Epist. i. 7, l. 29; the present version, however, agrees rather with that of Jacques de Vitry and Odo of Cheriton: see above, pp. 30, 74 (Add. 26770, No. 31; Arundel 231, No. 165).

Ch. ii. ("Adquisicio iniusta") contains 6 tales (Nos. 12–17).

12. Fursey and the usurer's coat: from Bede, Hist. Eccl., lib. iii. cap. 19. f. 3 b.

14. The ill-gotten gains of a Flemish merchant, on his way home from Greece, are thrown into the sea by his tame monkey. f. 3 b. A variant of this is in Bromyard, *Summa Praedicantium*, tit. Acquisicio (ed. Venice, 1586, vol. i. f. 19): the money has been gained by the sale of milk mixed surreptitiously with water; and the ape throws overboard the proportion of money due to the fraud, and throws the rest on deck. For another version see below, Roy. 7 D. i., No. 233.

15. Oats, given by usurer to priest, found full of serpents. f. 3 b. *Cf.* Étienne de Bourbon, *Anecdotes* (Soc. de l'hist. de France, 1877), p. 368; and above, p. 334, Harl. 2391, No. 7.

16. St. Laumer and the usurer. "Refert Odo de Seriton" (= Arund. 231, No. 137). f. 3 b.

Some MSS. have an additional tale here: see below, p. 407, Add. 17723, No. i.

17. Greedy kite shot by fowler (a variant of one of Odo's fables, *cf.* Add. 11579, No. 36, above, p. 40). f. 4.

Ch. iii. ("De Aduocatis") contains 7 tales (Nos. 18–24).

18. Nero invites advocates to join him in hell (see Convertimini, above, p. 135, Roy. 7 C. i., No. 136). "Refert Seneca in quadam tragedia." f. 4.

19. Dying advocate argues that his friends, being merely his peers, cannot make him receive the Eucharist. "Refert Odo de Seriton" (*cf.* Arund. 231, No. 200; but the present version is more like that of J. de Vitry). f. 4.

20. Bishop says lawyer and doctor have killed his soul and body. "Refert idem Odo" (= Arund. 231, No. 142). f. 4 b.

21. Dying advocate appeals against the grievance of death

(*cf.* No. 19 above). f. 4 b. Almost identical with É. de Bourbon, p. 380; *cf. Exempla of J. de Vitry*, No. 40.

22. Advocate bribed to silence pretends to have quinsy (from Odo of Cheriton, see Arund. 231, No. 114). f. 4 b.

23. Lawyer takes a car as fee from a widow, and an ox from her adversary; he pleads for the latter, saying that the ox draws the car. f. 4 b. Odo of Cheriton is cited as authority for this tale in the *Magnum Speculum Exemplorum* (Douay, 1605), Appendix, p. 3; but this is probably a mistake, for in the *Speculum Spiritualium* (Paris, 1510), f. clxxii., from which it was copied (as well as our No. 19), the introductory words "Idem Odo refert" are not to be found.

24. Fox with sackful of wiles, cat with only one (one of Odo's fables, see Arund. 292, No. 20). f. 4 b.

Ch. iv. ("Adulterium") contains 4 tales (Nos. 25–28).

26. St. Germanus of Auxerre tracks serpent to tomb of adulteress (see above, p. 279, Harl. 273, No. 11). "Legitur in vita sancti Germani Autisidiorensis." f. 5.

27. Priest's dead mother tells him that she is damned for unconfessed adultery, and that his prayers are of no avail for her. f. 5. *Cf.* Harl. 463, No. 38, above, p. 9.

28. Young cuckoo eats his foster-mother the "burneta" (one of Odo's fables, see Ar. 292, No. 41). f. 5.

Between Chapters iv. and v. a tale has been interpolated in Roy. 7 C. xv., described below, p. 409.

Ch. v. ("Amandus est Deus") contains 6 tales (Nos. 29–34).

31. Dying words of St. Edmund of Canterbury. "Legitur in vita sancti Edmundi Confessoris" (see Martène and Durand, *Thesaurus Anecdotorum*, vol. iii., 1717, col. 1815). f. 5 b.

32. Dying Count near Marseilles, unable to swallow, receives the viaticum through his chest. f. 5 b. Repeated further on as No. 266; for other versions see above, p. 126 (Roy. 7 C. i., No. 66), and below, Sl. 2478, No. 38.

33. Henry III. of England and Louis [IX.] of France contend about the respective merits of masses and sermons. f. 5 b.

34. Henry III. nearly kills a blaspheming actor. f. 6.

Ch. vi. ("Amor mundi") contains 7 tales (Nos. 35–41).

35. Man with three friends. "Legitur in libro Barlaam" (see this *Cat.*, ii. p. 123). f. 6.

36. Peasant on his way to feast drinks ditchwater. "Refert Odo de Seriton" (= Arund. 231, No. 3). f. 6 b.

37. St. Anselm's vision of the torrent of the world. "Refert beatus Anselmus Cantuariensis." f. 6 b. Taken from the Life of Anselm by Eadmer (Migne, *Patrol. Lat.*, clviii. col. 66).

39. Rich man, reflecting that his wealth will not save him from hell, becomes a monk of Clairvaux. "Refert magister Jacobus de Vitri[aco]." f. 6 b. *Cf. Exempla of J. de Vitry*, No. 199.

40. Philip the Fool does not know himself in a new tunic. f. 7.

41. Ape and her two young ones pursued by hunter. "Refert Phisi[o]logus et Ys[idorus] l[ibro] 12" [Etymologiarum: see Migne, lxxxii. col. 439]. f. 7. One of the fables of Avianus: see this *Cat.*, ii. p. 274. This is followed in some MSS. by the fable of the dog and shadow: see below, pp. 409, 411, 412.

Ch. vii. ("De Amore Carnali") contains 8 tales (Nos. 42–49).

45. Scholar of Paris, son of a French nobleman, enters the order of Poor Brethren of the Sac, and tells his father that he will only serve a Lord who can grant him heaven and save him from hell. f. 7 b.

48. Bishop gives his nephew a cure of souls, but will not trust him with a few pears. f. 8. *Cf.* Ar. 231, No. 175, above, p. 75.

49. St. Edmund of Canterbury gives a rich living to his brother Robert; Odo of Cheriton remonstrates, but St. Edmund is able to justify the appointment. f. 8.

Ch. viii. ("Amicitia") contains 5 tales (Nos. 50–54).

50. The Half-Friend. "Refert Petrus Alfonsus" (see this *Cat.*, ii. p. 237). f. 8 b.

51. The two Merchants. "Refert idem Petrus" (*ib.*, ii. p. 238). f. 8 b.

52. Friendship of crows for storks, and of raven for fox. f. 9.

53. Panther loved for its sweet smell. "Refert Phisiologus." f. 9. See F. Lauchert, *Geschichte des Physiologus* (Strassburg, 1889), p. 249. Also in Odo of Cheriton's fables, Ar. 292, No. 36.

54. Kite and falcon (one of Odo's fables: see Ar. 292, No. 26). f. 9.

The next paragraph, against flatterers ("Adulator est nutrix dyaboli . . . Est adulator menestrallus diaboli et ioculator," *etc.*), has no rubric, and is not contained in any of the other Museum MSS. of this work.

Ch. ix. ("Apostasia") contains 6 tales (Nos. 55–60).

57. Julian the Apostate, when a monk, steals three potfuls of

gold entrusted to him by a woman. f. 9 b. Reference is made to the "Historia Tripartita" [of Cassiodorus], but the story is not to be found there. It is in cap. 125 of the Rationale Divinorum Officiorum of Joannes Beleth: see Migne, *Patrol. Lat.*, vol. ccii. col. 131.

58. Fugitive hawk hangs itself with its own cord. f. 9 b.

59. Cistercian monk saved from apostasy by a vision of his dead mother. f. 9 b.

60. Ape throws away nut because of bitter rind (Odo of Cheriton: see Arund. 292, No. 14). f. 10.

Ch. x. ("Avaricia") contains 5 tales (Nos. 61–65).

61. Miser of Winchelsea, told by a devil that his hoard is fated to go to Godwin the Smith; he hides it in the trunk of a tree, and throws it into the sea, but it drifts to the house of Godwin, who tries in vain to restore the money. f. 10 b. Printed from this MS. in Moriz Haupt and Heinrich Hoffmann's *Altdeutsche Blätter*, vol. ii. (Leipzig, 1840), p. 75; and reprinted in Thomas Wright's *Latin Stories* (Percy Soc., 1843), p. 220 (in note on No. 25, another version). *Cf. Gesta Romanorum*, cap. 109 (above, p. 234, Add. 22160, No. 47).

62. Man in the archbishopric of Dublin finds an ape seated on his money-chest and saying that the hoard inside is Colewin's, "id est dyaboli." f. 10 b. *Altdeutsche Blätter*, ii. 75, and Wright, *Lat. Stories*, No. 86.

63. Greedy wife eats all the fowl, leaving her husband only the spit ("veru, id est *spite*"); he beats her with it. f. 10 b. *Altd. Bl.*, ii. 76; Wright, No. 32.

64. Magister Odo, a miserly English clerk, is seen in the hands of devils by his servant, as the latter is on his way home from London. f. 11.

65. Ant's store destroyed by pig (from Odo of Cheriton: see Arund. 292, No. 9). f. 11.

Ch. xi. ("Ballivus") contains 10 tales (Nos. 66–75).

66. Crab inserts stone to keep oyster open: from Isidore, xii. 6. f. 11.

67. The hermit Eulogius prays that his host, a poor mason who gives away two-thirds of his earnings, may be enriched, and becomes surety to God for him; wealth makes him an oppressor of the poor. "Legitur in vitas patrum." f. 11 b. In the Alphabetum Narrationum (below, p. 434) reference is made, as here,

to the Vitae Patrum. In the *Magnum Speculum Exemplorum* (Douay, 1605), vol. ii. p. 251, no authority is cited. There is a version in the Vie des anciens Pères, printed by Méon, ii. p. 427, numbered 56 and entitled "Âme en gage" in G. Paris' list (see above, p. 338).

68. Cat eats cheese as well as mice. Begins: "Archiepiscopus Senonensis [*i.e.* of Sens] dedit caseum cuidam stulto" (*cf.* J. de Vitry, above, p. 28). f. 11 b.

69. Socrates sees bailiffs leading a thief to the gallows, and says the greater thieves are leading the less. f. 11 b. See above, p. 94, Sl. 3102, No. 12.

70. Extortionate Steward of an English Earl appears after death, cutting his own tongue to pieces. f. 11 b.

71. Cistercian Bishop and poor widow (*cf.* Ar. 231, No. 127). f. 11 b.

72. Bailiffs compared to the bear; "secundum Phisiologum." f. 12.

73. Beggar prefers gorged flies to hungry ones on his sores (*cf.* above, pp. 133, 239). f. 12.

74. Raven and Mother-Dove (Odo of Cheriton: see Arund. 292, No. 6). f. 12.

75. Wolf and Lamb (probably taken from Odo: see Add. 11579, No. 22). f. 12.

Ch. xii. ("Baptismus") contains 6 tales (Nos. 76–81).

81. Old Eagle renews its youth in the sun; "ut dicit Philisogus" (*Physiologus,* ed. Lauchert, pp. 9, 236; *cf.* Arund. 231, No. 108). f. 12 b.

Ch. xiii. ("Blasphemia") contains 2 tales (Nos. 82, 83).

83. Frenchman, enraged at the destruction of his vines by tempest, hurls his pruning-knife against heaven; it falls on his own throat. f. 13.

Ch. xiv. ("Caritas") contains 7 tales (Nos. 84–90).

84. Serpents about the Euphrates only injure strangers; from Pliny, Nat. Hist., viii. 84. f. 13 b.

86. Frater Jordanus, a Dominican [? Jordanus Saxo, General of the Order 1222–1237], comforts a dying woman, and is thanked by her after death. f. 13 b.

87. Pontius, a Cistercian abbot, yields to a dying knight the place prepared for himself in heaven. f. 13 b. Told more fully below, Roy. 7 D. i., No. 95.

89. Irish peasant, having cheese, butter and flour, tells a beggar that he has nothing; the food is carried off by a devil, and produced at a council of devils. f. 14.

90. Examples of—(i.) Sheep sheltering one another from the sun;—(ii.) Stars increasing one another's light;—(iii.) Deer supporting one another in crossing a stream;—(iv.) Leading Crane relieved when hoarse. f. 14.

Ch. xv. ("Castitas") contains 9 tales (Nos. 91–99).

Ch. xvi. ("Concordia") contains 7 tales (Nos. 100–106).

105. Abbot abandons lawsuit because of his adversary's sadness. "Refert Odo de Seriton." f. 16.

106. Deer in a herd are safe from the hunter. "Refert Phisi[o]logus." f. 16 b.

Ch. xvii. ("Consuetudo") contains 6 tales (Nos. 107–112).

107. St. Bernard persuades a French nobleman to make a three days' truce, and afterwards a lasting peace, with God. "Legitur in vita sancti Bernardi." f. 16 b. The tale is in the *Anecdotes* of É. de Bourbon, p. 160, but Bernard is not named.

109. St. Edmund of Canterbury from lifelong custom finds penance easy. "Legitur in uita sancti Edmundi Confessoris" (see his Life in Martène and Durand's *Thesaurus Novus Anecdotorum*, vol. iii. col. 1781). f. 16 b.

110. Alexander the Great cannot overcome vicious habits acquired in youth. "Refert Jeronimus in historiis Grecorum" (see No. 107 of the Epistles of Jerome, in Migne, xxii. col. 872). f. 16 b.

111. Eagle refuses to guide heron because of its foul habits. f. 16 b.

112. Wolf turns Monk; always answers "Agnus." f. 16 b. *Cf.* Odo of Cheriton, Add. 11579, No. 20.

Ch. xviii. ("De connubiis [*concubinis* in the other MSS.] sacerdotum") contains 7 tales (Nos. 113–119).

115. Priest's concubine dies in France; only priests' concubines can lift her corpse. f. 17. See below, Roy. 7 D. i., No. 296. For a similar tradition as to usurers, see above, p. 86.

116. Priest in the Marches of Wales has a concubine named Gilota; his clerk, going to ring the church bell early in the morning, sees (as he thinks) a bear devouring Gilota; he returns and tells his story, and the priest finds her dead beside him. f. 17.

117. Smith in England is roused at night to shoe a mare ridden by a fiend in human shape; the mare tells him that she is his dead mother, punished thus for having been a priest's concubine. f. 17 b. *Altd. Bl.* ii. 76; Wright, No. 35. *Cf.* below, Roy. 7 D. i., No. 294.

118. Invisible devil cannot be driven away by a band of priests; at last he confesses that he has been sheltered by the cloak of one of the priests who is a fornicator. "Legitur in Hystoria Lumbardorum." f. 17 b.

119. Hermit shows priest his dead concubine as a mare ridden by the devil. "Refert Odo de Seriton." f. 17 b.

Ch. xix. ("Contritio") contains 6 tales (Nos. 120–125).

121. Jar filled as penance with a single tear (see above, p. 341). "Legitur in eisdem" [*sc.* Vitis Patrum]. f. 18 b.

122. Richard de Glikeburne, a Franciscan, attends a miller who has lain in ecstasy for twenty-eight days; the miller tells him that he has been restored to life by the intercession of St. Benedict, who gave him a schedule of his sins. f. 18 b. Not in any other of the Museum MSS., and probably an interpolation. Glikeburne is doubtless a blunder for Slikeburne, *i.e.* Sleekburn in Northumberland. Friar Richard de Slikeburne played an important part in the establishment of Balliol College, Oxford, between 1284 and 1287: see A. G. Little, *The Grey Friars in Oxford* (Oxford Hist. Soc., 1892), pp. 9, 216.

123. Written confession obliterated. "Refert Odo de Seriton" (see Arund. 231, No. 192); confessor not named here. f. 18 b.

124. Man does homage to the devil, and receives a black mark on his hand from the devil's thumb; only his contrition can remove the mark. f. 18 b. *Altd. Bl.*, ii. 76. The story is told by Étienne de Bourbon, *Anecdotes*, p. 159, on the authority of Nicholas de Flavigny, Archbishop of Besançon (1227–1235). In the Convertimini (above, pp. 119, 138, *etc.*), the man confesses to St. Gregory.

125. Clerk dies impenitent; his body is consumed by invisible fire. f. 18 b.

Ch. xx. ("Confessio") contains 11 tales (Nos. 126–136).

127. Dead matron revived, through the intercession of St. Francis, to confess a concealed sin. "Legitur in vita sancti Francisci." f. 19 b. It is in the Life by Bonaventura: see *Acta Sanctorum*, 4 Oct., p. 785.

130. King of Scotland sees his Queen's betrothal-ring on a

sleeping knight's finger; he throws it into the river, and afterwards bids her produce it; she confesses to St. Kentigern, and the ring is found inside a fish. "Legitur in vita sancti Kentegerni." f. 19 b. This incident forms cap. 36 of the Life of Kentigern by Josceline of Furness (*Lives of S. Ninian and S. Kentigern*, ed. A. P. Forbes, 1874, forming vol. v. of *The Historians of Scotland*, p. 222); it is also in the Life printed by Capgrave, and reprinted in the *Acta Sanctorum*, 13 Jan., p. 102.

131. St. Edmund of Canterbury saves a dying Archdeacon at Merton from despair. "Legitur in vita sancti Edmundi Confessoris." f. 19 b. Told at greater length in Roy. 7 D. i., No. 56, described below.

Roy. 7 C. xv. has an additional tale between Nos. 132 and 133: see below, p. 409.

133. Irishman warned that he has but three days to live resolves to spend the first in pleasure, and dies unconfessed. f. 20. Repeated below, No. 363.

134. Woman near Bury St. Edmunds dares not confess, even to one of the friars "qui cotidie hic ueniunt et recedunt," that she murdered her mother; one day she kills her three boys and then herself. f. 20.

135. Man in the diocese of Rochester does homage to the devil by giving him a silver spoon; he receives absolution from Henry de Sanford, Bishop of Rochester (1227–1235), and the spoon falls through the air into his lap. f. 20. *Altd. Bl.*, ii. 76; Wright, No. 36.

136. Woman in London shrinks from confessing a great sin; Christ appears, and thrusts her hand into His side, saying: "Show me thy heart, as I have shown thee mine." Her hand remains red until she has confessed. f. 20. See above, pp. 55, 259 (Harl. 219, No. 106; Add. 9066, No. 74).

Ch. xxi. ("C[h]oreatrices") contains 4 tales (Nos. 137–140).

137. Accursed Dancers (see above, pp. 283, 312); a version agreeing with that in the Life of St. Edith. Beg. "Accidit in diocesi Tulliana tempore Brunonis episcopi." f. 20 b.

139, 140. Two instances of dead girls appearing and describing their punishments, one for dancing, the other for listening with delight to a song. f. 21.

The chapter is followed by a paragraph beginning: "Canum duo sunt genera; quidam enim sunt nobiles et quidam ignobiles.

Nobiles uero taciti sunt et simplices, ignobiles iracundi et latrantes . Ita est de mulieribus." f. 21.

Ch. xxii. ("De sancta Cruce") contains 14 tales (Nos. 141–154).

145. St. Dominic protected from rain by signing the cross. "Legitur in vita sancti Dominici." f. 21 b. See *Acta Sanctorum*, 4 Aug., pp. 552, 556, 585.

148. Dying woman in France, having taken the cross, asks her daughter to carry her to the road leading to the Holy Land. "Refert magister Jacobus de Vitry." f. 21 b.

149. In 1247 the Bishop of Ely [Hugh Northwold] advises a dying man to take the cross, so as to escape purgatory; the man appears after death to his brother, and asks him to thank the Bishop. f. 22. Repeated below, No. 325, without date or name of diocese.

151. Man in England, who has been in the Holy Land, dissuades others from taking the cross; a dead comrade reproves him, and soon after he falls from a height and bites his own tongue off. f. 22. In Harl. 2385, No. 64 (described below), this is said to have happened near Cambridge.

152. Joseph, a Hospitaller at Acre, "aliquando thesaurarius Anglie," is anxious about the state of England; a magician takes him to consult a death's head, but it cannot speak till the cross on his cloak is hidden. It tells him of a seven years' war between king and barons. f. 22. *Altd. Bl.*, ii. 77. This Joseph is perhaps Sir Joseph de Cancy or Chauncy, the writer of a letter to Edward I. from Acre in 1281, printed in the *Bulletin* of the Soc. de l'hist. de France, vol. i. pt. ii. (1834), p. 1, and translated for the Palestine Pilgrims' Text Society (1890) by W. B. Sanders. He occurs as Prior of the Hospitallers in England in 1274 and 1280 (Newcourt, *Repertorium*, vol. i., 1708, pp. 669, 886).

153. Magician in his sleep moves outside his circle, and is seized by the demons whom he is in the habit of consulting; but escapes by signing the cross. f. 22. *Altd. Bl.*, ii. 77; Wright, No. 85.

154. Young notary is introduced by wizard to an assembly of devils; he refuses to deny Christ, and signs the cross, whereupon the devils vanish; when he next enters a church, the Crucifix follows him with its eyes. f. 22. *Altd. Bl.*, ii. 77. *Cf.* Add. 28682, No. 30, above, p. 85.

Ch. xxiii. ("Curare pro defunctis") contains 19 tales (Nos. 155–173).

156. St. Theodore, Bishop of Sion, and the block of ice found in the Rhone at midsummer (see above, p. 330). "Legitur in uita sancti Theodori Sedinensis episcopi." f. 22 b.

158. Bishop suspends a priest who celebrates mass for the dead every day; and is threatened in consequence by the dead as he passes through the cemetery. "Legitur in libro Petri Cluniacensis." f. 23. Peter of Cluny (*i.e.* Petrus Venerabilis, Abbot of Cluny, *ob.* 1156) is also cited as the authority for this in the *Legenda Aurea*, cap. 163, p. 733. For variants see below, pp. 456, 468 (Vesp. D. ii., No. 39; Add. 16589, No. 2).

159. Imprisoned miner kept alive by his wife's masses (see above, p. 85). "Legitur in libro eiusdem P[etri]." f. 23.

160. Man always repeats "De profundis" when he passes a cemetery; the dead rise to defend him against his pursuers. "Refert Cantor Parisiacus" [*i.e.* Petrus Cantor Parisiensis]. f. 23. The same authority is cited in *Legenda Aurea*, cap. 163, p. 733.

161. Priest in Gascony is (according to his habit) walking round a cemetery sprinkling holy water; the dead hold up their hands to receive it. "Refert Odo de Seriton." f. 23.

162, 163. Two examples from Odo of Cheriton, of the dead saying responses during the Office of the Dead; the officiating priest in the second example being St. Germanus, Bishop of Auxerre. f. 23.

165. Gregory prays for Trajan's soul. "Legitur in uita sancti Gregorii." f. 23 b. See above, p. 325, in the English Homily collection, Add. 22283, No. 18. Repeated more fully below, No. 357.

166. Cistercian monk suffers in purgatory for neglecting services for the dead. f. 23 b.

167. The Parisian scholar who left his bed to the poor (see J. de Vitry, above, p. 9). f. 23 b.

169. Dead canon appears twice to one of his companions, the first time naked, the second time wrapped in his old cloak, which had meanwhile (according to the custom of the monastery) been given to the poor. f. 23 b.

170. Three years' penance completed by a friend. "Refert magister Nicolas de Flagena" (*i.e.* Nicholas de Flavigny, see above, p. 96, Sl. 3102, No. 37). f. 23 b.

171. The abbot and several monks of an abbey are carried off

by a sickness; special alms are ordered for their souls, which the cellarer says the house cannot afford; the dead abbot and monks appear in the chapter-house, and scourge him. "Legitur in gestis Francorum." f. 23 b.

172. Son completes his dead mother's penance; she appears and thanks him. f. 24.

173. Dead nun's penance completed by the sisterhood (see this *Cat.*, ii. p. 715). f. 24.

This chapter has an additional tale here in Add. 17723, described below, p. 407.

Ch. xxiv. ("De decimis") contains four tales (Nos. 174-177).

174. St. Anselm finds his barns half-empty, and learns that no tithes have been taken from them; he has the tithes taken, and the barns become full. "Legitur in uita sancti Anselmi Cantuariensis Archiepiscopi." f. 24.

175. Detainer of tithes is seized by the devil, and only released when his tithes are paid. f. 24.

176. King of Spain compels his bailiff to make good all loss through plague (*cf.* Odo of Cheriton, above, p. 74). f. 24 b.

177. Charles Martel carried to hell for seizing tithes. "Legitur in quibusdam cronicis." f. 24 b. *Cf.* William of Malmesbury, *Gesta Regum*, vol. i. (ed. Stubbs, 1887), pp. 255–6.

Ch. xxv. ("Detractio") contains six tales (Nos. 178–183). Roy. 7 C. xv. has an additional tale between Nos. 178 and 179, and another between Nos. 180 and 181: see below, pp. 409–10.

182, 183. Detractors compared to the bear, and to a dog which bites before it barks. f. 25.

Ch. xxvi. (Diabolus") contains ten tales (Nos. 184–193).

185. Recording devil in church (see above, p. 19). "Legitur in uita sancti Brictii." f. 25 b.

189. St. Dominic questions a devil in church about his various temptations for the brethren. "Legitur in uita beati Dominici." f. 26. See the Life of Dominic by Theodoric of Apolda, in *Acta Sanctorum,* 4 Aug., pp. 588–9. A somewhat similar, but by no means identical, anecdote of a devil questioned by a saint occurs in one of the MSS. of Convertimini, on the authority of "Magister Johannes de Howden." See above, p. 146.

190. Devil tempts repentant thief to relapse, promising to help him at need; he is captured and led to the gallows, but a rope is lacking; the devil gives him a ring to bribe his captors, but it

turns into a withe (" retorta lign[e]a ad eius suspendium parata "). f. 26. *Cf.* Harl. 7322, No. 33 (above, p. 169).

191. The three warnings (*ib.*, No. 32). f. 26 b. *Altd. Blätter*, ii. 78; Wright, No. 33.

193. Devil disguised as angel tries to dissuade St. Francis from doing penance. " Legitur in vita sancti Francissi " (*i.e.* the Life by Bonaventura, *Acta Sanctorum*, 4 Oct., p. 754). f. 27.

Ch. xxvii. (" Diaboli turpitudo ") contains four tales (Nos. 194–197).

195. Monk sees the devil, and wakes the brethren with his cries (= Add. 28682, No. 3, above, p. 82). f. 27. In Royal 7 C. xv., f. 53 (below, p. 410), this is said to have occurred at St. Mary's Abbey, York.

196. Devils appear in their proper form, at the bidding of St. Martial [of Limoges]. " Legitur in uita sancti Marcialis." f. 27. See V. de Beauvais, *Spec. Hist.*, lib. ix. cap. 40.

197. St. Maurilius [Archbishop of Rouen] sees when dying a vision of Heaven and Hell. " Legitur in uita sancti Maurelionensis (*sic*) episcopi." f. 27. See William of Malmesbury, *Gesta Reg.*, ed. Stubbs, vol. ii. p. 328.

Ch. xxviii. (" Dies iudicii ") contains four tales (Nos. 198–201).

198. Trumpet of Doom. " Legitur in libro Barlaam " (see this *Cat.*, ii. p. 122). f. 27 b.

Ch. xxix. (" Ebrietas ") contains ten tales (Nos. 202–211).

202. Dead drunkard seen in a vision, hoping for help from St. Nicholas. " Refert Odo de Seriton " (= Arund. 231, No. 20). f. 28.

203. Drunken dicer sells his soul to devil; devil carries off his body too. f. 28. *Altd. Bl.*, ii. 78; Wright, No. 87. Another version is in B. Hauréau's *Notices et Extraits*, ii., 1891, p. 326. *Cf.* too Caesarius of Heisterbach, v. 34 (above, p. 357).

204. Drunkard thinks his two children are four; he kills them and his wife, and then hangs himself. f. 28 b.

205. Drunkard at Rome blinds himself, in order to claim a hundred shillings from the state (" Hundred Shillings " in the Gesta Romanorum: see above, p. 193, Harl. 5369, No. 13). f. 28 b. Not in the other Museum MSS. of Spec. Laic.

206. Drunkenness, chosen as the least of mortal sins, leads to rape and murder in addition (see Convertimini, above, p. 131, Roy. 7 C. i., No. 103). f. 28 b.

207. Drunkard thinks he sees four children instead of two only, and accuses his wife of unfaithfulness; he insists that she shall be tested by a hot iron, and burns himself in handing it to her. f. 29.

208. Dying drunkard in Kent, in the time of Henry III., can say nothing to the priest but "couppe, couppe." f. 29. *Altd. Bl.*, ii. 79.

209. Dying drunkard cannot speak, till a neighbour shouts in his ear that he drinks his health; he responds at once, and dies. f. 29.

210. Suspected thief is made drunk; he betrays himself. f. 29 b.

211. Murderer betrayed by his drunken wife. f. 29 b.

Ch. xxx. ("Ecclesia") contains thirty tales (Nos. 212–241).

215. The body of a German knight is carried into a chapel built by himself in honour of the Virgin; at the elevation of the Host he revives, and remains alive long enough to confess a mortal sin at the end of the mass. f. 29 b (interrupted by the inadvertent repetition, at the top of f. 30, of 21 lines that have already appeared in their proper place on f. 26 b).

216. St. Francis hears a voice from the Crucifix. "Legitur in vita sancti Francisci," *sc.* the Life by Bonaventura; also in the earlier Life by Leo, Rufinus and Angelus (*Acta SS.*, 4 Oct., pp. 745, 727). f. 30.

222. Dead knight appears to a comrade, and says he is in torment for robbing a man in a cemetery. "Refert Odo de Seriton." f. 30 b. A fuller version of this is noticed below, Harl. 3244, No. 119.

223. Constantine and the lamp of balsam (see this *Cat.*, ii. p. 638). f. 30 b.

224. Stephen the Roman lawyer, revived for thirty days' penance (*ib.*, ii. pp. 607, 705). f. 30 b.

225. The soul of Dagobert, King of the Franks, is brought to judgment, and accused by saints of plundering their churches; but restored to the body for penance at the prayers of St. Denis, whom he honoured. "Legitur in Historia Lumbardorum." f. 30 b. The earliest form, in which this vision is narrated, is found in the Gesta Domni Dagoberti by a monk of St. Denis (Migne, xcvi. col. 1416), and in Aimoinus, De Gestis Francorum, lib. iv. cap. 34 (see Baronius, *Annal. Eccles.*, xi., 1742, p. 384); that version contains neither the complaints of the injured saints nor the return

of Dagobert to life, but merely tells how he was saved from torment by the intervention of St. Denis and other patrons. The former addition appears, under the year 645, in the Chronicle of Sigebert of Gembloux (Migne, clx. col. 122); and the latter, with some hesitation ("Forte enim ejus anima ad corpus rediit"), in Jacobus de Voragine, *Legenda Aurea* (ed. Graesse, 1846), cap. 153, p. 686, the rest of his narrative agreeing with Sigebert. The present version is substantially that of Jacobus, omitting the qualifying "forte." It may be observed that in the nearly contemporary Alphabetum Narrationum (see description of Harl. 268, ff. 45–201 b, below, pp. 423–438) the Legenda Aurea is usually cited as "Legenda Lumbardica."

227. William II. of England is seen in a vision by a monk devouring a foot of the Crucifix; the other foot kicks him down a deep pit. "Legitur in cronicis Anglorum." f. 30 b. William of Malmesbury, *Gesta Regum*, lib. iv. (Rolls ed., vol. ii. p. 377), tells how this vision was seen on the eve of William's death by a foreign monk and reported by him to Robert FitzHamon. For a different form of the story, see below, p. 418, Add. 18351, No. 55.

230. Reverence shown by Alexander the Great to the High-Priest at Jerusalem. "Refert magister historiarum" (P. Comestor, Historia Scholastica, lib. Esther, cap. 4, Migne, cxcviii. col. 1497). f. 31.

233. Nobleman "in partibus transmarinis" declares he would rather hear asses braying than priests chanting; at his funeral asses trample on his bier. f. 31.

235. Nobleman in the bishopric of Winchester prefers his hounds' baying to the chanting of clerks; his two favourite hounds tear him to pieces. f. 31.

240. Crusader, on entering Jerusalem, goes at once to the Holy Sepulchre; his horse meanwhile secures for him the best room in the tavern. "Magister Jacobus de Vitri[aco]." f. 31 b. See another version below, Ar. 52, No. 23.

241. The Virgin Mary acts as a knight at a tournament (see this *Cat.*, ii. p. 662). f. 31 b. Repeated further on as No. 267.

Ch. xxxi. ("Elemosina") contains 13 tales (Nos. 242–254).

243. St. Godric's servant warned in a vision to desist from stealing the alms offered to his master. "Legitur in uita sancti Godrici." f. 32 b. Extracts from the Life of St. Godric are frequent in this compilation. The present one, unlike the rest,

does not correspond with any passage in either of the two extant lives, *viz.* that by Reginald, *Libellus de Vita et Miraculis S. Godrici* (Surtees Society, 1847), and that by Geoffrey, printed in *Acta Sanctorum*, 21 May, p. 70. Perhaps taken from the Life by Germanus, Prior of Durham, which survives only in the extracts made from it by Geoffrey: see the Surtees Soc. volume, pp. vii., viii.

250. Date and Dabitur. "Refert Odo de Seriton" (= Arund. 231, No. 130). f. 33.

251. Apparition after death of rich Frenchman, wrapped in a fox-skin cloak which he had given as alms. "Refert magister Jacobus de Vitri[aco]." f. 33. This is told of Bernardus Grossus, a great lord near Cluny, by Petrus Venerabilis, De Miraculis, lib. i. cap. 11 (Migne, clxxxix. col. 874).

252. King for one year. "Legitur in vita Barlaam" (see this *Cat.*, ii. p. 123). f. 33 b.

253. Merchant gives all his money to the poor, expecting to receive an hundredfold literally; he finds three lumps of gold. f. 33 b. A similar tale is introduced by the words "Dixit quidam magister Odo in sermonibus" in the *Anecdotes* of Étienne de Bourbon (Soc. de l'hist. de France, 1877), p. 121. *Cf.* above, pp. 7, 73, 140.

254. Peasant shares his dinner, at Berwick, with an angel disguised as a beggar; on his way home from the town he is hurled over a precipice by the devil, but saved by the angel. f. 33 b. A much fuller version is in Roy. 7 D. i., No. 126, described below.

Ch. xxxii. ("Eukaristia") contains 15 tales (Nos. 255–269).

262. Transformation of the Host into the form of a Boy, seen by St. Gerard of Cluny, and again by King Edward the Confessor. ff. 34 b, 35. The former of these miracles is recorded by Petrus Venerabilis, De Mirac., i. 8; the latter in the Lives of Edward the Confessor by Osbert de Clare, Ailred of Rievaulx, *etc.* (Add. MS. 36737, f. 147; Twysden, *Scriptores*, col. 389, *etc.*).

263. Rustic lays the Host in a bee-hive; bees make a shrine of honeycombs for it. "Refert Odo de Seriton." f. 35. See above, p. 23, Harl. 463, No. 191.

264. Horse kneels as the Host is carried past him near Padua. "Refert idem Hodo." f. 35.

265. A Church is robbed in the diocese of Canterbury during

the time of Archbishop Boniface [1243–1270] "bone memorie"; the thieves leave the pyx in a neighbouring field; swine prostrate themselves before it. f. 35.

266. Count near Marseilles receives viaticum through his chest (= 32 above). f. 35.

267. Mary acts as a knight (see above, No. 241); only opening words. f. 35.

268. Jew in Germany strikes the Host with his knife; blood streams forth. f. 35.

269. Jew in England throws the Host into a pig-trough; the pigs refuse to eat. f. 35.

In Add. 17723, three more tales are added here: see below, p. 407.

Ch. xxxiii. ("Executores") contains 6 tales (Nos. 270–275).

270. False executor. "Legitur in gestis Francorum," *i.e.* Turpin's Chronicle, cap. 7 (see this *Cat.*, i. p. 554). f. 35 b.

271. Dying usurer invokes on each of his executors the particular evil that he most dreads, as penalty for breach of trust; all the penalties are incurred. f. 35 b.

272. Archbishop of York leaves one of his chaplains as his executor; a youth has masses said for the Archbishop, and has a vision of him in bliss, telling him that the faithless chaplain will be damned. f. 35 b.

273. Magister Thomas of Paris and his chain of debts. "Refert Odo de Seriton" (= Arund. 231, No. 191). f. 35 b.

274. Dead knight appears to a comrade, and details his unjustly-gotten goods which he has forgotten to restore when dying. f. 36. *Cf.* above, p. 96, Sl. 3102, No. 39.

275. Dead Rector in the diocese of Rochester appears to a lady, naked and shivering, and complaining that his executors and the Bishop have robbed him. f. 36.

Ch. xxxiv. ("Excommunicatio") contains 6 tales (Nos. 276–281).

280. Matron in Kent, in the time of Henry III., hears a voice in the cemetery, lamenting that an excommunicate is to be buried there. f. 36 b. In Royal 7 C. xv., f. 70, this is assigned by a scribe's blunder to "tempore regis Henrici quarti," leading to an erroneous inference as to the date of composition of the Speculum Laicorum (see above, p. 373). The other Museum MSS. have "tercii," as here.

281. The tomb of an excommunicate is found full of filthy boiling water, nine years after his death; absolution is obtained, and the corpse immediately crumbles into dust. "Refert Odo de Seriton." f. 36 b.

Ch. xxxv. ("De Festis Sanctorum colendis") contains 8 tales (Nos. 282–289).

284. Woodcutter works on St. Avitus's Day, saying, "He is no more a saint than this wood, which I am cutting, is stone"; it immediately becomes stone. "Legitur in vita sancti Auiti Episcopi Aurelianensis." f. 37.

285. St. Olave, King of Norway, thoughtlessly whittles a stick on Sunday; for penance he burns the shavings on his hand. "Legitur in vita sancti Olaui regis Norguegie." f. 37. See Saxo Grammaticus, *Gesta Danorum,* lib. x. (ed. Holder, Strassburg, 1886, p. 346); *Acta SS.*, 29 July, p. 116.

287. Magister Serlo and the cloak of sophistries. "Refert Odo de Seriton" (= Arund. 231, No. 201). f. 37.

288. Man and wife, in the diocese of Lincoln, struck dead for violating the Feast of All Saints. f. 37.

289. Servant of a grange of Fountains Abbey, in Yorkshire, is sent out by a monk to cut wood on Sunday; blood flows from the tree which he strikes, and he hears a voice saying, "Let let let," and cursing the man who sent him; he is afterwards murdered by the monk. f. 37. *Altd. Blätter,* vol. ii. p. 79; Wright, *Lat. Stories,* No. 88. See below, Roy. 7 D. i., No. 86.

Ch. xxxvi. ("Fides") contains 3 tales (Nos. 290–292).

290. Sultan threatens the Christians in his dominions with death, unless by faith they can move a certain mountain into the sea; a poor smith prays, and the mountain is moved, with the Sultan and his courtiers standing on it. f. 37 b. This agrees with É. de Bourbon, *Anecdotes,* p. 282; and with a sermon by Gaudrin, quoted by Hauréau, *Not. et Extr.*, iv. p. 48, except that the latter has cobbler for smith. A slightly different version is given by Joannes Herolt as No. 133 of his *Promptuarium Exemplorum* (*Discipulus Redivivus,* Augsburg, 1728, ii. p. 616) with date 1225; he cites Vincent de Beauvais as authority, but apparently by mistake for Marco Polo: see *Le Livre de Marco Polo* (ed. Pauthier, 1865), ch. 25, p. 52. A similar tale has been noted above, p. 59, in Ar. 231, No. 4. See too below, p. 462, Harl. 3244, No. 103.

292. Mountains close up round Jews at Alexander's prayer (see

above, p. 325, in the Homilies in English verse). "Legitur in gestis Alexandri." f. 37 b.

Ch. xxxvii. ("Fidei datio") contains 3 tales (Nos. 293–295).

293. Youth haunted by devils until he has fulfilled a forgotten promise to his mistress. "Refert Odo de Seriton." f. 38.

295. Dying man promises to appear after death to his friend; he keeps his promise, but says he is suffering in purgatory for giving it. f. 38.

Ch. xxxviii. ("Circa correpcionem filiorum") contains 3 tales (Nos. 296–298).

296. Thief at the gallows bites off his father's nose. "Refert Boethius libro de disciplina scolarium" (Migne, lxiv. col. 1227). f. 39. See above, p. 25.

297. Condemned thief says his indulgent father has brought him to the gallows. f. 39.

298. The father of three sons in Kent, in the time of Henry III., condones all their faults on the score of youth; all three are sentenced to be hanged together, and their parents hang themselves on the same day. f. 39 b.

Ch. xxxix. ("De gaudio vero et falso") contains 7 tales (Nos. 299–305).

299. Monk listens to bird for 200 years. "Refert Odo" (= Arund. 231, No. 85). f. 40.

300. Charlemagne appears to a sick knight, in the time of King Louis, and takes him to Paradise for three years; they seem to him three days. "Legitur in cronicis Francorum." f. 40.

301. Canon in Kent dreams that he hears birds chanting an antiphon. f. 40.

303. The king who never laughed, and his brother, and the trumpet of doom. f. 40 b. Reference is made here, as in No. 198 above, to Barlaam and Josaphat; but the present version agrees more closely with that found in the *Exempla* of Jacques de Vitry (ed. Crane, 1890), No. 42.

304. Hugh of St. Victor appears after death, and says that he is being punished for "gnosis, id est, vana gloria." "Refert Odo de Seriton." f. 40 b. Repeated below, No. 550. See É. de Bourbon, p. 223; B. Hauréau, in *Mémoires de l'Institut*, xxviii. ii., 1876, p. 246.

305. Chancellor of Paris, composer of the hymn "Angelus ad

Virginem," appears after death to the Bishop, and says that he is damned, amongst other things for holding benefices without dispensation. "Refert idem Odo." f. 40 b. In substance this is identical with the story told by T. de Cantimpré of the Chancellor Philippe de Grève: see this *Cat.*, ii. p. 672.

Ch. xl. ("Hospitalitas") contains 9 tales (Nos. 306–314).

307. St. Ouen taunted by the devil with having supped too well. "Fertur in uita sancti Audoeni." f. 41. Not in the Lives of Ouen printed in the *Acta SS.* for 24 Aug., but quoted in the introduction (p. 800) from the "Tractatus de Sanctis qui ornant Lemovicensem dioecesim" of Bernard Guidonis. The same anecdote is told of St. Philibert (*Acta SS.*, 20 Aug., p. 76).

308. St. Edmund of Canterbury sups and drinks wine contrary to his custom, because a fellow-student visits him. f. 41.

309. After the death of St. Martha at Tarascon, Christ appears to St. Fronto during celebration at Périgueux, and brings him in a trance to assist at her funeral. "Legitur in uita sancte Marthe hospite Domini." f. 41. See *Acta SS.*, 29 July, p. 22.

310, 311. Two examples from Gregory's Homilies on the Gospels (Migne, lxxvi. cols. 1300, 1183): Christ in the form of a leper carried by Martyrius on his shoulders; and again in the form of a pilgrim receiving hospitality from a "paterfamilias." f. 41 b.

313. Lady lays leper on her bed; her husband finds only roses there. "Refert magister Jacobus de Vitri[aco]" (*cf.* Harl. 463, No. 22, above, p. 7). f. 41 b.

Ch. xli. ("Humilitas") contains 9 tales (Nos. 315–323).

315. Stone of varying weight given to Alexander (see Holcot's Moralitates, above, p. 109). "Legitur in gestis Alexandri Magni." f. 43. Repeated below, No. 390.

316. Philosopher learns the way of happiness: "Agnoscere seipsum." f. 43.

321. King Louis of France cannot overcome a fly which troubles him. f. 43 b.

Ch. xlii. ("De indulgenciis") contains 4 tales (Nos. 324–327).

324. Dying man takes the cross on his confessor's advice; he learns in a vision that the indulgence thus earned is worth more than all his good deeds. f. 43 b.

325. Dying man in England takes the cross on his Bishop's

advice; he appears after death, dressed as a monk, and bids his brother thank the Bishop (*cf.* No. 149 above). f. 43 b.

326. Deacon prays that all the indulgences which he has earned may be transferred to a dead girl; she appears to her mistress, an anchoress, and sends him a message of thanks. f. 44. Told elsewhere on the authority of Jordanus Saxo, General of the Dominicans, *ob.* 1237: see below, Roy. 7 D. i., No. 4.

327. Clerk in Kent, on his way home from a pilgrimage, is asked by an anchoress, as the price of a drink, to transfer his indulgences to her dead maidservant. f. 44.

Ch. xliii. ("Infirmitas") contains 9 tales (Nos. 328–336).

334. Man weeps because God has not sent him his usual illness. "Refert Odo de Seriton" (= Ar. 231, No. 84). f. 44 b.

335. Three scholars at Paris fall sick, and their comrade nurses them; he complains that God has forgotten him. "Refert idem Odo." f. 44 b. In a longer version (below, Roy. 7 D. i., No. 165) he becomes a monk at Clairvaux.

336. Monk refuses to pray for sick knight's recovery. "Refert idem Odo" (= Ar. 231, No. 185). f. 44 b.

Ch. xliv. ("Invidia") contains only one tale.

337. The two beggars, envious and greedy (see Harl. 463, No. 114, above, p. 15). f. 45.

Ch. xlv. ("Infernus") contains 7 tales (Nos. 338–344).

340. Vision of hell seen by a man in the diocese of York, who used afterwards to do penance by bathing in ice. "Legitur in Historia Anglorum." f. 45 b. An abridgment of the vision of Dryhthelm, from Bede, Hist. Eccl., lib. v. cap. 12.

342. Just man prays to know the state of a dead friend; the latter appears, and says that he is damned. f. 46.

343. Conversion of Fulk of Marseilles (see J. de Vitry, above, p. 27). f. 46.

344. Ghost of Aristotle cares only for pain. "Refert Odo de Seriton" (= Ar. 231, No. 199). f. 46.

Ch. xlvi. ("Ira") contains 5 tales (Nos. 345-349).

346. St. Brendan, by his prayers and those of his fellow-voyagers, obtains the release of the soul of Colomannus from confinement in a dark cloud. "Legitur in vita sancti Brendani." f. 46 b. Not in the usual text of the Navigatio Brendani (for which see this *Cat.*, ii. pp. 516–536); but introduced at the end of John of Tinmouth's Life of Brendan, as narrated by him to one of

his monks: see *Nova Legenda Anglie* (ed. Horstmann, Oxford, 1901), i. p. 153.

348. Monk rebuked for cherishing anger in his heart, instead of confining it to his face. f. 47.

Ch. xlvii. ("De labore corporali et spirituali") contains 6 tales, all from the Vitae Patrum (Nos. 350–355).

Ch. xlviii. ("Lacrime pro peccatis") contains 3 tales (Nos. 356–358).

357. Gregory and Trajan (see above, No. 165). "Legitur in vita sancti Gregorii pape." f. 48 b.

358. Hermit frightens devil away with tear-stiffened cloak (= Ar. 231, No. 87). "Legitur in vitis patrum." f. 48 b.

Ch. xlix. ("Luxuria") contains 7 tales (Nos. 359–365).

361. Dainties in a foul dish (see this *Cat.*, ii. p. 651). f. 49.

362. Dead girl, in the time of King Stephen, appears to a clerk who loved her, and tells him that she is in purgatory for thinking of him; she asks him to procure for her the prayers of a certain priest; and adds that, if he does so, he will find a lock of her black hair turned white in token of her deliverance. f. 49.

363. Youth in Ireland, who had only three days to live (= No. 133 above). f. 49.

364. Oliver, an English cleric in the time of Henry III., dies after being deceived by the devil in the shape of his concubine; his servant, returning home from London, sees him tormented by devils. In the margin is a note: "Co[n]similis narrotio (*sic*) apud Banham in Nortfolchia." f. 49 b.

365. Advice to clip the ears and singe the fur of a cat inclined to stray. "Refert Odo de Seriton" (*cf.* Ar. 231, No. 61). f. 49 b.

This chapter is followed in the present MS., but not in the other Museum copies, by two paragraphs, beginning respectively "Mendacium cum intentione fallendi," and "Mendaces sunt cum Cayni homicide." ff. 49 b, 50.

Ch. l. ("Misericordia") contains 4 tales (Nos. 366–369), taken from the Vitae Patrum and the Lives of SS. Martin, Dionysius and Bernard. ff. 50–51.

Ch. li. ("De misericordia beate Virginis") contains 18 tales (Nos. 370–387). Most of these have been described under the class "Miracles of the Virgin" in this *Cat.*, ii. pp. 586 *seq.* They are:

370. Theophilus (see vol. ii. p. 595). f. 52.
371. Abbess delivered (ii. 626). f. 52.
372. Woman saved from suicide (ii. 650): Jordanus cited. f. 52.
373. The Virgin's weight added to the good scale (ii. 651). f. 52 b.
374 (see below). f. 52 b.
375. Sins outweighed by a drop of Christ's blood (ii. 685). f. 52 b.
376. Prayer to live for confession (ii. 653); in 1255 (Add. 17723 has 1265). f. 53.
377. Devil as servant (ii. 628). f. 53.
378. Drowned Sacristan (ii. 604). f. 53.
379. Name of Mary drives devil away (*cf.* Add. 19909, Nos. 74, 75, 77, in vol. ii. pp. 686, 687). f. 53.
380. Priest in Scotland, named John, cured of stone by the Virgin. f. 53.
381. Two devils in prison (ii. 654). f. 53 b.
382. Chartres saved (ii. 603). f. 53 b.
383. Virgin comes to Devil (ii. 661). f. 53 b. Printed in *Altd. Bl.* ii. p. 79.
384. Hildefonsus (ii. 604). f. 54.
385. Prior of St. Saviour's (ii. 607). f. 54.
386 (see below). f. 54.
387. Saved by two words (ii. 654). f. 54.

374. Vision of judgment: the sinner is claimed by Satan, but defended by Truth and Justice, and by the Virgin, who puts her hand on the scale with his good deeds. f. 52 b. Included by J. de Voragine in *Legenda Aurea*, cap. 119 (Assumption of the Virgin), p. 514.

386. A girl, who has been taught to say daily prayers to the Virgin for every joint of her fingers, appears after death to the nun who taught her, with her fingers glittering like gems. f. 54.

Ch. lii. ("Mors") contains 11 tales (Nos. 388–398).

388. Man and Unicorn. "Refert Barlaam in libro suo" (see this *Cat.*, ii. p. 123). f. 55.

390. Stone of varying weight (above, No. 315). "Legitur in gestis Alexandri Magni." f. 55.

391. Philosophers at Alexander's tomb. "Refert Petrus Alfonsus" (see this *Cat.*, ii. p. 245). f. 55.

394. Alexander offers the Brahmins a boon; they only want immortality. "Legitur in gestis Alexandri." f. 55 b. From Pseudo-Callisthenes, lib. iii. cap. 6: see the edition by Carl Müller, in the last part of the volume containing *Arrianus, etc.* (Paris, 1846), p. 101; *Alexander the Great*, by E. A. W. Budge (Cambridge, 1889), p. 93.

395. Saladin and his grave-cloth (see above, p. 10, Harl. 463, No. 47). f. 55 b.

396. Bad habit in the world: the young die. "Refert Odo de Seriton" (see Harl. 219, No. 92, above, p. 54). f. 55 b.

397. Dying speech of Philip, King of France. f. 55 b. *Cf.* É. de Bourbon, *Anecdotes*, p. 63; Hauréau, *Not. et Extr.*, iv. p. 150.

398. Dying man reproves his children for simulating excessive grief. f. 56.

Ch. liii. ("Mulier") contains 5 tales (Nos. 399–403), taken from the Life of St. Remigius, the Vitae Patrum, *etc.* Followed in the present MS. (but not in the other Museum copies) by a paragraph "De Mundo."

Ch. liv. ("De recept[i]one munerum") contains 3 tales (Nos. 404–406).

406. Bishop gives Cardinal a horse, and soon after asks his help at court; the horse is returned. "Refert Odo de Seriton." f. 57 b.

Ch. lv. ("De Murmure") contains 5 tales (Nos. 407–411).

408. Hermit plants herbs, and prays for rain; rain comes, but his herbs wither; he is rebuked for thinking himself wiser than God. "Legitur in vitis patrum." f. 58. Re-told in verse by S. Baring-Gould, "The Olive Tree," in *Silver Store*, 1868, p. 78.

409. Farmer says the weather is always as he wants it, for he never wants any other weather than what God sends. f. 58.

410. Kentish farmer murmurs at the drought, and waters his field of barley; rain comes to his neighbours, but none to him. f. 58.

Ch. lvi. ("De Negligentia") contains 6 tales (Nos. 412–417).

415. Monk at Clairvaux hears laments of dead sinner (see above, pp. 83, 94). f. 59 b.

416. Dying sinner cries out that he has put off repentance too long (*cf.* Sl. 3102, No. 16, above, p. 94). "Refert magister Johannes de Abeuile." f. 59 b.

417. Rustic, praying to God to lift his cart out of the mire, is told by a sage to put his own shoulder to the wheel. "Refert Odo de Seriton" (*cf.* Ar. 231, No. 178). f. 59 b.

Ch. lvii. ("Nomen Jhesu") contains 4 tales (Nos. 418–421).

420. Pagan army put to flight by the name of Jesus. f. 60.

421. Schoolboy at Bury St. Edmund's, in the time of Henry III., has a vision of Heaven and Hell, and keeps the devils at bay with the name of Jesus. f. 60.

Ch. lviii. ("Obediencia") contains 6 tales (Nos. 422–427). Roy. 7 C. xv. has an additional tale before No. 422: see below, p. 410.

427. Dead monk appears, and says he is damned for murmuring at the commands of his superiors. f. 61 b. A fuller version is in Roy. 7 D. i., No. 170, noticed below.

Ch. lix. ("Oracio") contains 6 tales (Nos. 428–433).

431. Julian the Apostate's demon-scout delayed by monk's prayers (see above, pp. 55, 67, Harl. 219, No. 100, Ar. 231, No. 88). f. 62 b. Reference is made to the Historia Tripartita, lib. vi., but the tale is not to be found there.

Some MSS. have an additional tale between Nos. 432 and 433: see below, p. 410, Roy. 7 C. xv., No. viii.

433. Nun in England [Eulalia] told to say the Ave more slowly (see this *Cat.*, ii. p. 614). f. 63.

Ch. lx. ("De ornatu corporis superfluo") contains 8 tales (Nos. 434–441).

435. Devil riding on lady's train. "Refert magister Jacobus de Vitri[aco]" (= Harl. 463, No. 163). f. 63 b.

436. Nobleman, turned Cistercian, would rather be saved in rags than damned in silks. "Refert Odo de Seriton" (= Ar. 231, No. 6). f. 64.

437. Monks at Tours wear silver-plated shoes and silk girdles; St. Martin rises from the dead one night, and enters the dormitory with an angel, who kills them all, except the Abbot Venantius, with his sword. "Refert idem Odo." f. 64.

438. Woman at Eynesham [now Ensham, in Oxfordshire] takes so long to arrange her head-dress that she is late for mass; the devil in the form of a spider fastens on her head. f. 64. Printed in *Altd. Bl.*, ii. 80.

439. Countess damned for finery (see above, p. 94). f. 64.

440. Parisian woman dresses her false hair gorgeously; an ape springs upon her and plucks it all off. f. 64. See É. de Bourbon, *Anecdotes*, p. 229.

441. Priest's dead mother appears with serpents in her hair, and tells him she is damned for excessive luxury in dress (*cf.* above, No. 27). f. 64.

Ch. lxi. ("Patientia") contains 6 tales (Nos. 442–447).

447. Alexander Neckam ("Dominus Alexander cognomine Nequam, prior canonicorum Cirencestrensium") tests the temper of a Prioress-elect by calling her "Domina superba"; she answers angrily, and he annuls her election. f. 65. A similar tale is told of Neckam and a monk, below, Roy. 7 D. i., No. 228.

Ch. lxii. ("De parentum veneratione") contains 3 tales (Nos. 448–450).

448. Undutiful son rebuked by his little son asking for a piece of sackcloth (see above, pp. 25, 279, *etc.*). f. 65 b. Printed in *Altd. Bl.*, ii. 81.

449. Girl damned for vexing her mother (= Ar. 231, No. 151). f. 65 b.

450. Bishop pretends not to know his mother, when she comes to visit him in a fine borrowed dress; but welcomes her in her own old shabby gown. f. 65 b. Usually told of Maurice de Sully, Bishop of Paris, 1160–1196: see É. de Bourbon, p. 231, Hauréau, *Not. et Extr.*, iii. p. 241, *etc.*

Ch. lxiii. ("De Christi passione") contains 2 tales (Nos. 451, 452).

451. St. Edmund of Canterbury conquers the fiend by inward prayer, not being able to sign the cross. "Legitur in vita sancti Edmundi Cantuariensis Archiepiscopi" (see above, p. 335, Harl. 2391, No. 19). f. 66. A fuller version is in Roy. 7 D. i., No. 218, noticed below.

452. St. Francis receives the Stigmata. "Legitur in vita sancti Francisci" (*Acta SS.*, 4 Oct., p. 709, *etc.*). f. 66 b.

Ch. lxiv. ("De paupertate pro Christi amore meritoria") contains 6 tales (Nos. 453–458).

456. Abbot sees Christ consoling dead man for unhappiness on earth. "Refert Odo de Seriton" (= Ar. 231, No. 162). f. 67 b.

458. The Caskets. "Legitur in libro Barlaam" (see this *Cat.*, ii. p. 122). f. 67 b.

Ch. lxv. ("De peccato in generali") contains 2 tales (Nos. 459, 460).

459. St. Anselm says he would rather enter hell than commit a deadly sin. "Legitur in vita sancti Anselmi" (by Eadmer, *Acta SS.*, 21 Apr., p. 879). f. 68 b.

460. Devil says that he loves sin only because he gains souls by it. f. 68 b.

Ch. lxvi. ("Penitentia") contains 5 tales (Nos. 461–465).

462. Devil claims the soul of a monk of St. Martial at Limoges; but an angel produces the rods with which he has been beaten in penance, and saves him. "Refert Petrus Cluniacensis." f. 69.

463. Guilty priest celebrates, and the Host disappears three

times; he confesses, and when he next celebrates all three Hosts appear. "Refert Odo de Seriton." f. 69 b. See above, pp. 324, 345, 350.

An additional tale is inserted here in Add. 17723, described below, p. 408.

464. Monk sees seats prepared for sinners in hell; one collapses, because the sinner has repented. "Idem refert." f. 69 b.

465. Devil says that three classes of men are in his power, *viz.* Saracens, Jews and bad Christians, but that the last may always escape by penitence. "Refert idem Odo." f. 69 b.

Ch. lxvii. ("De periurio et eius periculo") contains 5 tales (Nos. 466–470).

466. Provoker to perjury chastised. "Refert beatus Augustinus in quodam sermone de [de]collatione sancti Johannis Baptiste" (see above, p. 180). f. 70.

Roy. 7 C. xv. has two additional tales: see below, p. 410.

Ch. lxviii. ("De pronubis et earum nequiciis") contains 2 tales (Nos. 471, 472).

471. Old harlot with handsome daughter. "Refert Odo de Seriton" (= Arund. 231, No. 101). f. 71.

472. Old woman sows discord between man and wife; and is told by the devil, as he gives her the promised reward, that he is afraid of her. f. 71. Printed in *Altd. Bl.*, ii. 81. A much longer version, from Harl. 2851, f. 131 b, is in Wright's *Lat. Stories*, No. 100. Another is in the *Conde Lucanor,* ch. 47 of the English translation by J. York. In É. de Bourbon, p. 207, the story ends with a reconciliation.

Ch. lxix. ("De prelatorum statu") contains 11 tales (Nos. 473–483).

474. French Bishop tries to evade a charge of simony; he is ordered by Cardinal Hildebrand to declare his innocence in the name of the Trinity, but cannot say the words. "Legitur in gestis Francorum." f. 73.

477. Vision of judgment at Tours (= Sloane 3102, No. 47, above, p. 97). f. 73.

478. "Sanctus Robertus," Bishop of Lincoln [*i.e.* Grosseteste, who, though never canonized, was often entitled Saint, *e.g.* above, p. 311], excommunicated by Pope Innocent IV. (III. by mistake in the MSS.), appeals against him to the judgment of Christ, naming a day; on the appointed day St. Robert, who has been dead

some time, is seen in a vision striking the Pope with his staff and dragging him to judgment, where he is condemned on the accusations of St. Robert and of a beautiful virgin in rags, personifying the Church. f. 73 b. *Cf.* the two visions recorded by Matthew Paris under date 1254, the year of Innocent's death and one year after Grosseteste's (*Chronica Majora*, Rolls ed., vol. v. pp. 429, 471).

479. Dead scholar of Paris appears to a friend, and shows him a letter from Satan, thanking the prelates for the souls their example has sent to hell. "Refert Odo de Seriton" (*cf.* Ar. 231, No. 67). f. 73 b. Derived from William of Malmesbury's tale of the two clerks of Nantes, *Gesta Reg.*, Rolls ed., ii. p. 295. A fuller version of the present tale is below, Roy. 7 D. i., No. 148.

480. Clerk saved by refusing bishoprics. "Refert idem Odo" (*cf.* Ar. 292, No. 1ª, above, p. 34). f. 73 b.

481. Preacher calls SS. Peter and Paul fools. "Refert idem" (= Ar. 231, No. 7). f. 73 b.

482. Monk of Sibton (a Cistercian house in Suffolk) sees the dead Prior, in a vision, chastised by SS. Benedict and Bernard. f. 73 b.

483. Angel appears to Netunus, a German monk, and complains of bishops, counts and monks. f. 73 b. Probably derived from the Vision of Wettin, for which see this *Cat.*, ii. p. 713.

Ch. lxx. ("De pulcritudine") contains 3 tales (Nos. 484–486). In the other MSS. this and the next chapter are in the reverse order.

Ch. lxxi. ("De proprietariis sacrilegio") contains 7 tales (Nos. 487–493).

492. Dead monk appears with black feet, having given away a pair of old shoes without leave. "Refert Odo de Seriton." f. 75. Noticed by B. Hauréau in his article on "Récits d'Apparitions," in *Mémoires de l'Institut*, Acad. des Inscr. et Belles-Lettres, xxviii. ii., 1876, p. 253, in a slightly different form.

493. Giraldus, the Cistercian monk who saw men's guardian angels as stars (= Ar. 231, No. 54). "Refert Petrus Clu[n]iacensis." f. 75. Lib. i. cap. 8 of Petrus Venerabilis, De Miraculis (Migne, clxxxix. cols. 862–871), is "De Gerardo purae et simplicis vitae monacho," but does not contain this tale.

An additional story follows in Roy. 7 C. xv. (below, p. 410).

Ch. lxxii. ("Purgatorium") contains 7 tales (Nos. 494–500).

494. St. Gregory is offered a choice of penalties for praying for

Trajan's soul (*cf.* above, Nos. 165, 357): he chooses lifelong illness rather than two days in purgatory. "Legitur in vita sancti Gregorii Pape." f. 76. In *Legenda Aurea*, cap. 46, p. 197, the choice is described as here; but it is not mentioned in any of the Lives of Gregory printed in Migne, *Patrol. Lat.*, vol. lxxv., though Paulus Diaconus, after saying that the saint learnt in a trance that his prayers were answered, goes on: "et ne ulterius jam talia de quoquam sine baptismate sacro defuncto praesumeret petere, promeruit castigari" (Migne, lxxv. col. 57).

495. Knight's hand pecked by bird in purgatory (= Add. 28682, No. 11 b, above, p. 83). "Legitur in vita [Add. 17723, f. 142 b, and Add. 16167, f. 18 b, have "libro"] Petri Clun[i]acensis." f. 76.

496. Patron of church punished in purgatory for selling the presentation, by devils putting the money hot into his mouth (= Add. 28682, No. 11 d). "Legitur in eodem." f. 76.

497. Dead monk, sent to ask his Abbot during a chapter how long he must remain in purgatory, is told to stay there till the chapter is finished; he protests against the Abbot's cruelty. "Refert Odo de Seriton." f. 76. *Cf.* Add. 28682, No. 10, and Sl. 3102, No. 33 (above, pp. 83, 96).

498. Nobleman gives his servant the choice of paying forty marks, receiving forty stripes, or eating forty raw onions; he fails with the onions, breaks down under the stripes, and has to pay the money after all. "Refert idem Odo." f. 76.

499. Cistercian monk leaps up four feet in his death-agony; he appears after death, and says that when he leapt he was passing through purgatory, and that that one instant seemed a thousand years. f. 76 b.

500. Two days of purgatory chosen instead of two years of sickness (= Sl. 3102, No. 34). f. 76 b.

Ch. lxxiii. ("Recidiuans") contains 3 tales (Nos. 501–503).

501. Candle placed on altar of St. Paulinus by backsliding woman is thrice rejected. "Legitur in vita sancti Paulini confessoris." f. 76 b.

502. Adulteress, shriven, handles hot iron with impunity; but relapses, and is burnt by cold iron. "Refert Odo de Seriton." f. 76 b. *Cf.* Caesarius, x. 35 (above, p. 365).

503. St. Hugh of Grenoble tells a penitent, who refuses a hard penance, that moving a stone will suffice, if only he does not relapse. "Refert idem Odo." f. 77.

Ch. lxxiv. ("De religione") contains 9 tales (Nos. 504–512).

510. Monk enters St. Patrick's Purgatory; after his return his wounds remain always open, and he always reproves light talk. f. 77 b. See above, p. 83, Add. 28682, No. 14.

511. Rich man and his servant become Cistercians together; the former submits to the hard rules, the latter lives as luxuriously as possible. "Refert Odo de Seriton." f. 77 b.

512. Dead Cistercian appears to a friend, and tells him that few of those in the world are saved. f. 78.

Ch. lxxv. ("De remissione") contains 5 tales (Nos. 513–517).

514. St. Bernard, dying, commends three virtues (charity, humility and patience) to his monks. "Legitur in uita sancti B[ernardi]." f. 78 b. In Roy. 7 C. xv., f. 49, this is also given, at greater length, in Cap. 25, "De detractoribus et eorum periculo." Both versions agree, so far as they go, with *Legenda Aurea*, cap. 120, p. 538.

515. A French nobleman named Roger kills the son of a knight named Walter at a tournament; he persuades the Pope to intercede with Walter, but the latter refuses to forgo his vengeance, until the Pope tells him he has seen the devil riding on his shoulders. "Refert Alexander discipulus sancti Anselmi." f. 78 b.

516. Crucifix bows to merciful knight (see above, pp. 281, 361, *etc.*). "Refert Odo de Seriton." f. 78 b.

517. At Twyford, near Winchester, a dying man cries "Fi fi fi," when the Eucharist is brought to him; he explains that he has just seen a vision of hell, where he beheld the soul of a dead neighbour, an unforgiving woman, whose evil smell is still in his nostrils. f. 78 b.

Ch. lxxvi. ("De seruitio Dei") contains 2 tales (Nos. 518, 519).

518. Old knight resolves to transfer his service from the King of England to the Lord who can cure his fever. "Refert Odo de Seriton." f. 79. *Cf.* Liber de Dono Timoris, above, p. 98, Sloane 3102, No. 62.

519. Dead canon appears to his friend, and says how sweet it is to serve the Lord. f. 79 b.

Ch. lxxvii. ("De sepultura") contains 5 tales (Nos. 520–524).

524. Kentish robber dies unrepentant on the gallows, but is buried in the cemetery; the same night a vision is seen of his corpse in a horrible state. f. 80.

Ch. lxxviii. ("Singularitas") contains 7 tales (Nos. 525–531).

525. One of St. Brendan's disciples refuses the meat which a hermit sets before them, and eats bread only; next day the remains of his bread are found to have turned into worms, but the remains of the meat into white bread. "Legitur in vita sancti Brendani." f. 80.

Ch. lxxix. ("De silentio") contains 5 tales (Nos. 532–536).

535. Monks gossiping by a riverside see devils carrying off in a boat the soul of Ebroin, Mayor of the Palace; the monks invoke the Virgin's help, and are told by the devils that only that invocation has saved them from being carried off too. "Legitur in gestis Francorum." f. 81 b. This version is in *Legenda Aurea*, cap. 119 (Assump. B. M. V.), p. 516, and in other collections of Mary-Legends: see J. Mielot, *Miracles de Nostre Dame* (Roxburghe Club, 1885), No. 4. For the older form of the tale see above, Add. 28682, No. 1.

536. English nobleman making his will asks his three sons which bird each of them would wish to resemble; the eldest says a hawk, and is left land in England, where he will not be allowed to plunder; the second a starling, because of its sociable habits, and he is left land in Wales; the third a swan, because its long neck gives time for thought before speaking, and he is left nothing, but becomes finally Chief Justice of England. f. 81 b. Printed in *Altd. Bl.*, ii. 81; Wright, *Lat. Stories*, No. 34.

Ch. lxxx. ("De sortilegio") contains 4 tales (Nos. 537–540).

537. The Witch of Berkeley: how devils broke open her coffin and carried off her corpse. "Legitur in cronicis Anglorum." f. 82. See William of Malmesbury, *Gesta Regum*, lib. ii. (Rolls ed., vol. i. p. 253).

538. Ring given to Venus. "Legitur in gestis Romanorum." f. 82. See William of Malmesbury, *Gesta Reg.*, vol. i. p. 256. The youth and his bride are named Lucianus and Eugenia respectively, as in some of the MSS. of the Gesta Regum.

540. Magician cannot work his spells before King William of Scotland, because of a monk murmuring the first words of St. John's Gospel. f. 82 b.

Ch. lxxxi. ("Societas") contains 5 tales (Nos. 541–545).

541. Alexander the Great never loses the theatrical gait he learnt as a boy from the actor Leander. "Legitur in gestis Alexandri Magni." f. 83.

542. Dream-bread (see Gesta Romanorum, above, p. 246, Eg. 2258, No. 50). "Refert Petrus Alfonsus." f. 83.

543. The clerk who was enticed into a haunt of robbers. "Refert idem Petrus" (see this *Cat.*, ii. p. 238). f. 83.

544, 545. Two fables, both included among those of Odo of Cheriton (see above, p. 39, Add. 11579, Nos. 17, 6), though no reference is made here to him: Lion's share, with wolf and fox; and Buzzard in hawk's nest. ff. 83, 83 b. The former is printed in *Altd. Bl.*, ii. 82.

Ch. lxxxii. ("De superbia") contains 5 tales (Nos. 546–550).

546. Woman prays at Becket's tomb for more alluring eyes; she rises blind. "Legitur in vita sancti Thome martyris." f. 85. See *Legenda Aurea*, cap. 11, p. 69.

549. Lanfranc, Archbishop of Canterbury, while meditating at Paris on the mystery of the Trinity, sees a Child trying to empty the Seine into a little hole in the shore. "Legitur in cronicis Francorum." f. 85 b. This vision has been associated with St. Augustine by Petrus de Natalibus and later writers (see *Acta SS.*, 28 Aug., p. 357).

550. Hugh of St. Victor tormented for "gnosis" (a repetition of No. 304). "Refert Odo de Seriton." f. 85 b.

Ch. lxxxiii. ("De temptationibus") contains 8 tales (Nos. 551–558), the first seven from the Vitae Patrum, the last from the Life of Benedict by Gregory (Dial., ii. 2). ff. 85 b–86 b. In Add. 17723 and Roy. 7 C. xv. (below, pp. 408, 410) there is an additional tale.

Ch. lxxxiv. ("Circa timorem") contains 5 tales (Nos. 559–563).

561. Cow and calf vowed to St. Michael (see J. de Vitry, above, p. 8, Harl. 463, No. 30). f. 87 b.

562. Clerk damned, because his piety came from fear (= Sl. 3102, No. 7, above, p. 93). f. 87 b.

563. Barber's customer has eyes in the back of his head (*ib.* 10). f. 87 b.

Ch. lxxxv. ("De Verbo Dei") contains 7 tales (Nos. 564–570).

566. Rustic at Montpellier, stifled by scent of spices, but revived by cow-dung. "Refert Odo de Seriton" (= Ar. 231, No. 53). f. 89.

569. Scholar of Bologna exhorted to think of the beds in hell (= Sl. 3102, No. 25). f. 89 b.

570. Knight can cut a horse-shoe in two with his sword; his lord borrows the sword, but can scarcely cut through a nail; the knight explains that he cannot lend his arm as well. f. 89 b.

Ch. lxxxvi. ("De voto") contains 3 tales (Nos. 571–573).

571. Nuns [at Marcigny] refuse to leave their convent to escape from fire, even though bidden to do so by the Archbishop of Lyon; the fire turns aside miraculously. "Refert Cluniacensis Petrus," *i.e.* Petrus Venerabilis of Cluny, De Miraculis lib. i. cap. 22 (Migne, clxxxix. col. 889). f. 89 b.

572. Woman "de partibus Vienne" reminded of her vow to the Virgin, by a bone sticking in her throat (see this *Cat.*, ii. p. 654). f. 90.

573. Priest in Poitou promises when ill to become a Cistercian, but delays fulfilment; he falls ill again, but will not take the vows; at last he exclaims that two devils are coming for his soul with a frying-pan (a drop from which perforates his hand), and dies. f. 90. Derived from Petrus Venerabilis, i. 25: see below, p. 475, Eg. 1117, No. 58.

Ch. lxxxvii. ("Usura") contains 6 tales (Nos. 574–579).

574. Usurer buried in cloister (see above, p. 83, Add. 28682, No. 6). "Refert Archiepiscopus Bisumtinus in suis sermonibus." f. 90 b.

575. Judge dreams of usurers as kites and birds of prey. "Refert Odo de Seriton" (= Ar. 231, No. 197). f. 90 b.

576. Many devils are seen watching a monastery, only one watching a haunt of usurers (*cf.* "Vision de diables" in Vie des Anciens Pères, above, p. 343). f. 90 b.

577. Usurer's corpse carried by ass to gallows (= Add. 28682, No. 48). f. 91.

578. Dying usurer commends his soul to devils (= Harl. 463, No. 110). f. 91.

579. Usurer bequeaths his soul to oblivion (= Sl. 3102, No. 64). f. 91. Ends: "ut obliuiscatur sui qui dum viueret oblitus est Dei." Colophon: "Explicit. Explicit. Iste liber scriptus, qui scripsit sit benedictus. Amen." f. 91.

Many of the tales in this collection have been used by the author of the *Speculum Spiritualium* (Paris, 1510): see part vii. of that work, ff. clxxi. b *seq.* W. J. Thoms, when he owned the present MS., published nineteen tales from it in Haupt and Hoffmann's *Altdeutsche Blätter*, vol. ii. (Leipzig, 1840), pp. 74–82; and ten of these were reprinted by T. Wright in his *Latin Stories*, Percy Soc., 1843. See above, Nos. 61, 62, *etc.*

Additional 17723.

Vellum; first half of the xvth cent. Octavo; ff. 168, having 30 lines to a page. With headings in red, and initials in blue with red flourishes.

Speculum Laicorum. In 87 chapters, preceded by an introduction and list of chapter-headings. *Latin.*

The present copy omits six of the tales contained in Add. 11284 (*viz.* Nos. 122, 205, 267, 363, 550, 566), and contains seven others which are not to be found there. Five of the seven are peculiar to the present MS., as far as the MSS. in the Museum are concerned; and two of them (Nos. 3 and 6) have evidently been inserted by an Oxford scribe, either in the present copy or in the one from which it was derived. They describe events alleged to have occurred at Oxford, in 1298 and 1356 respectively, and with such fulness of detail as to suggest an intimate knowledge of Oxford on the writer's part. They are both found in two of the four copies of the Speculum Laicorum now in the Bodleian Library, *viz.* Bodl. 474 (first half of the 15th cent.) and Univ. Coll. 29 (middle of the 15th cent.); Bodl. 474 also contains (under heading "Confessio") another evident interpolation, a tale of two merchants in the diocese of Norwich, in 1310, which occurs in one MS. of the Convertimini: see above, p. 131, Roy. 7 C. i., No. 99.

The Introduction has no heading; it begins: "In Christo sibi dilecto quondam conscolari et confratri moderno suus et suorum minimus feliciter viuere et in pace mori. Assumptus nuper ad animarum curam de tui status debito solicitus crebris me precibus postulasti quicquam tibi scribere quod instruendis [laicis] amplius crederem expedire . . . Nomina siquidem nostra subticere me conpulit malorum ipsa mater inuidia, que tiriaca moritur et veneno viuit." It ends: "per modum alphabeti presentem peregi (*for* compegi) tractatulum, materiarum capitula preponens in eo contentarum." f. 1.

The list of chapter-headings (ff. 1–2) is followed by the rubric: "Expliciunt capitula libri subsequentis. Incipit capitulum primum, de abstinencia vera, ficta, et falsa." After this the work itself begins: "Abstinencie triplex est species." f. 2.

The following are the seven tales which are not included in Add. 11284:—

i. (Cap. 2, "De adquisitis in[i]uste," between Nos. 16 and 17 of Add. 11284). A knight gives his squire a bag of stolen money to carry; the squire loses it, and the knight in anger hacks his foot off, thus unwittingly requiting him for having once kicked his mother; the money-bag is found by a charcoal-burner, whose father was its rightful owner. f. 6. This story is also in Roy. 7 C. xv., Add. 33957, Harl. 3232, and Add. 16167. It is one of the chapters in the Germano-Latin Gesta Romanorum: see Eg. 2258, No. 71, above, p. 248. Perhaps its earliest appearance is in Roy. 7 D. i., No. 81, described below.

ii. (Cap. 23, "De cura pro mortuis," after No. 173 of Add. 11284). A widow, made desperate by poverty, sells herself to the devil; she repents at the moment of death; her son confesses and does penance for her. "Refert quidam solennis doctor." f. 46. Evidently taken from *Legenda Aurea* (ed. Graesse, 1846), cap. 163, p. 735.

iii. (Cap. 32, "De Eukaristia," after No. 269 of Add. 11284). In 1298 a clerk at Billing Hall, in the parish of St. Peter-le-Bailey at Oxford, raised the devil by magic; a priest passed by, carrying the Eucharist to a sick man, and the devil made a profound obeisance; shortly afterwards the priest returned without the sacred elements, and the devil bent one knee only; the clerk made the devil explain his conduct, dismissed him "cum salario suo ut mos est artis illius," and became a Franciscan. f. 67 b. This story is told briefly, without date or name of place, in a sermon by a Franciscan, in MS. lat. 15005 of the Bibliothèque Nationale at Paris: see B. Hauréau, *Notices et Extraits de quelques MSS.*, iv., 1892, p. 242. It is introduced by Roger Bacon, with some additional details but without date or name of place, into part vii. of his *Opus Majus* (ed. Bridges, 1897, vol. ii. p. 397). Other versions are in an appendix to the English Gesta Romanorum (above, p. 260, Add. 9066, No. 82), and in various other collections of tales (see below, p. 447, Roy. 15 D. v., No. 32; also Harl. 2851, No. 22; Ar. 506, No. 62, scene laid at Paris).

iv. (Cap. 32). An ass adores the Host, which a heretic has offered it to eat. f. 68. This is in J. Bromyard's *Summa Praedicantium*, tit. Eucharistia (ed. Venice, 1586, vol. i. f. 240).

v. (Cap. 32). One of St. Bernard's monks comes to Communion, though warned of his unfitness by the saint; he falls dead as the Host is given him. "Legitur in vita sancti Bernardi." f. 68.

Cf. the Life by William, Abbot of St. Thierry near Reims (*Acta SS.*, 20 Aug., p. 271).

vi. (Cap. 66, "De penitencia," between Nos. 463 and 464 of Add. 11284). In 1356 a priest named Ralph, being in deadly sin, was celebrating mass for the dead on St. James's Day in the church of St. Mary Magdalen "in suburbio Oxonie"; at the elevation of the Host he saw a human form come down from above, snatch the Host from his hand and buffet him, after which it vanished. Before going on with the service he sent his confession to a neighbouring priest, who absolved him and bade him go after the mass to the Bishop's Penitentiary, the Franciscan Henry de Wodeston. f. 131 b. In Sl. 2478, No. 40 (noticed below), the date is 1256.

vii. (Cap. 83, "De temptacione," after No. 558 of Add. 11284). A man in temptation prostrates himself before the Crucifix, saying "O Lord, I surrender the piece of earth which I hold of Thee. Defend it from the enemy." The temptation leaves him at once. "Refert Odo de Seriton." f. 161 b. Also in Royal 7 C. xv. and Add. 16167, but not in the other Museum MSS.

The MS. ends: "ut moriens obliuiscatur sui, qui dum viueret oblitus est Dei. Quere de hoc supra, capitulis de adquisitis iniuste, de auaricia, et de sepultura, etc." f. 168 b.

Royal 7 C. xv. ff. 2–164.

Vellum; first half of the xvth cent. Folio; ff. 163, in double columns of 32 to 39 lines. Initials in blue, with red flourishes, and some headings in red. The MS. also contains (ff. 164–181 b) the "Synonyma sive Soliloquia" of Isidore of Seville (Migne, lxxxiii. cols. 825–868). Belonged in the 16th cent. to Henry Bowne (ff. 2, 181 b, 182), and later to John Theyer (*ob.* 1673), whose signature is on f. 3.

Speculum Laicorum. In 88 chapters (wrongly numbered 89, the numbers jumping from 33 to 35), of which Nos. 30 and 31 ("De ecclesiis edificandis" and "De rebus ecclesie conseruandis") together correspond to Ch. 30 ("Ecclesia") of Add. 11284; with the Introduction. *Latin.*

The list of chapter-headings on f. 2 is entitled: "Incipiunt tituli operis sequentis"; it actually contains eighty-nine titles, but the additional one, "De ecclesie personis reuerendis et ecclesiis frequentandis," numbered thirty-two, is ignored in the text.

The Introduction begins: "In Christo sibi dilecto quondam conscolari et confratri moderno." f. 2 b, col. 2. It ends: "Per modum alphabeti presentem compegi tractatulum, materiarum capitula apponens in eo contentarum." f. 3.

The work itself begins (without any heading): "Abstinencie triplex est species." f. 3. At the top of the page is a note by John Theyer, whose library (including the present volume) was bought by Charles II. in 1678: "Johannes Hoveden author istius libri qui vocatur Speculum Laicorum obiit Anno Domini 1275. John Theyer."

The present copy omits Nos. 122 and 205 of Add. 11284; and contains thirteen tales which are not in that MS. Two of them (Nos. i. and xii.) are in Add. 17723 and 16167, and two more (Nos. iii. and viii.) are in Harl. 3232, Add. 16167 and Add. 33957; the remaining nine are in none of the other Museum MSS. Another peculiarity of the present MS. is that the tale numbered 280 in Add. 11284 begins "Matrona quedam in Kancia tempore regis Henrici quarti" (instead of "tertii": see above, p. 389). f. 70, col. 2.

The additional tales are as follows:—

i. (Cap. 2, "De adquisicione et lucro"). Robber-knight cuts his squire's foot off (= Add. 17723, No. i.). f. 7.

ii. (paragraph after Cap. 4, "De adulterio et malis eius," not reckoned as a separate chapter, but headed: "De vaniloquio, priuato furto, et detraccione"). Two friars on a preaching tour rise before dawn one morning to continue their journey; they see an apparition of three dead men, known to them when living; one says that he is damned for vain talk; the second, that he is damned for petty thefts; the third cannot speak, but his companions tell the friars that he is condemned as a detractor to have a burning pebble in his mouth for ever. f. 10 b.

iii. (Cap. 6, "De amore mundi et fallaciis eius"). Fable of Dog, with cheese, and shadow. f. 15.

iv. (Cap. 20, "De confessione celeri et dilata"). Dying rich man bids his servant collect all his jewels in a goblet, and makes as though he would drink them; his friends are called in by the servant, and find him already dead and his body charred. f. 39 b.

v. (Cap. 25, "De detractoribus et eorum periculo"). St. Bernard's dying speech to his monks (see Add. 11284, No. 514). f. 49.

vi. (Cap. 25). Detractor's corpse is buried in a cemetery; an anchoress sees him that night, with cloven and burning tongue, and hears the other dead complaining that he still disturbs their peace. f. 49 b.

vii. (Cap. 60, "De obediencia"). Theodosius rebuked by Ambrose for the massacre at Thessalonica. "Legitur in tripartita historia" (Cassiodorus, Hist. Trip., ix. 30, see Migne, lxix. col. 1145). f. 114, col. 2.

viii. (Cap. 61, "De oracione"). Gregory and Trajan: a repetition (see Add. 11284, Nos. 165, 357). "Legitur in vita sancti Gregorii." f. 119 b, col. 2.

ix. (Cap. 69, "De periurio"). Perjurer in Germany holds out his right hand (with which he had touched the Gospels), saying that it is as sound as the other; the hand and arm immediately shrivel up. f. 132 b, col. 2.

x. (Cap. 69). Rich man, who has lived dissolutely, says on his deathbed that he has seen his seat prepared in hell beside Caiaphas and those who crucified Christ. f. 133.

xi. (Cap. 72, "De proprietariis"). St. Ambrose and his host, whose luck was too good to last (see this *Cat.*, ii. p. 663). f. 139.

xii. (Cap. 85, "De temptacionibus"). Prayer against temptation (= Add. 17723, No. vii.). "Refert Odo de Seriton." f. 157, col. 2.

xiii. (Cap. 89, "De vsura," after the last tale in Add. 11284 and 17723). Usurers, father and son, fight and curse one another in hell (= Harl. 219, No. 84, above, p. 53). f. 164.

The monk who saw the devil and roused the convent with his cries (see Add. 11284, No. 195) is called here (f. 53) a monk of St. Mary's Abbey at York, a designation which appears in none of the other MSS.

The work ends with No. xiii.: "Nisi michi male congregasses diuicias, non male seruassem illas." Colophon: "Explicit Speculum Laicorum"; followed by a note in John Theyer's hand: "Scriptum per Johannem Hoveden Anglum qui obiit anno Domini 1275. Lib. impres. pa. 216." f. 164.

Additional 33957. ff. 73 b–219.

Paper and (outside and central leaves of quires only) vellum; about the middle of the xvth cent. Octavo; ff. 147, having 31 to 39 lines to a page. For description of the whole MS., see *Cat. of Additions*, 1888–93, p. 139, and the present *Cat.*, ii. p. 465.

SPECULUM LAICORUM. In 87 chapters (not numbered), with the Introduction. *Latin.*

Heading: "Hic incipit tractatus qui dicitur speculum siue lumen laycorum." f. 73 b. The Introduction is divided into two parts, the first part consisting of the dedication: "In Christo sibi dilecto quondam scolari et confratri moderno . . . Nomina siquidem vestra subticere me compulit malorum ipsa mater inuidia, que tiria[ca] moritur et veneno viuit." ff. 73 b–74. The second part is headed: "Incipit prologus," and begins: "Quoniam vt docet apostolus." It ends: "per modum alphabeti presentem compegi tractatulum, materiarum capitula preponens in eo contentarum." f. 74.

The List of Chapter-headings follows, entitled: "Incipiunt capitula per ordinem subscripta." f. 74.

The work itself begins: "De abstinencia vera et sicca (*for* ficta). Abstinencie triplex est species." f. 74 b.

The present MS. omits Nos. 122 and 205 of Add. 11284, and contains three tales not in that MS., *viz.*:

i. (Cap. 2, "De adquisitis iniuste"). Robber-knight cuts his squire's foot off (= Add. 17723, No. i.). f. 77 b.

ii. (Cap. 6, "De amore mundi"). Dog and shadow (= Roy. 7 C. xv., No. iii.). f. 84.

iii. (Cap. 59, "De oracione"). Trajan saved by Gregory's prayers (= Roy. 7 C. xv., No. viii.). "Legitur in vita sancti Gregorii." f. 171 b.

The work ends with the tale of the usurer making his will (= Add. 11284, No. 579): "vt obliuiscatur sui, qui dum viueret oblitus est Dei. Et sic finitur speculum laycorum. Explicit speculum laycorum." f. 219.

Harley 3232. ff. 10–179 b.

Paper; late xvth cent. Quarto; ff. 170, having 29 to 40 lines to a page. Initials in red. At the end is the name (of the scribe?) "Waryn"; and below, in red letters and in a different hand (that of the rubricator?) "Quod Rowsyng." Bound up with a vellum MS. of the 13th cent., containing:—(1) Tract on Confession, beg.: "Peccator debet habere contricionem cordis." f. 1;—(2) "Quindecim singna," beg.: "Singna que euenient ante diem iudicii sumpta ex annalibus libris Ebreorum a beato Jeronimo." f. 1 b;—(3) Tract on the Mass, beg.: "Magnum est pietatis sacramentum." f. 2. In the upper margin of f. 3 are the words "Lakynheye Adam quondam," in a 16th cent. hand.

Speculum Laicorum. In 92 chapters; Ch. 22 ("De cantilenis") and Ch. 31–35 ("De ecclesiis edificandis et dotandis," "De rebus ecclesiasticis honorandis," "De rebus ecclesiasticis conseruandis," "De ecclesiasticis personis reuerendis," and "De ecclesiis frequentandis") corresponding respectively to the last part of Ch. 21 ("Choreatrices") and to the whole of Ch. 30 ("Ecclesia") in Add. 11284. With the Introduction. *Latin.*

At the top of f. 10 is the invocation "Jhesus Maria" in red.

The Introduction is divided into two parts. The first part begins: "In Christo sibi dilecto quondam conscolari et confratri moderno," and ends: "que tyriaca moritur et ueneno viuit." The second part is headed: "Prohemium in opus sequens"; it begins: "Qvoniam vt docet apostolus," and ends: "materiarum capitula preponens in eo contentarum." f. 10.

The List of Chapter-headings follows, headed: "Incipiunt tituli operis sequentis." f. 10.

The work itself is headed: "Incipit Speculum Laicorum . De Abstinencia." It begins: "Abstinencie triplex est species." f. 11.

The present MS., like Add. 33957, omits Nos. 122 and 205 of Add. 11284;—contains No. i. of Add. 17723, and Nos. iii. and viii. of Roy. 7 C. xv.;—and ends with the tale of the usurer making his will: "Vt o[b]liuiscatur sui, qui dum viueret oblitus est Dei." Colophon: "Explicit Speculum Laicorum"; preceded and followed by the names "Waryn" and "Rowsyng" respectively, as mentioned above in the general description of the volume. f. 179 b.

Additional 16167. ff. 1–21 b.

Vellum; towards the middle of the xvth cent. Folio; ff. 21, in double columns of 50 to 65 lines. The whole MS. contains:—1. The present article, imperf. at end. f. 1;—2. Commentary on St. Paul's Epistle to the Romans, beg. "[P]aulus seruus Ihesu Christi, etc. In principio huius operis." f. 22;—3. [Hugo de S. Victore, De Modo Orandi], beg. "Quo studio et affectu" (see Migne, clxxvi. cols. 977–988). f. 79 b;—4. "Tractatus de oculo morali" [by R. Grosseteste? or J. Peckham?], beg. "Si diligenter volumus." f. 84;—5. [Ric. de S. Victore, De praeparatione animi ad contemplationem liber dictus Benjamin minor], beg. "Beniamin adolescentulus in mentis excessu. Audiant adolescentuli sermonem" (see Migne, cxcvi. cols. 1–64). f. 108:—6. Commentary on Ps. cxiii. 5, beg. "Qvid est tibi mare . . . Exclamacio est vox ista." f. 127 b. On the margin of f. 64 is the name "Willem Rodeckes." In the original binding of wooden boards covered with skin stained red.

SPECULUM LAICORUM. An abridged version, omitting a large proportion of the tales. In 87 chapters, wanting the introduction, and slightly imperfect at the end. *Latin.*

The list of chapter-titles is headed "Tract[at]us qui vocatur speculum de materiebus predicabilibus." f. 1. It does not altogether agree with the divisions of the work itself, and gives only 85 separate titles.

The work begins: "[A]bstinencie triplex est species." f. 1 b. Except for a few variations in order, the chapters agree with those in Add. 11284; but the text is very much abridged. The MS. omits Add. 11284, Nos. 122, 205, and many others; but includes Add. 17723, Nos. i., vi., and Roy. 7 C. xv., Nos. iii., viii. Breaks off at the foot of f. 21 b, col. 2, in the chapter "De Vsurarijs," just after the tale of the usurer buried in the cloister (Add. 11284, No. 574): "non dedit pauperi requiem die ac nocte quin semper infestaret eum cum vsura, et sic euenit vsu[rarius]."

Harley 665. ff. 91–170 b, 212–221.

Paper; late xvth cent. Octavo; ff. 90, having 25 to 30 lines to a page. With initials in red (but in many cases the spaces for initials have been left blank). Besides miscellaneous theological notes and extracts (for detailed description of which see *Cat. of Harleian MSS.*, 1808, i. p. 400), the volume contains:—1. Recipe "for to make glew for to glew togedyr perchement velym or seche odur." f. 1 b;—2. Notes on the parts of speech. *Lat.* f. 8;—3. On the quantities of syllables. *Lat.* f. 22;—4. The present article. ff. 91, 212;—5. Part of the Alphabetum Narrationum: see below, p. 439. f. 171;—6. "Lignorum nomina de quibus fit crux Christi." f. 283;—7. "A good sawce to make a man to haue apetite to mete." f. 289;—8. Epitaph on "Riche Alane þe ballid man." *Lat.* and *Engl.* f. 295. Belonȝed in the 17th cent. to Thomas Peinton or Pennington (f. 301 b). At f. 109 b, "For Thomas Jorden."

SPECULUM LAICORUM. A mere abridgment, omitting several chapters altogether, as well as many of the tales in the remaining chapters. Imperfect, wanting several leaves after f. 170. *Latin.*

Begins (wanting the introduction): "Abstinencie triplex est species." f. 91. It breaks off at f. 170 b, in the chapter "Patientia," and begins again at f. 212 with the chapter "Temptatio"; the gap being filled with the corresponding part of a MS. of the Alphabetum Narrationum (see below, p. 439). The last chapter ("Usura") ends with the tale of the usurer who commended his soul to the devils (Add. 11284, No. 578): "Et sic expirauit . . . Intrabunt in inferiora terre et partes vulpium erunt." f. 221.

Additional 18351.

Vellum; late xivth cent. Octavo; ff. 60, in double columns of 37 lines. With headings in red, and initials in red and blue. In a stamped leather binding (16th or 17th cent.), with brass bosses and clasp. Belonged in 1652 to the abbey of S. Georgenberg in the Tyrol (f. 2).

LIBER EXEMPLORUM SECUNDUM ORDINEM ALPHABETI. A manual of moral sentences, similitudes and examples, arranged for the use of preachers in alphabetical order according to subjects. *Latin.*

This work exists in several 13th and 14th cent. MSS., mostly in French libraries; often in conjunction with the Alphabetum Narrationum, a similar collection noticed below (p. 423); *e.g.* in MS. 202 of Pembroke College, Cambridge (see *Cat.* by M. R. James, 1905, p. 186); Ste Geneviève 546 (*Cat.* by Ch. Kohler, i., 1893, p. 277). One of these copies, in Auxerre 35 (assigned to the 13th cent. in *Cat. Gén. des MSS. des bibl. publ., Départements,* vol. vi., 1887, p. 19), has been noticed by Léopold Delisle in the *Cabinet Historique,* xxiii., 1877, pp. 7–10. He points out that it is a compilation made in France, as appears from the number of French proverbs and sayings quoted, and from the allusions to French persons and places; also that the earliest date which can possibly be assigned to it is the first half of the thirteenth century. The second half of that century is, however, a much more probable date; for though the compiler rarely cites his authorities, it is clear that he has been indebted to Étienne de Bourbon, who died in or about 1261, leaving his great work unfinished (see above, p. 78). In Charleville MS. 136 (*Cat. Gén.*, vol. v., 1879, p. 609) "Johannes Walensis" is named as the author; but this ascription is quite unsupported, and is not even mentioned by Hauréau in his notice of Jean de Galles, the well-known theological writer (*ob. circ.* 1303), in *Hist. Litt.*, xxv. pp. 177–200.

On a label pasted on to f. 1 is the title "Liber exemplorum secundum ordinem alphabeti cum sua tabula in fine," in a 15th cent. hand. The MS. begins on f. 2, with the rubric-heading "Incipit tabula exemplorum de habundancia adopcionis ad omnem materiam in sermonibus, secundum ordinem alphabeti"; after which the text begins: "[A]ccidia. Nota. Accidiosus est sicut canis famelicus, cuius omnes sensus esuriunt."

There are 146 subject-headings, the first being Accidia and the last Christi (Xp̄i) Ascensio. The exempla, which are given very briefly for the most part, include the following:—

1 (Ch. i., Accidia). Lazy servant and his excuses; from Petrus Alfunsi (see this *Cat.*, ii. p. 241). f. 2, col. 2.

2 (Ch. iii., Amor). Abbot proved by theologian, before King Henry, to have less charity than a palfrey. f. 4.

3 (*ib.*). Devout man prays his faith, hope and charity to intercede for him (*cf.* Sl. 3102, No. 9, above, p. 93). f. 4, col. 2.

4 (Ch. viii., Audite). Socrates says great thieves are leading small one to gallows (= Add. 11284, No. 69, above, p. 378). f. 6 b.

5 (Ch. xii., Carnalitas). Provost entrusted with princess and dog (= Sl. 3102, No. 71). f. 8 b.

6 (Ch. xxi., Consuetudo). St. Bernard persuades nobleman to make a truce with God (= Add. 11284, No. 107). f. 11.

7 (Ch. xxvii., Cupiditas). Greedy wife beaten with spit (*ib.* No. 63). f. 12 b.

8 (Ch. xxviii., Crux). Crucifix bows to merciful man (see this *Cat.*, ii. p. 665). f. 12 b, col. 2.

9 (*ib.*). King Louis was never afraid to cross a stone bridge, because Christ rose from a stone sepulchre; nor a wooden bridge,

because Christ's cross was made of wood (*cf.* Ar. 231, No. 28, above, p. 62). f. 13, col. 2.

10 (*ib.*). Cross found imprinted on martyr's heart (*ib.* 194). f. 13, col. 2.

11 (*ib.*). Clerk teaches his dog to walk on its fore-legs; another clerk steals it, re-names it, and teaches it to walk on its hind-legs. Both clerks claim it before the Bishop of Paris; he awards it to the thief, because it obeys him and not its rightful owner. f. 13, col. 2.

12 (*ib.*). Man wagers that his wife will jump over a wand to please him, and loses his wager. f. 13 b.

13 (*ib.*). Lion crucified, to scare away other lions. f. 13 b, col. 2. *Cf.* Gesta Romanorum, above, p. 195, Harl. 5369, No. 29.

14 (Ch. xxix., Dampnati). Countess damned for love of finery (= Sl. 3102, No. 22, but no names are given here). f. 14, col. 2.

15 (Ch. xxxi., Decima). King of Spain makes his steward bear losses from tempest (= Add. 11284, No. 176). f. 14 b.

16 (*ib.*). Monks see devils in a boat, carrying off the soul of Charles Martel (*cf. ib.*, No. 177, contaminated with the story of Ebroin, for which see above, pp. 82, 403). f. 14 b.

17 (Ch. xxxvi., Diabolus). Devil's nine daughters and their marriages (see Add. 26770, No. 32, above, p. 30). f. 16.

18 (*ib.*). Two devils enter two men in Aquitaine; one of them, out of spite, tells a priest how he may exorcize the other; the priest exorcizes both. f. 16, col. 2.

19 (Ch. xxxvii., Divitiae). Necromancer makes his pupil think himself Emperor (= Add. 28682, No. 7). f. 17.

20 (*ib.*). Usurer's field escapes a tempest, because the devils who bring it on the surrounding land are his friends. f. 17 b.

21 (Ch. xl., Ebrietas). Dicer sells devil his soul (= Add. 11284, No. 203). f. 18.

22 (*ib.*). Man drinks against his will for company's sake; his horse is wiser (*cf.* below, Roy. 7 D. i., No. 280): "Men[e]z le boef a lewe, ia ne boera sil na seif." f. 18. This proverb is quoted by Hauréau, *Notices et Extraits*, iii. p. 341, from a Paris MS. containing a collection somewhat similar to the present.

23 (*ib.*). Man will not sell vineyard to pay his debts. f. 18, col. 2.

24 (Ch. xli., Elemosina). Jongleur bequeaths his goods to the rich, saying that he is imitating God. f. 18 b.

25 (*ib.*). Christ in form of leper carried by monk (*cf.* Add. 11284, No. 310). f. 18 b, col. 2.

26 (Ch. xlvi., Fides). Saracen converted to Christianity by considering that the wickedness of Christians has not killed it. f. 19 b, col. 2.

27 (Ch. xlviii., Fortitudo). Count becomes Franciscan; his former companions-in-arms ask why he did not rather join the Templars, but he says that he must now fight against himself only. f. 20, col. 2.

28 (Ch. xlix., Gaudium). Jongleur, turned monk, dances while the others chant psalms; and says that he is praising God in the only way he has learnt. f. 20 b, col. 2. See *Our Lady's Tumbler*, translated by P. H. Wicksteed, 1894, from the French poem "Del Tumbeor Nostre-Dame," published in *Romania*, ii. p. 315, and again in *Romanische Forschungen*, xi. p. 223.

29 (Ch. l., Gloria mala). King asks how much money he is worth; fool answers, "Nothing, for Christ was sold for thirty pence." f. 21 b.

30 (Ch. lv., Gula). Drunkenness leads to adultery and murder (= Add. 11284, No. 206). f. 23 b.

31 (Ch. lviii., Hospitalitas). Lady lays pauper on her bed; her husband sees the crucified Christ in his place. f. 24 b, col. 2. This version is in É. de Bourbon, *Anecdotes*, p. 132; *cf.* Harl. 463, No. 22.

32 (*ib.*). Christ entertained as a pilgrim. From Gregory (see Add. 11284, No. 311). f. 25.

33 (Ch. lxi., Judicium). Mother-ape with young (*ib.*, No. 41). f. 26 b.

34 (Ch. lxii., Judices). Unjust judge flayed and his skin put on judgment-seat. f. 27 b. See Gesta Romanorum, above, p. 232, Add. 22160, No. 25.

35 (*ib.*). Emperor breaks his own law inadvertently, by coming armed into court; he kills himself. f. 27 b.

36 (Ch. lxiii., Justitia). Ape "in Yspania" burns bear who has devoured her young (= Harl. 463, No. 71). f. 27 b, col. 2.

37 (Ch. lxv., Juventus). Bad habit in the world (*ib.*, No. 45) f. 28 b.

38 (*ib.*). Empress's son by miller betrays his parentage through wanting to make mills. f. 28 b.

39 (Ch. lxvii., Infernus). Preacher disbelieved because he has not been in hell (= Add. 28682, No. 2). f. 28 b, col. 2.

40 (*ib.*). Conversion of "Fulco de Marcilia" (*cf.* Add. 26770, No. 3). f. 28 b, col. 2.

41 (*ib.*). Two days' purgatory chosen (= Sl. 3102, No. 34). f. 29, col. 2.

42 (Ch. lxx., Intencio). Two women dispute about a ball of thread (= Add. 28682, No. 17). f. 29 b.

43 (Ch. lxxi., Invidi). Envious and greedy beggars (= Harl. 463, No. 114). f. 30.

44 (Ch. lxxii., Ipocrisis). Painter explains how his children are ugly and his pictures beautiful. f. 30 b.

45 (Ch. lxxvii., Lingua). Pagan Emperor, when Romans are accused of slandering him, answers: "En franche cite put oom dire franchemethe [*i.e.* franchement] que om pense." f. 31 b.

46 (Ch. lxxix., Loqui). Scold silenced by being called a good woman. f. 32 b. See Étienne de Bourbon, *Anecdotes*, p. 204.

47 (*ib.*). Shrew appealed to, to protect a man against another shrew (= Harl. 463, No. 123). f. 32 b.

48 (Ch. lxxx., Luxuria). St. Bernard (not named here) cries "thieves!" (*ib.* 129). f. 32 b, col. 2.

49 (*ib.*). Scholar leads harlot into market-place (*ib.* 176). f. 33.

50 (*ib.*). Wife wins back her husband by personating her servant (*ib.* 157). f. 33, col. 2.

51 (Ch. lxxxiii., Matrimonium). St. Germanus tracks serpent to adulteress's tomb (*ib.* 149). f. 34, col. 2.

52 (Ch. lxxxiv., Mendacium). The knight who never lied, not even when setting on hounds to hunt. f. 34, col. 2.

53 (*ib.*). Advocate after turning monk loses all the suits entrusted to him by the abbot, because he can no longer lie. f. 34 b. From J. de Vitry: see his *Exempla*, ed. Crane, No. 52.

54 (Ch. lxxxv., Miles). Knight of Savoy despises his host as a mere farmer, but is afterwards captured by him at a tournament. f. 34 b.

55 (*ib.*). William Rufus dreams, just before his death, that he devours one hand of the Crucifix, and that the other knocks him into a deep pit. f. 34 b, col. 2. This agrees with the version printed, from Odo of Cheriton's treatise on the Passion, by B.

Hauréau, *Not. et Extr.*, v. p. 168. For another form of the story see Add. 11284, No. 227.

56 (Ch. lxxxvi., Misericordia). King "Aurigonus" [Antigonus] and the beggar (= Roy. 12 E. xxi., No. 28, above, p. 158). f. 35 b.

57 (Ch. lxxxvii., Missa). Deacon, who presumes to celebrate, has his hand burnt by miraculous fire. f. 35 b.

58 (*ib.*). The Fridolin-story; agreeing in the main with Gesta Romanorum (above, p. 198, Harl. 5369, No. 41) and Vie des anciens Pères (p. 341, Add. 32678, No. 10), not with É. de Bourbon, p. 329. f. 35 b, col. 2.

59 (Ch. lxxxviii., Mors). Usurer's executors "aput Riuum" all incur self-chosen penalties for breach of trust (= Add. 11284, No. 271). f. 36 b, col. 2.

60 (*ib.*). Gem of varying weight given to Alexander (*ib.* 315). f. 36 b, col. 2.

61 (Ch. lxxxix., Mulier). Priest's concubine shown latrine as her room (= Harl. 463, No. 159). f. 37 b, col. 2.

62 (Ch. xc., Mundus). Toad thinks her son handsome. f. 38 b.

63 (Ch. xci., Nobilitas). King refuses alms to well-born poet, and tells him that he has proved himself less noble than his father. f. 39.

64 (*ib.*). Alain de Lille ("Alanus auctor regularum teologie") tells knights at Montpellier that giving is the greatest courtesy and taking away the greatest rudeness. f. 39. This anecdote occurs twice in É. de Bourbon, pp. 246, 370.

65 (Ch. xcvi., Oratio). Hermit learns, by vision of angler with golden hook and silver line, that a woman's soul has been saved from purgatory by her son's prayers. f. 40.

66 (*ib.*). Priest sells everything for the poor except his ass; thoughts of it disturb his prayers, so he sells that too, saying "Tu me non misisti dicere Paternoster. Asinum de me iam de cetero non facies." f. 40 b. In Add. 37670, f. 172, his words are "Tu me fecisti dicere Paternoster asininum, iam de cetero non facies." Other versions are in Odo of Cheriton (above, p. 64, Ar. 231, No. 50) and É. de Bourbon, p. 177; all probably derived from Petrus Cantor, who tells the story of an Archdeacon Amandus: see *Journal des Savants*, 1886, p. 681.

67 (Ch. xcviii., Patientia). Lady soon tires of patient and humble nun-companion, but keeps one who is proud and quarrelsome. f. 41.

68 (Ch. xcix., Passio Christi). Porpoise ("porcus marinus")

swims out to sea with a boy, who used to feed it, on its back; the boy falls off and is drowned, and the porpoise brings his body to land, and dies beside it. "Recitat quidam ystoriagrofus." f. 41 b. Evidently founded partly on the tale of the tame dolphin, told by the younger Pliny, Epistolae, ix. 33, and partly on the elder Pliny's Nat. Hist., ix. 8.

69 (Ch. c., Panis Eucharistiae). Guilty monk struck dead as St. Bernard gives him the Host (see above, p. 407). f. 43, col. 2.

70 (Ch. ci., Paupertas). King with two daughters, beautiful and ugly, dowers the latter with his kingdom. f. 43 b, col. 2. See Gesta Romanorum, above, p. 195, Harl. 5369, No. 27.

71 (Ch. cii., Peccatum). Priest drives thieves from church with cross and key. f. 44 b, col. 2.

72 (*ib.*). Fool eats his master's falcon (= Add. 28682, No. 27). f. 45 b, col. 2.

73 (Ch. ciii., Penitentia). Ape throws away nut because of bitter rind (= Harl. 463, No. 57). f. 46.

74 (*ib.*). Clerk, asked by his former mistress "Am I not the same?" answers "Yes, but I am not." f. 47.

75 (Ch. cvi., Precepta). Bishop shaving on Sunday sees devil recording his breach of the Sabbath; he goes into church half-shaved. f. 48.

76 (Ch. cviii., Prelatus). Cat locked up with cheese (= Ar. 231, No. 115). f. 49, col. 2.

77 (*ib.*). King Philip complains that he has no knights like Roland and Oliver; jongleur replies that a Charlemagne, too, is lacking. f. 49 b, col. 2.

78 (*ib.*). Parisian scholar says the bishops are blind not to promote his master, but, on becoming a bishop, he too neglects him; one day his old master goes to meet him, carrying two lighted candles. f. 50. See É. de Bourbon, pp. 359–360; and below, Ar. 52, No. 19, where the master is named Robert de Chartres.

79 (*ib.*). Fable of Belly and the Members; as used by Pope Alexander [III.] at Montpellier [probably in 1162]. f. 50, col. 2.

80 (Ch. cx., Prudentia). Fable of the man and his son and the ass. f. 50 b. Perhaps the earliest extant Latin version of this well-known fable, which seems to have come from the East. For a brief sketch of its history see P. Meyer, *Contes moralisés de N. Bozon*, 1889, pp. 284–7. In the present version the son asks his father to teach him wisdom, and is bidden to mount the ass while

his father walks; and so on, as in Ibn-Saïd (see G. Paris, *Les Contes Orientaux*, 1875, p. 15).

81 (*ib.*). Man in doubt between two suitors for his daughter prefers a man wanting money to money wanting a man. "Narrat Tulius." f. 50 b, col. 2.

82 (*ib.*). King Philip enriches his fool by speaking into his ear before the court, as though they were on confidential terms. f. 50 b, col. 2. See É. de Bourbon, p. 175; Hauréau, *Not. et Extr.*, v. p. 148; and, for some Eastern analogues, W. A. Clouston, *Popular Tales and Fictions*, 1887, vol. ii. pp. 360–366.

83 (Ch. cxi., Pulchritudo). Smith has a beautiful daughter, whose suitors leave her on hearing her ugly name; he changes it to Rose, and a nobleman marries her. f. 51. *Cf.* above, p. 174, Harl. 7322, No. 87.

84 (Ch. cxviii., Sacerdos). Priest in Burgundy lifted and thrown down violently by devil for carelessness in saying the office. "Sicut audiui a fratre G. de Deuene." f. 53.

85 (*ib.*). Priest expects his fellow-travellers to defend him from robbers, but claims his share of pleasure. f. 53 b. Printed by Hauréau, *Not. et Extr.*, iii. p. 342, from a collection closely resembling the present one.

86 (Ch. cxx., Scientia). Archdeacon comes to Paris for study; seeing the number of books to be read, he abandons study and enters a monastery. f. 53 b, col. 2.

87 (Ch. cxxii., Servus). Old knight vows that he will serve that Lord who can cure his infirmity (= Sl. 3102, No. 62). f. 54, col. 2.

88 (Ch. cxxv., Sortilegium). Old witch and cuckoo (*ib.* 59). f. 54 b.

89 (Ch. cxxviii., Temptatio). Prayer against temptation (= Add. 17723, No. vii., above, p. 408). f. 55 b, col. 2.

90 (Ch. cxxx., Timor). Man orders a "purporat" [*i.e.* pourpoint, see Add. 37670, f. 190] of an armourer, telling him not to make it strong in front, for he means to run away from battle. f. 56 b.

91 (Ch. cxxxi., Tribulatio). Philosopher laughs at the loss of his goods. f. 56 b, col. 2. See Sl. 3102, No. 1; but the present version is that of É. de Bourbon.

92 (*ib.*). Ass in burning mill (= Harl. 463, No. 56). f. 57.

93 (Ch. cxxxii., Trinitas). Vision of Child by riverside, seen by "quidam sanctus" (*cf.* Add. 11284, No. 549). f. 57, col. 2.

94 (Ch. cxxxiii., Verbum Dei). Old woman seizes bridle of preacher's palfrey, saying "Is this like the ass which Christ rode?" (= É. de Bourbon, p. 216). f. 57 b.

95 (Ch. cxxxiv., Veritas). Devil preaches truth to enhance men's guilt. f. 58. *Cf.* Harl. 463, No. 79; but the present version is that of É. de Bourbon, p. 53, almost word for word.

96 (Ch. cxxxix., Vita). Fable of dog (with cheese, as in É. de Bourbon, p. 224) and shadow. f. 58 b.

97 (Ch. cxli., Usura). Ape throws ill-gotten gains from masthead (see Add. 11284, No. 14). f. 59.

98 (*ib.*). Usurer in France dies suddenly, and is buried by his servants Hell and Death. "Narrat Odo Parisiensis" [? Odon de Sully, Bishop of Paris 1196–1208; or perhaps Odo of Cheriton, who probably studied in Paris ?]. f. 59, col. 2.

99 (*ib.*). Usurers hide, to escape being put to ransom, whenever the Emperor comes to Byzantium ("in ciuitate Bycentana"). f. 59, col. 2.

100 (Ch. cxlvi., Christi Ascensio). Pilgrim-knight dies on reaching Mount of Olives (= Ar. 231, No. 1). f. 60.

The work ends: "Eleuati sunt malardi, id est peccatores, in celum, ubi nos eleuare dignetur qui est benedictus in secula seculorum. Amen." Colophon: "Explicit Liber Exemplorum, et incipit summa eiusdem libri per capitula secundum ordinem assignata." f. 60 b. Followed by a list of chapter-headings, ff. 60 b–61 b. On the last page (f. 61 b) have been added some theological notes, beg. "Tres karitates sunt in ea."

Additional 37670. ff. 125–194.

Vellum; middle of the xivth cent. Octavo; ff. 70, in double columns of 44 lines. Heading in red, and initials in red and blue. The MS., which is probably of English provenance (having English scribblings, 16th cent., on ff. 124 b, 147) contains the following, all in *Latin*:—1. [Nicolai de Byard] Dictionarius Pauperum, imperf. at beg. f. 1;—2. S. Martini, Dumiensis episcopi, Formula honestae vitae. f. 106;—3. Petri Alfunsi Disciplina Clericalis. f. 108 b;—4. The present article. f. 125. Belonged to Sir Thomas Phillipps, Bart., of Middle Hill (sale-cat., 1908, lot 605). For fuller description see *Cat. of Add. MSS.*

LIBER EXEMPLORUM SECUNDUM ORDINEM ALPHABETI. The same work as in Add. 18351. In 150 chapters. *Latin.*

The four additional chapters are as follows:—Ch. ix., Ballivus, including the apologue of Flies on wounded man (see above, p. 133, Roy. 7 C. i., No. 126), and the saying of Socrates about great thieves hanging a little one, which in Add. 18351 (No. 4) is inappropriately appended to the preceding chapter, Audite. f. 130, col. 2;—Ch. xxxviii., Disciplina. f. 143 b;—Ch. xxxix., Discretio. A small part of this is in Add. 18351, f. 16 b, but not marked as a separate chapter. f. 143 b, col. 2;—Ch. lxxvi., Ira. Included in Add. 18351, f. 30 b, but not marked as a separate chapter. f. 160 b, col. 2. There is also an additional passage at the end of Ch. xxxvi. (Deus), containing a story how a lady was cured of an earthly love by a vision of Christ. f. 142. Otherwise the two copies appear to be in almost exact agreement.

Heading: "Incipit tabula exemplorum de habundantia adoptionum ad omnem materiam in sermonibus secundum ordinem alphabeti ordinata." Beg. "Accidia. Nota. Accidiosus est sicut canis famelicus, cuius omnes sensus esuriunt." f. 125. Ends: "in celum, ubi nos eleuare dignetur qui est benedictus in secula seculorum. Amen. Explicit tractatus exemplorum." f. 194, col. 2.

Harley 268. ff. 45–201 b.

Vellum; xivth cent. (2nd half). Octavo; ff. 157, having 30 to 38 lines to a page. With initials in red and blue. The MS. also contains (ff. 3–44) "Exempla bona et moralia," noticed further on in this *Catalogue*. At ff. 1 b–2 is a copy, in a 15th cent. hand, of "þe worle [*i.e.* magical prayer] þat þe angele broght frome heuen to þe pop of Rome sante Leo, he to deliuere ite to kyng Charlez þat tym he went to bataille agaynez Goddis enmyes," to protect him from danger and disease. At f. 203 is a note: "Anno Domini M̊CCCCLXXXV̊ in die lune ante festum sancte Bartholomee (*sic*) occisus est nobilissimus rex Ricardus in Gladdes moyr." The actual scene of the death of Richard III., best known as Bosworth Field, was formerly called Redmore. But the name Gladsmuir frequently occurs in the prophecies of the time, in connection with a decisive battle: see *Thomas of Erceldoune* (ed. J. A. H. Murray, Early Engl. Text Soc., 1875), introd., pp. lxxviii., *etc.* Belonged to Henry Savile of Banke, *ob.* 1617: see Bibliogr. Soc. *Transactions*, Dec. 1908, p. 191.

ALPHABETUM NARRATIONUM. A collection of tales for the use of preachers, arranged according to subjects in alphabetical order. Usually attributed to Étienne de Besançon, 8th General of the

Dominicans (*ob.* 1294); but more probably compiled in 1308 by Arnold of Liége.* *Latin.*

Étienne de Besançon is said by Laurence Pignon (*ob.* 1449) in his Catalogue to have written a "Liber de auctoritatibus sanctorum et philosophorum"; and later bibliographers, such as Leandro Alberti (*De Viris Illustribus Ord. Praed.*, Bologna, 1517, f. 39), further credit him with a "Liber exemplorum per alphabetum, qui appellatur alphabetum narrationum." Now the author of the present work says in his preface: "Sic[ut] etiam iam dudum auctoritates sanctorum sub ordine alphabeti distinxi in libello quem alphabetum auctoritatum appellaui, eodem etiam modo hunc alphabetum narrationum appello" (f. 45). No MSS. of this "Alphabetum Auctoritatum" are known to exist; but its identity with the "Liber de auctoritatibus sanctorum et philosophorum" named by Pignon, and the correctness of his attribution of it to Étienne de Besançon, have been assumed by Quétif and Échard (*Script. Ord. Praed.*, i., 1719, p. 430), who accordingly ascribe the present work also to Étienne. Their conclusions have been accepted without question by later writers (including F. Lajard in *Hist. Litt. de la France*, xx., 1842, pp. 271–4), until B. Hauréau, in his *Notices et Extraits de quelques MSS. latins*, ii., 1891, pp. 68–75, showed on what an insecure foundation they are based; and his remarks have not hitherto received the attention they deserve.

Quétif and Échard mention a copy of the "Alphabetum Narrationum" at Florence, containing the note: "Hunc librum composuit R. magister ordinis VIII. magister Stephanus Bisuntinus qui obiit MCCXCV. et quiescit in conventu Lucano"; but this is probably a later insertion of no authority. Of the many extant copies of the work, in 14th and 15th cent. MSS., only one is known to name the author directly, *viz.* Cod. Gaddian. 196 in the Laurentian Library at Florence, whose title runs "Incipit Liber qui dicitur Alphabetum Narrationum . . . . editus a Fratre R.° Ordinis Praedicatorum" (A. M. Bandini, *Bibl. Leopold.*, ii., 1792, col. 188); and this, as Hauréau observes, throws no real light on the problem. Several other MSS., however, have a colophon stating that the author's name is to be found in the prologue. Thus in MS. 546 of the Bibliothèque de S^{te} Geneviève, dated 1328: "Finis huic venit et ecce nunc venit hujus alphabeti finis. Illi gratias qui est alpha et Ω, principium et finis. Quem qui hunc librum lecturi sunt, orare devote dignentur, ut horum compilator, cujus nomen in Prologo continetur, eorum orationibus adjutus, finem legatum consequi mereatur" (Ch. Kohler, *Cat. des MSS. de la Bibl. Ste. Geneviève*, i., 1893, p. 277). The same colophon is in Arsenal MS. 365 (H. Martin, *Cat. des MSS. de l'Arsenal*, i., 1885, p. 229), Arras 806 (*Cat. gén. des MSS. des Bibl. publ.*, iv., 1872, p. 320), Marseille 390 (*Cat. gén., Départements*, xv., 1892, p. 134), Cambrai 584 (*ib.*, xvii., 1891, p. 228), and Merton 84 and St. John's 112 at Oxford (H. O. Coxe, *Cat. Codicum MSS. in collegiis aulisque Oxon.*, 1852). This suggests that the author's name was expressed in some enigmatical fashion. Acrostics were frequently used for this purpose; and the scribe of Balliol MS. 219 (early 15th cent., see Coxe, *op. cit.*), or more probably the earlier scribe whose copy he used, either knew or surmised that our author had adopted that device, for he adds the note: "Nomen compilantis in litteris capitalibus huius prohemij continetur." From this clue Coxe read the author's name as Arnulphus; but the capitals in the Balliol MS. are actually as follows *: "Antiquorum patrum exemplo . . . Refert enim de seipso . . . Narraciones siquidem . . . De diuersis tamen . . . Sic etiam iam dudum . . . Recurrendum est ergo . . . Aduertendum etiam quod . . . Inueniuntur autem hee . . . ." Hauréau has shown that Arnuldus is the name given, in the best MSS., by the initial letters of the successive sentences in the prologue; and this is confirmed by the text as given below (p. 428) from the present MS., though the sentences (as in the Balliol MS.) do not all begin with capitals.

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* A brief summary of the grounds here given for disputing the traditional attribution of authorship and date was published in *The Library* for Jan. 1905, pp. 94-101.

Thus the direct evidence of the MSS. gives no support to Étienne's claims, but seems on the contrary to point to an author named Arnuldus. And there are actual grounds for holding that the work was not composed until some years after the death of Étienne de Besançon, which took place in 1294. The works cited include the Liber de Dono Timoris (which was probably written about 1260–70, see description of Sloane 3102, above, p. 88) and the "Legenda Lombardica," *i.e.* the Legenda Aurea of Jacobus de

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* Transcribed by Miss A. F. Parker in 1905.

Voragine (*ob.* 1298). A story is told of the deathbed of Isabella, Queen of Navarre (*ob.* 1271; below, No. 69); and in another (No. 72) she is spoken of as "filia sancti Ludouici Regis Francie," implying that St. Louis had already been canonized (1297). But the MSS. supply explicit evidence in favour of a still later date. Four of them bear the date 1308, *viz.* Vendôme 181 (*Cat. gén. des MSS., Départements*, iii., 1885, p. 454), Chartres 252 (*ib.*, xi., 1889, p. 124), Bruges 555 (Laude, *Cat. des MSS. de la Bibl. publ. de Bruges*, 1859, p. 498), and No. 112 of St. John's College, Oxford (Coxe, *op. cit.*); and the first three are inscribed not only with the same year, but with the same day, *viz.* the Tuesday before the Feast of St. Maurus the Abbot (which falls on Jan. 15). The conclusion seems all but inevitable that this was the day on which the compilation was finished, although a scribe's name is appended in the Vendôme MS.: "Anno Domini millesimo CCC° VIII°, die martis ante festum beati Mauri abbatis, in mense januarii, fuerunt complete scripte iste pecie a Petro Bono puero. Deo gratias."

The balance seems, then, in favour of 1308 as date of composition and Arnuldus as author. Now Leandro Alberti (*op. cit.*, f. 138 b) mentions an Arnulphus Leodiensis, as "vir acris ingenii," among the Dominicans who flourished in the first half of the 14th cent.; and Quétif and Échard (i. p. 721) suppose him to be the "F. Arnoldus Leodiensis" who is said by Pignon to have written "Librum qui dicitur Narvaconi" and "Librum de mirabilibus mundi," called by Molinet "Liber demonstrationum juxta seriem alphabeti de mirabilibus mundi." The former title, by which Quétif and Échard confess themselves puzzled, might easily be a corruption of "Liber Narrationum," a possible name for the present work. In fact, a 14th cent. catalogue of Dominican writers records that "Fr. Arnoldus Leodiensis scripsit librum, qui dicitur Narratio. Item librum de mirabilibus mundi": see H. Denifle,* "Quellen zur Gelehrtengeschichte des Predigerordens," in *Archiv für Litteratur- und Kirchengeschichte des Mittelalters*, ii., 1886, p. 233. As to the "Liber de mirabilibus mundi," it is to be noted that the author of the present work announces his intention of compiling another collection of tales with a somewhat similar title: "Signa plura et diuersorum signorum narraciones inuenies in libro de mirabilibus rebus et euentibus quem Deo auxiliante intendo compilare" (f. 185 b, under *Signum*).

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* The present writer is indebted to Mrs. M. M. Banks for the two references to Arnold of Liége in Denifle's valuable article.

The tales in the present collection are usually introduced by the names of the authors or books whence they are taken. But in six cases we have the word "Narrator" instead, which Hauréau interprets as a claim to originality, though he shows that in one case at least the claim is ill-founded. A seventh tale opens with the words "Narrator Leodiensis": see No. 35 below. Moreover, the collection contains several extracts, under various subject-headings, from Jacques de Vitry's Life of St. Mary of Oignies, a saint specially associated with the neighbourhood of Liége, including four from the Prologue "de sanctitate praeclara plurium feminarum dioecesis Leodiensis."

The 15th cent. Dominican writer Joannes Herolt (see this *Cat.*, ii. p. 679) refers nine times to "Arnoldus," and five times to "Arnoldus in narratorio," as the authority for tales in his *Promptuarium Exemplorum*, namely Nos. 13, 18, 38, 52, 86, 97, 158, 227, 274, 293, 318, 330, 514, 604 of the Augsburg edition, *Discipulus Redivivus*, 1728. Eleven of these are in the Alphabetum Narrationum (see below, Nos. 5, 18, 19, 40, 41, 42, 45, 54, 58, 60, 78); and the three others (Herolt's Nos. 38, 158, 330), though not in the Museum MSS., and probably not in the work as originally compiled, may have been found by Herolt in some expanded copy. Professor Crane interprets the citations as referring to the *Gnotosolitos sive Speculum conscientiae* of Arnoldus Geilhoven (or Gheyloven) of Rotterdam, but admits that he has not been able to consult the latter work (see his *Exempla of Jacques de Vitry*, 1890, pp. lxxvii., 174, 175, 267). It is not in the British Museum, and seems to be rare; but the edition printed at Brussels in 1476 is described very fully by Hain, *Repertorium*, i. pt. ii., 1826, p. 440, and M. F. A. G. Campbell, *Annales de la Typographie Néerlandaise*, 1874, p. 228, and it is clearly a treatise on canon law, not a collection of tales: see too J. F. von Schulte, *Geschichte der Quellen und Literatur des Canonischen Rechts*, ii., 1877, p. 438. Most of the eleven stories are mere extracts from Jacques de Vitry or Caesarius of Heisterbach, and it would be rash to assert positively that Herolt took them from the present collection and from no other; but one of them does offer something approaching evidence of identification. This is Herolt's No. 227, under title Judex justus, the tale of the judge (Zaleucus), who, when his son had incurred the penalty of losing both eyes, plucked out one of his own and sentenced the youth to lose one only. In the Alphabetum Narrationum this occurs under title Judex (below, No. 54), and begins[*] "Valerius. Zaleucius, cum filius suus adulterio dampnatus," *etc.*; the first word, according to the compiler's custom, naming the source, Valerius Maximus. Herolt's version begins "Valerius Solentus cum filius suus de adulterio damnatus," embodying Valerius in the story, and ends by citing "Arnoldus in narratorio" as authority. This looks very much as though he had used an ill-punctuated copy of the present collection, entitled "Narratorium" (or perhaps so called by Herolt for the sake of brevity), and attributed to Arnoldus, or at any rate believed by Herolt to be by a writer of that name.

Nothing is known about Arnold of Liége, beyond what has been stated above; except that his name occurs in the list of Dominican "Magistri in theologia Parisius" as No. 55: "Frater Arnulphus Leodiensis, licenciatus anno Domini MCCCV.°" (Denifle, *Archiv*, ii., p. 212).

The present MS. has no heading, but the title "Alphabetum Narrationum" has been written at the top of the first page, in a 17th cent. hand. The Prologue runs as follows: "Antiquorum patrum exemplo didici nonnullos ad virtutes fuisse inductos narracionibus edificatorijs et exemplis. Refert enim de seipso beatus augustinus quod ponciano vitam beati antonij corque (*for* coram) eo recitante ad imitandum statim exarsit. Narraciones siquidem et exempla facilius in intellectu capiuntur et memorie firmius inprimuntur et a multis libencius audiuntur. Vtile ergo et expediencius nimis est viros predicacionis officio deditos proximorum salutem per terram discurrendo querentes exemplis talibus habundare quibus modo in predicacionibus omnibus modo in locucionibus familiaribus ad omne genus hominum salubrius vtantur. Legimus eciam deuotum predicatorem predicatorum

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[*] The present MS. (f. 134) has "Valerius et Aleucius. = Cum filius suus," and Ar. 378 (f. 62 b) has "Valerius et alencius cum filius suus." But the true reading is obviously that given above; the English translation (Add. 25719, f. 99 b) has "Valerius tellis of one þat hight Zalcucius þat was a Justis and on a tyme his son," *etc.*

ordinis fundatorem beatum videlicet dominicum hoc fecisse / de* eo siquidem scribitur quod vbicumque conuersabatur edificatori[i]s affluebat. sermonibus habundabat exemplis quibus ad amorem christi seculiue contemptum audiencium animus flecteretur. Vsus insuper est hic exortacionis . modo beatus papa gregorius in pluribus suis libris / sed* quia exemplum (*for* exempla) ad dictum officium necessaria omnia retinere cordetenus est difficile multosque et magnos secum per longa terrarum spacia differre libros nimis graue volui diuina gracia assistente multa in hoc vno volumine compilare de diuersis tamen libris diuersa quedam prout mihi magis placuit extraxi et ut querenti facilius occurrant materias diuersas cum exemplis sub ordine litterarum alphabeti parare satis ordinate curaui. Sic eciam iam dudum auctoritates sanctorum sub ordine alphabeti distinxi in libello quem alphabetum auctoritatum appellaui. Eodem eciam modo hunc alphabetum narracionum appello. Recurrendum est ergo ad litteram illam per quam diccio illa incipit de qua placet exemplum haberi vt si placet de abbate vel abstinencia . vel accidia recurrendum est ad litteram .A. Auertendum eciam quod interdum contingit quod exemplum quod vni materie vel diccioni assignatur eciam alijs vel alij potest non incongrue adaptari vt ad habendum exemplum abstinencie potest quandoque exemplum accidie vel pigricie conuenire racione principij vel medij vel finis exempli / Inueniuntur autem hec in suis locis conuenienter assignata . ne lectori displiceat prolixitas et multiplicitas narracionum quia nunc istam nunc illam referre poterit secundum condiciones audiencium ad eorum vtilitatem et omnipotentis dei laudem et honorem qui est benedictus in secula seculorum amen." ff. 45–45 b. The name Arnuldus is given by the initials of the words Antiquorum, Refert, Narraciones, Vtile, Legimus, de, Vsus, sed (or Sic).

The work itself begins: "Abbas. Abbas non debet esse minus (*for* nimis) rigidus. Anselmus. Quidam abbas semel conferebat." f. 45 b. Its contents, and the sources used by the author, have been studied very fully by Pietro Toldo in the *Archiv für das Studium der neueren Sprachen,* cxvii. (1906), pp. 68–85, 287–303, cxviii. (1907), pp. 69–81, 329–351, cxix. (1907), pp. 86–100, 351–371, from a MS. in the Ambrosian Library at Milan.

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* Doubtless written with capital D and S respectively in the original MS. See description below of Ar. 378.

In the present MS. it contains 802 tales, arranged under more than 300 subject-headings. Authorities are cited almost invariably; of these the favourite is Caesarius of Heisterbach, whose Dialogus Miraculorum (see above, pp. 348–369) is referred to 137 times, and used 15 times without acknowledgment. Several of the remaining tales are from Valerius Maximus, and a few are from Suetonius, Seneca, and Aulus Gellius; but the great majority are from such sources as the Vitae Patrum and the Dialogues of Gregory, or from writings more nearly of the compiler's own time, such as the Exempla of Jacques de Vitry, the same author's Life of St. Mary of Oignies, and the "Legenda Lombardica" (*i.e.* the Legenda Aurea of Jacobus de Voragine). The "Liber de dono timoris" (see above, pp. 88–100) is cited 41 times.

The following selection will serve to indicate the general character of the work. It includes all the tales which are taken from the "Liber de dono timoris," and those for which Jacques de Vitry is cited, but which are not in Crane's edition of his *Exempla*, nor in his Vita B. Mariae Oigniacensis as printed in the *Acta SS.* (23 June, pp. 547–572); also those to which the word "Narrator" is prefixed (Nos. 2, 15, 35, 49, 69, 70, 95), meaning apparently that the compiler was indebted to a *raconteur* whose name he did not know.

1 (under title Abbas). Anselm reproves an abbot for being too strict with the boys entrusted to him for education. "Anselmus." f. 45 b. See Eadmer, De Vita et Conversatione Anselmi, cap. 22, in *Eadmeri Historia, etc.* (ed. M. Rule, Rolls series, 1884), p. 339.

2 (same title). Monk says to luxurious abbot: "I am your brother, but your tunic is not my tunic's sister." "Nartator" (*for* Narrator). f. 46 b.

3 (same). Dead abbot tormented for nepotism. "Humiliter (*for* Humbertus) de dono timoris." f. 47. See above, p. 95, Sl. 3102, No. 27. Ar. 378, f. 2, has "Humbertus de dono timoris"; and the English translation, Add. 25719, f. 2 b, has "Hubertus in a buke þat he makis de dono timoris."

4 (Absolutio). Abbot assigns penance to dead monk (= Sl. 3102, No. 33). "Hubertus." f. 49 b. Ar. 378, f. 3, has "Humbertus"; but the English translator has by mistake given the name to the monk: "We rede of a monke þat hight Hubertus" (Add. 25719, f. 5)

5 (Accidia). Monk fancies himself ill, and lies in bed when the others rise for matins. "Cesarius." f. 51 b. From Caesarius of Heisterbach, *Dial. Mirac.*, iv. 28 (ed. Strange, 1851, i. p. 197). Quoted by Herolt, *Prompt. Exempl.*, No. 13, from "Arnoldus."

6 (Advocatus). "Pictagoras" [Protagoras] the sophist sues his pupil, who has promised to pay him when he first wins a case. "Agellius." f. 54. From Aulus Gellius, Noctes Atticae, v. 10.

7 (same). Nero invites advocates to join him in hell. "Ex quadam cracedio (*for* tragedia) Senece." f. 55. See Convertimini, above, p. 135, Roy. 7 C. i., No. 136.

8 (Amicitia). Amicus and Amelius. "Ex gestis Amici et Amelij temporibus Pipini Regis Francorum quarti." f. 58. See this *Cat.*, i. p. 674.

9 (same). Wizard makes his pupil think himself Emperor. "Ex libro de dono timoris" (= Sl. 3102, No. 19). f. 60 b.

10 (Archidiaconus). Archdeacon murders Bishop and succeeds him. "Libro de dono timoris" (*ib.* 46). f. 66 b.

11 (Avaricia). Widower refuses to give alms for the soul of his miserly wife, saying "Vers fu auerouse si ele dona si eit." "Jacobus de uitriaco" (see above, p. 29). f. 69. In Ar. 378, f. 14, the French words are "Kert fu alamet si ele en dona ce ueit." The English version (Add. 25719, f. 21) has "Whils scho liffid hur selfe . scho wolde nothyng dele nowder for hur selfe . nor for me . and þerfore I will now nothyng dele for hur."

12 (Auditus). Devil names himself "Claudens aurem," and his companions "Claudens cor," "Claudens os" and "Claudens bursam" (*cf.* Add. 28682, No. 38, above, p. 86). "Jacobus de Vitriaco." f. 69.

13 (same). Rustic never listens to sermons; at his funeral the Crucifix closes its ears. "Jacobus de uitriaco." f. 69.

14 (Ballivus). Philosopher says that greater thief is leading less to gallows. "Ex libro de dono timoris" (= Sl. 3102, No. 12). f. 71.

15 (same). Bailiff is given an ox by one of the parties in a suit before him, and his wife is given a cow by the other party; he gives judgment for the latter, saying "Bos non potest loqui quia vacca non permittit." "Narrator." f. 71 b.

16 (Cecus). Blind man carries his guide across bridge. "Libro de dono timoris" (= Sl. 3102, No. 29). f. 80.

17 (Cogitatio). Wisdom sold at a fair. Libro de dono timoris" (*ib.* 52). f. 83 b.

18 (Compassio). Lady puts leper on her bed. "Jacobus de uitriaco" (= Harl. 463, No. 22, above, p. 7). f. 86. This version is given by Herolt, *Prompt. Exempl.*, No. 318, citing "Arnoldus in narratorio."

19 (Confessio). Devil as confessor. "Jacobus de uitriaco" (= Harl. 463, No. 90). f. 89. A slightly different version occurs twice in Herolt, Nos. 52, 696 (see this *Cat.*, ii. p. 685), reference being made in No. 52 to "Arnold."

20 (same). Pirate and three confessors. "Libro de dono timoris" (= Sl. 3102, No. 66). f. 89 b.

21 (Consciencia). Rich man tries to stifle his conscience by carousing. "Ex libro de dono timoris." f. 90 b.

22 (Consolacio). Devout woman bids her faith, hope and charity intercede for her. "Libro de dono timoris" (*cf.* Sl. 3102, No. 9). f. 91 b.

23 (Contricio). Death from remorse, after incest and parenticide (= Add. 9066, No. 72, above, p. 259). "Jacobus de uitriaco." f. 95. *Cf.* É. de Bourbon, *Anecdotes*, p. 153, "audivi a quodam magistro, predicatore crucis cum magistro Jacobo de Vitriaco."

24 (Conversio). Conversion of Foulques de Marseille (= Sl. 3102, No. 14). f. 95 b.

25 (same). Dainty youth becomes Dominican. "Ex libro de dono timoris" (*ib.* 15). f. 95 b.

26 (same). Bad custom. "Ex libro de dono timoris" (*ib.* 58). f. 95 b.

27 (Corizare). Accursed dancers (see above, pp. 283, 312, 381). Beg. "Tullius presbiter ecclesie sancti Magni martiris." Ends: "Contigit hoc in quadam uilla Saxonie circa annum Domini . M^{m}. X^{m}." f. 96 b.

28 (Correccio). Vision of judgment of Count and Prelate. "Libro de dono timoris" (= Sl. 3102, No. 53). f. 96 b.

29 (Corripere). Condemned thief bites off his father's nose. "Libro de dono timoris" (*ib.* 48). f. 97.

30 (Credere). Otto III. beheads a Count on a false charge brought by the Empress; his widow proves his innocence, and the Empress is burnt alive. "Ex cronicis." f. 97 b. See Godfrey of Viterbo, "Pantheon," in Migne, cxcviii. col. 962, and in Pertz, *Mon. Germ. Hist.*, Scr. xxii. p. 238.

31 (Decepcio). Mahomet trains a dove to sit on his shoulder and eat grains out of his ear; the people think him inspired by the Holy

Spirit. "Ex cronicis." f. 101. See *Legenda Aurea,* ed. Graesse, 1846, cap. 181, p. 827.

32 (same). Fool eats his master's falcon. "Ex libro de dono timoris" (= Sl. 3102, No. 74). f. 102.

33 (Delicate viventes). Bolognese scholar exhorted to think of the beds in hell. "Libro de dono timoris" (*ib.* 25). f. 103.

34 (Delicie). Peasant on his way to feast drinks ditchwater. "Libro de dono timoris" (*ib.* 18). f. 103 b.

35 (Demon). Demon visits woman as a lover, until she shows his gifts to her confessor. "Narrator Leodiensis." f. 106 b.

36 (same). Monk would rather enter furnace than see devil a second time. "Libro de dono timoris" (= Sl. 3102, No. 17). f. 106 b.

37 (Deus omnia videt). Christ as pilgrim with eyes at the back of his head. "Petrus Damianus" (see Burn. 351, No. 5, above, p. 348). f. 108 b.

38 (Discere). Philosopher's three teachers, Fear, Shame and Love. "Jacobus de uitriaco" (= Harl. 463, No. 93). f. 109.

39 (Divicie). Poor man sings gaily, till he finds a bag of gold, put in his way by a rich neighbour. "Jacobus de uitriaco." f. 109 b. No. 66 of the *Exempla of Jacques de Vitry,* ed. Crane, 1890. To the references given by Crane in his notes, pp. 162–3, may be added Hauréau, *Not. et Extr.,* ii. p. 326 (a 13th cent. sermon, localizing the story at Chartres). Probably based on No. 8 of the apologues in Barlaam and Josaphat (see this *Cat.,* ii. p. 123).

40 (Ebrietas). Pilgrim sells his gown for wine, and gets drunk; he has a vision of hell, where he sees the Abbot of Corbie (just dead) being tortured, and is nearly seized himself by the devils. "Cesarius." f. 111 b. From Caesarius of Heisterbach, *Dial. Mirac.,* xii. 40. Repeated by Herolt, No. 86, with reference to "Arnold."

41 (Elemosina). Rich man gives all his wealth to Bishop for the poor; after his death his sons sue the Bishop, but a receipt for one-hundredfold is found in the dead man's hand. "Jacobus de uitriaco" (= Harl. 463, No. 24). f. 114 b. A slightly different version, agreeing more closely with É. de Bourbon, *Anecdotes,* p. 122, is in Herolt, No. 97, referred to "Arnoldus."

42 (same). Vision of Fursey. "Ex gestis sancti Fursei" (Bede, Hist. Eccl., iii. 19). f. 114 b. This version is in Herolt, No. 604, "Arnold."

43 (Episcopus). Bishop summoned by devil. "Libro de dono timoris" (= Sl. 3102, No. 45). f. 115.

44 (same). Vision of judgment at Tours, Archbishop denounced. "Libro de dono timoris" (*ib.* 47). f. 115.

45 (same). Monk at Clairvaux refuses bishopric. "Cesarius" (ii. 28, see above, p. 352). f. 115. The same version, almost word for word, is in Herolt, No. 514, from "Arnold."

46 (Excommunicacio). Smith in the bishopric of Lincoln is excommunicated; pig refuses bread from his hand. "Jacobus de uictriaco." f. 117.

47 (Fidejussor). Hermit prays that his host may become rich. "Ex uitis patrum." f. 120. See Add. 11284, No. 67, above, p. 377.

48 (Fur). Philosopher lets thief take bedclothes. "Libro de dono timoris" (= Sl. 3102, No. 3). f. 121.

49 (same). Two thieves in Normandy agree to meet at night in the church porch and share their plunder; the one who arrives first is thought by sexton and peasants to be the devil. "Narrator." f. 121.

50 (Histrio). Jongleur, treated churlishly at a Cistercian abbey, thanks the miserly abbot for his princely entertainment; the latter flogs the conversus who has charge of the guests for his supposed lavishness. "Jacobus de victriaco" (*Exempla*, No. 67). f. 125.

51 (Honorant se mutuo sancti). Relics of St. Martin are translated from Tours to Auxerre; a leper is laid between his shrine and that of St. Germanus, to decide which church is entitled to the offerings. "Willelmus." f. 126. From William of Malmesbury, *Gesta Regum*, lib. ii. (Rolls ed., vol. i. p. 127).

52 (Infamato fama aliquando restituitur miraculose). St. John of Damascus; his severed hand restored. "Prudencius. Ex gestis Johannis Damasceni." f. 129 b. Herolt (No. 668) has evidently copied the story and the mistaken reference from this collection, in which the tale is apparently taken from Vincent of Beauvais: see this *Cat.*, ii. p. 683.

53 (Infernus). Magister [Serlo] at Paris and his dead pupil. "Libro de dono timoris, exemplum celebre et solempne" (= Sl. 3102, No. 13). f. 130.

54 (Judex). Zaleucus (see Gesta Rom., above, p. 206). "Valerius et Aleucius." f. 134. Herolt, No. 227, from "Arnoldus in narratorio." See above, p. 428.

55 (Legatum). Man leaves an ass to his three sons, each in turn to use it for a day; each trusts to his brothers to feed it. f. 139 b.

56 (Liberalitas). King Antigonus will give neither talent nor penny (= Roy. 12 E. xxi., No. 28, above, p. 158). f. 140 b.

57 (Lucrum). Barber finds it more profitable to shave for a penny where living is cheap than for a shilling where living is dear. f. 141.

58 (Luxuria). Clerk at Söst burnt on woman's false accusation. f. 142. From Caesarius, iv. 99, see Add. 18346, No. 67 (above, p. 356). Herolt, No. 274, from "Arnoldus."

59 (Mercator). Count of Poitou fears settling-day. "Libro de dono timoris" (= Sl. 3102, No. 49). f. 147 b.

60 (Miles). Albert Scothart and his attendant devil. "Cesarius" (x. 11, see Add. 18346, No. 155). f. 148 b. Herolt, No. 18, from "Arnoldus."

61 (Misericordia). Scholar at Bologna has a vision, in which he is refused shelter from a tempest by Justice, Truth and Peace, but is directed by Mercy to join the Dominicans of Bologna. "Magister Alexander episcopus Midomensis in postillis suis." f. 150. Abridged from cap. 4 of the *Vitae Fratrum Ord. Praed.* of Gerard de Fracheto (ed. Reichert, 1896), p. 19, who says that the vision occurred about 1219, and was recorded by Alexander de Stavensby in his notes on Ps. lxxxiv. 11. After teaching theology at Bologna, Stavensby became Bishop of Lichfield and Coventry, 1224–1238. His title as Bishop is strangely corrupted in the English translation to "Maister Alexander þe bysshop of Mylan" (Add. 25719, f. 121); and in the *Legenda Aurea*, cap. 113, p. 482 (at the end of the life of St. Dominic) to "Magister Alexander episcopus Vindonicensis."

62 (Mors). Dying speech of King of Lorraine. "Libro de dono timoris" (= Sl. 3102, No. 55). f. 152 b.

63 (same). Converted by words "et mortuus est." "Libro de dono timoris" (*ib.* 56). f. 152 b.

64 (same). Usurer killed at Dijon on his wedding-day. "Libro de dono timoris" (*ib.* 60). f. 153.

65 (same). Conversion of Count of Crépy. "Libro de dono timoris" (*ib.* 65). f. 153.

66 (same). Pope Alexander gives knight a ring. "Libro de dono timoris" (*ib.* 67). f. 153 b.

67 (same). Penance completed by friend. "Magister Nicholaus Archiepiscopus Bifunctinus" (*sic*, *ib.* 37). f. 153 b.

68 (same). Dead child in torment for debt. "Libro de dono timoris" (*ib.* 38). f. 153 b.

69 (same). Isabella, Queen of Navarre, Countess of Champagne, and daughter of the King of France [*i.e.* Isabelle, daughter of Louis IX. and wife of Theobald of Champagne, King of Navarre, b. 1241, d. 1271] summons her courtiers to look at her on her deathbed. "Narrator." f. 153 b.

70 (Mulier). Dying man hears his wife tell her maidservant to get the stuff for his shroud as cheaply as possible, and advises her to make it short so as to clear the mud. "Narrator." f. 155 b. Printed by Hauréau, *Not. et Extr.*, ii. p. 74, from a Paris MS. of the Alphabetum Narrationum; he points out that the "Narrator" must have derived the story from Jacques de Vitry (see above, p. 8). The dying man's speech is given here in Latin only, "Ita facite curtum ne luto fedetur"; but the French is in Ar. 378, f. 80 b, "Cou[r]te le faites pour le croteir." The English version is "Ya make it shorte enogh þat it be not fylid with clay" (Add. 25719, f. 127 b).

71 (same). Ball of thread. "Libro de dono timoris" (= Sl. 3102, No. 50). f. 155 b.

72 (same). Olympias, when wounded mortally, is careful of her modesty. "Justinus" (*Hist. Phil.*, xiv. 6, ed. Ruehl, 1886, p. 115). Followed by praise of the modesty of Isabella, Queen of Navarre (see above, No. 69). "Ad hoc eciam multum facit quod dicitur de regina Nauarre Isabella filia sancti Ludouici regis Francie." f. 157.

73 (Mus). Magnate ("quidam potens") pursued by mice over land and water, and finally eaten up by them; in the time of Emperor Henry III. [1039–1056]. "Ex cronicis." f. 157 b. See Max. Beheim-Schwarzbach, *Die Mäusethurmsage von Popiel und Hatto*, Posen, 1888.

74 (Ordinacio). Birthday prophecy fulfilled (see Gesta Romanorum, above, p. 198). "Ex cronicis." f. 164. The same version as in *Legenda Aurea*, cap. 181, p. 840, but with the date 1015 instead of 1025, and with the name Conrad applied to the refugee Count instead of the Emperor.

75 (Ornatus). French Countess damned for love of finery. "Libro de dono timoris" (= Sl. 3102, No. 22). f. 164 b.

76 (Papa). Pope Joan. "Ex cronicis." f. 166 b.

77 (Pauper). Sailors refuse alms to beggar, saying they have nothing but stones; their goods turn to stone. "Sigilbertus." f. 167 b.

78 (same). St. John the Almoner reviled by beggar for only giving him five pieces of money. "Ex gestis Johannis elemosinarii." f. 167 b. From Vita S. Joannis Eleem. in Vitae Patrum (Migne, lxxiii. col. 372), or more probably from *Legenda Aurea*, cap. 27, p. 131. Herolt, No. 293, from "Arnold."

79 (Peccata). Monk despairs of reaching perfection. "Jacobus de uictriaco." f. 168.

80 (same). Spectres of knight and lady (see above, p. 134, Roy. 7 C. i., No. 129). "Helinandus." f. 168 b.

81 (Predicator). Bede preaches to stones; they answer "Amen." "Ex gestis Bede." f. 172 b. See the Metrical Homilies, above, p. 335, Harl. 2391, No. 14. The present version is probably taken from *Legenda Aurea*, cap. 181, p. 833.

82 (Purgatorii pena). Two days of purgatory chosen (= Sl. 3102, No. 34). "Jacobus de victriaco." f. 177.

83 (Ridere). King who never laughed. "Libro de dono timoris" (*ib.* 76). f. 181 b.

84 (Sepeliri). Usurer buried in cloister. "Archiepiscopus Bissuatinus (*sic*) magister in theologia" (*ib.* 21). f. 184 b.

85 (Servicium). Old provost resolves to take God for his master. "Libro de dono timoris" (*ib.* 62). f. 185 b.

86 (Simia). Mother-ape with young. "Libro de dono timoris" (*ib.* 43). f. 186 b. Printed by P. Meyer, from a Paris MS. of the Alphabetum Narrationum, in his notes to *Contes moralisés de N. Bozon*, p. 245.

87 (Societas). Wise man follows fool. "Libro de dono timoris" (*ib.* 51). f. 187 b. Printed by Meyer, *op. cit.* p. 244.

88 (Sortilegium). Dying witch and cuckoo. "Libro de dono timoris" (*ib.* 59). f. 188 b.

89 (same). Witch of Berkeley (place not named here, but only said to be in England). "Cesarius." f. 188 b. This reference, doubtless a blunder for Willelmus (see No. 90 below, and above, Add. 11284, No. 537), is also in Ar. 378, f. 107, and Add. 25719, f. 169 b.

90 (Sponsalia). Ring given to Venus. "Willelmus" (Malm., see Add. 11284, No. 538). f. 189.

91 (Tempus). Dead sinner laments lost opportunities. "Libro de dono timoris" (= Sl. 3102, No. 20). f. 193.

92 (Testamentum). Usurer bequeaths his soul to oblivion. "Libro de dono timoris" (*ib.* 64). f. 193 b.

93 (Timor). Lausanne priest dreads purgatory. "Libro de dono timoris" (*ib.* 32). f. 194.

94 (same). Saint's sympathy with sinner. "Libro de dono timoris" (*ib.* 8). f. 194.

95 (Verbum). Fable of the man and his son and the ass (see above, p. 420, Add. 18351, No. 80). "Narrator." f. 195. Printed by Meyer (as above, Nos. 86, 87), p. 285.

96 (Votum). Cow and calf vowed to St. Michael. "Libro de dono timoris" (= Sl. 3102, No. 6). f. 198 b.

97 (Usurarius). Dying usurer will not make restitution. "Libro de dono timoris" (*ib.* 2). f. 200.

The work ends: "Zelotipa est mulier de marito habita modica occasione . supra de uxore .ij." f. 201 b.

An English translation of the whole collection is in Add. 25719, described below, and has been published by the Early Engl. Text Soc. A Catalan translation has been recognized by Prof. T. F. Crane (*Exempla of Jacques de Vitry*, 1890, p. cv.) in the *Recull de eximplis* published in two volumes, without date or place, apparently at Barcelona in 1881 and 1888. A French translation is in Roy. 15 D. v., described below.

Arundel 378.

Vellum; early xvth cent. Small folio; ff. 117, in double columns of 40 to 55 lines. With initials in blue and red. Belonged to the Carthusians near Mainz (ff. 1, 117 b).

ALPHABETUM NARRATIONUM. *Latin.*

A greatly inferior copy to that in Harley 268, containing many blunders in the text, and omitting two of the stories from Jacques de Vitry (see his *Exempla*, ed. Crane, 1890, Nos. 179, 178), which appear in Harl. 268, f. 199 b, under the title *Usurarius.*

Heading: "Incipit alphabetum narrationum." The Prologue begins: "Antiquorum patrum exemplo . . . . Refert enim . . . . Narraciones siquidem . . . Vtile igitur . . . Legimus eciam . . . De eo siquidem . . . Vsus insuper . . . Sed quia," *etc.* f. 1. It ends: "ad eorum utilitatem et omnipotentis dei laudem et honorem qui est benedictus in secula seculorum. amen." f. 1, col. 2.

The work begins: "Abbas. Abbas non debet esse nimis rigidus." f. 1, col. 2. The first of the tales from the Liber de Dono Timoris is at f. 2, col. 2 ("Humbertus de dono timoris"), and the second at f. 3, col. 2 ("Humbertus"): see Harl. 268, Nos. 3 and 4. The other references are made as in the Harleian MS. The passage relating to the book which the author intended to compile is at f. 104 b, col. 2: "Signa plura et diuersorum signorum narraciones inueniens (*sic*) in libello de mirabilibus rebus et euentibus quem Deo auxiliante intendo compilare."

Ends: "Zelotipa est mulier de marito habita modica occasione. supra de vxore ij." Colophon: "Expliciunt." f. 116. Followed (ff. 116 b–117 b) by an index of titles.

Harley 665. ff. 171–211 b.

Paper; xvth cent. Octavo; ff. 41, having from 28 to 32 lines to a page. With initials and headings in red. For the rest of the volume, see above, p. 413.

ALPHABETUM NARRATIONUM. A fragment of an abridged copy, used to fill a gap in an abridgment of the Speculum Laicorum. *Latin.*

Begins in chapter Patientia: "[spon]sam suam cepit in Dei timore et amore instruere, ac ipsam ad virginitatis propositum prouocare. Deinde anulum suum aureum et balteum quo cingebatur ei seruanda tradidit. Post hoc occulte fugiens peruenit ad Edessam." f. 171. *Cf.* Harl. 268, f. 166, ll. 1–2, where the text is more condensed. There are several omissions, including the passage under title Signum alluding to the projected "Liber de mirabilibus rebus et eventibus"; also some variations in order. Ends in chapter Temptatio: "Et angelus respondit." f. 211 b. The remaining three lines required to complete the story (see Harl. 268, f. 193) have been added by a different hand.

Additional 25719.

Paper; about the middle of the xvth cent. Quarto; ff. 184, having from 30 to 41 lines to a page. The fly-leaf at the end is from a 14th cent. antiphonal.

ALPHABETUM NARRATIONUM. A translation, written in the Northumbrian dialect. *English.*

This version is free from many of the blunders which occur in the two Latin MSS. described above (Harl. 268 and Ar. 378); mistranslations, however, are not infrequent. The titles are always given in Latin, and the authorities are usually given as in the Latin MSS., but are occasionally left out altogether. Four tales are omitted which appear in Harl. 268 under the titles Ambitio, Judicium ultimum, Lex, and Vindicta.

The Prologue is wanting. The work begins: "Abbas non debet esse nimis rigidus / vnde Anselmus. Somtyme þer was ane abbott þat asked owncell of Saynt Anselme." f. 1. The first reference to the "Liber de dono timoris" is on f. 2 b: "Abbas non debet eligi per preces carnales. Hubertus in a buke þat he makis de dono timoris tellis how som tyme," *etc.* (= Harl. 268, No. 3). The second tale from the same source is on f. 5: "Absolucio. Absolucio eciam valet post mortem. We rede of a monke þat hight Hubertus / whilk þat when he sulde dy . he askid straytlie þat þe abbott myght com," *etc.* (= Harl. 268, No. 4); the rest begin: "We rede in libro de dono timoris" (see ff. 19, 23 b, *etc.*). The passage concerning the projected "libellus de mirabilibus rebus et eventibus" is given in Latin on f. 165 b: "Signa plura et diuersorum signorum narraciones inuenies in libello de mirabilibus rebus et eventibus . quem Deo auxiliante intendo compilare."

The work ends: "Zelotipa est mulier de marito . habita modica occasione. Supra de vxore .ij." f. 184. After this the scribe has added the word "Explicit," and the four lines:

"Finis adest mete . nunc explicit ergo valete.
Pro merce tali :⁄ nunquam tantum calamavi.
Sed retributum :⁄ fore largum . iam puto tutum.
Preco Dei narrat :⁄ quod quarcus ego vocor errat."

The text has been edited by Mrs. M. M. Banks, *An Alphabet of Tales*, Early Engl. Text Soc., 1904, 1905. A third volume, containing notes and introduction, is yet to come.

Royal 15 D. v. ff. 259 b–354.

Vellum; late xvth cent. Large folio; ff. 96, in double columns of 38 lines. Headings in red, and initials in gold on coloured grounds. The volume was executed, probably at Bruges, for a King of England (Edward IV.?), having the royal arms in illuminated borders on ff. 9, 218. Besides the present article, it contains *French* translations of St. Gregory the Great's Forty Homilies on the Gospels (f. 9), and of his Dialogues, libb. ., iii. and iv. (f. 218). For full description, see the forthcoming *Catalogue of the Royal MSS.*

EXEMPLES MORAUX: 229 exempla, arranged alphabetically according to subjects, and mostly derived from the Alphabetum Narrationum. A compilation made apparently by Jehan Mansel to form part of his "Fleur des histoires." *French.*

The volume begins (ff. 1–8 b) with a "table des rubrices" for all three articles; evidently copied from the archetype and not from the actual rubrics in this MS., for it includes a heading which the rubricator has omitted (see f. 6, foot of col. 1; f. 274, foot of col. 2). The translation of the Homilies, however, is not usually found in conjunction with the other two articles; it seems to have been made in the 14th cent. by Pierre de Hangest, Provost of the church of Amiens: see P. Paris, *MSS. François*, vii., 1848, p. 228. But the second and third articles occur together in Arsenal MS. 2048, written in 1464 by a scribe named Rogelet du Rieu, and in MSS. fr. 435 and 911 (formerly 7029 and 7271) of the Bibliothèque Nationale: see H. Martin, *Cat. des MSS. de la Bibl. de l'Arsenal*, ii., 1886, p. 384; P. Paris, iv. p. 98, vii. p. 226; *Cat. des MSS. fr. de la Bibl. Imp.*, i., 1868, pp. 43, 154. It is clear, moreover, that they formed part of a larger compilation; for in his preface to the Dialogues the translator explains his omission of Book ii. thus: "Et pour ce que le second liure dicellui dyalogue ne parle que de la vie et des miracles de saint Benoit, et que listoire est touchee cy dessus en listoire des sains sur B, je ne procederay icy que sur le premier, le tiers et le quart." f. 218 b. Again, instead of translating Gregory's chapter on Andrew, Bishop of Fondi (Dial. iii. 7), he says: "Saint Gregoire met en ce lieu icy lexemple de Andrieu leuesque de Fondes (mais je men passe atant, pour ce quil est contenu cy dessus en listoire de sainte croix), du Juifz qui coucha en vng temple ou il vey les dyables assambler

. . . comme il est plus aplain declaire en son lieu." f. 234. One of the Paris copies, Bibl. Nat. fr. 435, wants 411 leaves at the beginning, before the Dialogues; these no doubt contained the pieces to which our author refers.

The third volume of the "Fleur des histoires," a great compilation made by Jehan Mansel for Philip the Good, Duke of Burgundy (1419–1467), contained among other things, according to the prologue, "les histores et les miracles de plusieurs saints et saintes; ensemble du dialogue de saint Gregoire. Et puis finablement . . . plusieurs exemples moraulx et divers propos, ainsi comme bon semblera, pour entremets": see P. Paris, i. p. 62. No mention is made of "listoire de sainte croix"; but it may have been included among the lives of saints, or perhaps among "tous les mistères de nostre foy," an earlier section in the same volume. The Museum copies of Mansel's work, and of an anonymous recension bearing the same title (Roy. 16 F. vi., vii., 18 E. vi.), lack the parts in which these sections should come; but Mansel's version of the Dialogues and "exemples moraulx," as contained in the Paris MS. fr. 303 (formerly 6927, noticed by P. Paris, ii. p. 322), appears to be in substantial agreement with that in the present MS.* The anonymous recension of MSS. fr. 58, 299 (formerly 6924, 6921) seems, however, from its title to agree still more closely with the present collection: see P. Paris, ii. pp. 316, 317.

The "table des rubrices" for the present article begins: "Cy apres sensuiuent aucuns exemples moraulx assamblez en diuers propos et extrais de pluiseurs escriptures, qui moult peuent valoir pour bonnes meurs. Et premierement comment vng abbe ne doit point estre trop rigoreux a ses moynes, folio ccli." f. 5, col. 2. It ends: "Exemple moult horrible et espoentable dun homme nomme Vdo qui fut arceuesque de Saxonne, [folio] cccxlii. Et atant fine ceste presente table." f. 8 b.

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* M. Henri Omont, Conservateur des MSS. in the Bibl. Nat., kindly gives the following extracts from the "exemples moraulx" in fr. 303: "Cy commence la tierche partie de ce present volume, qui traitte des exemples moraulx à divers propos selon le A, B, C. Exemple comment ung abbé ou ung maistre d'enfans ne doit jamais estre trop rigoreulz à ses disciples. Ad ce propos recite saint Ancelme que ung abbé se complaignit une foiz à saint Anthoine . . . Exemple moral de la nature de la unicorne. Quant les veneurs veulent prendre une beste (*cf.* below, No. 47) . . . Cy finent les exemples moraulz à divers propos pour la tierce partye de ce tiers volume, lequel prent icy fin."

The actual rubric-heading is: "Cy apres sensuiuent aucuns exemples moraulx en diuers propos assamblez et extraiz de pluiseurs escriptures, qui moult peuent valoir pour bonnes meurs. Et premierement, Comment vng abbe ne doit point estre trop rigoreux contre ses jeunes moines." f. 259 b, col. 2 (originally ccli. b, the numbering having begun with f. 9). The collection begins: "Saint Anselme raconte que vng abbe se complaindy vne fois a saint Anthoine de ses jeunes moines" (*cf.* Harl. 268, No. 1). f. 260.

The great majority of the tales are taken from the Alphabetum Narrationum, as is obvious from the citation of authorities: *e.g.* "Hubert raconte en son liure quil fist du bien de cremeur" (f. 261 b, col. 2, *cf.* Harl. 268, No. 3); "Hubert raconte dun moine malade" (f. 264 b, col. 2, *cf.* Harl. 268, No. 4); "On treuue ou liure du don de cremeur" (f. 268, col. 2, *etc.*); "Cesaire raconte" (a very frequent reference here, as in the Latin original); "Jaque de Vitry raconte" (another frequent reference); "En treuue en la legende doree" (f. 286, col. 2, corresponding to the "Ex lege[nda] Lombardica" of Harl. 268, f. 116); "Tulle raconte dun prebstre" (f. 300 b, col. 2, *cf.* Harl. 268, No. 27); and so on. The alphabet of subjects being French instead of Latin, there are many variations in the order: thus, the heading Miles is represented by Cheualerie (f. 292), Adulator by Flaterie (f. 306 b), Meretrix, Mulier and Uxor by Femmes (ff. 307–308), Lucrum by Gaignier (f. 310), Fidejussor by Hostaige (f. 311), Fur by Larrechin (f. 319), Cogitatio by Mauuaises Pensees (f. 335). Variations are also due to the translator sometimes preferring different subject-headings, for particular tales, from those of the original: thus, under the heading Dyables we find a group of tales brought together (ff. 295 b–300 b) from various headings in the original, such as Accusatio, Commendatio, Negatio, *etc.* Nearly 600 of the tales in the Alphabetum Narrationum are omitted; many, no doubt, because like Dial. lib. ii., and lib. iii. cap. 7, they have been treated elsewhere by the translator—*e.g.* Dial. iii. 7 itself, which appears in the Latin Alphabetum under heading Crucis Signum (Harl. 268, f. 99). Among the additions are:—

1. "Exemple dun abbe qui admonnesta ses moisnes de faire leurs lis pour receuoir nostre Seigneur." Young monk takes the abbot's words literally, and is visited in bed by the Child-Christ. Beg. "Ung abbe prescha moult bien ses moines a vne nuyt de Pentecouste." f. 263, col. 2.

2. "Exemple dun riche homme qui auoit trois enfans moult parescheux" (under heading Accide). Laziest of three sons to be heir (see Gesta Romanorum, above, p. 194). The conclusion is unusual: when the father has heard each of his sons boast of his laziness, he disinherits all three. Moralized. Beg. "Ung riche homme fu qui auoit trois enfans." f. 266.

3. "Exemple dun rice homme qui donna son arbre a ses quatre filz et a chascun a par soy." A combination of two Gesta Romanorum tales, "Tree-legacy" and "Shooting at a father's corpse" (*cf.* Harl. 5369, No. 2, Harl. 5259, No. 50, Harl. 7322, No. 113, above, pp. 191, 206, 176). Four sons instead of three; the first two adjudged bastard, the last two true-born. Moralized. Beg. "Ung homme fut qui auoit quatre filz." f. 278, col. 2.

4. "Dequatre manieres darbres qui signifient dequatre manieres de gens." Beg. "Quatre manieres sont darbres...Il est vng arbre qui jamais ne florist ne porte fruit. Et cellui signifie les pecheurs obstinez." f. 279, col. 2. See above, p. 55, Harl. 219, No. 103.

5. "Comment vne dame retrait vng cheualier de pechier par luy faire mengier des aulx." She invites him to dinner, and gives him garlic sauce with each course. Beg. "Ung josne homme cheualier fut." f. 279 b.

6. "Dun Conte de Chartres qui ala oultre mer et laissa auant son partement vng anel a sa femme." Count of Chartres exchanges rings with his wife and goes abroad; he is captured by Saracens, but escapes after seven years by help of a devil to whom (disguised as a pilgrim) he had given alms for the sake of St. John the Evangelist; he finds his wife about to re-marry, and she refuses to recognize him without her ring, which the Sultan had taken; but the devil goes back for it, and returns with the Sultan's hand wearing it. Beg. "Ung Conte de Chartres bailla vng iour son anel a sa femme." f. 279 b, col. 2. *Cf.* the story of Gerard von Holenbach, in Caesarius, viii. 59 (above, p. 362, Add. 18346, No. 135), which is also in the Alphabetum Narrationum (under heading Peregrinus) and in the present collection (at f. 298, under heading Dyables); also *cf.* below, No. 22.

7. "Exemple dune beguine de la cite de Cambray." Béguine returns to the world, but is moved with remorse on hearing a song, "Cellui qui ma reffuse, vng jour venra quil aura besoing de moy, sy luy fauldray." Beg. "Une beguine fut en la ville de Cambray." f. 282 b.

8 (under heading Cheualerie). One-eyed knight buffets king's chamberlain for blasphemy, and escapes recognition through the miraculous recovery of his eye. Beg. "Ung cheualier fut qui donna vne fois vne buffe." f. 293 b, col. 2. A combination of the Mary-legend "One-eyed knight and Jew" (see this *Cat.*, ii. pp. 658, 732), with a story of J. de Vitry's (above, p. 17).

9 (same heading). Three old knights enter a Cistercian abbey; after a year one of them says he has learnt to read in three books, the first written in black (his sins), the second in red (Christ's blood), and the third in gold (Heaven). Beg. "Trois cheualiers furent moult mondains." f. 294. *Cf.* "Three letters" in Gesta Romanorum (above, p. 232; see too p. 125).

10 (same heading). Knight cured of fatness by doctor telling him he has but one year to live. Beg. "Ung cheualier fut qui estoit moult gras." f. 294 b, col. 2.

11. "Exemple au propos de nourrir chiens." Rich man has a black and a red dog to guard his house; but they grow fat and useless, so he gets a third, "qui estoit faloille, ne tout blanc ne tout noir," and keeps it underfed. Moralized. Beg. "Ung riche homme fut qui nourrissoit chiens." f. 295, col. 2.

12 (Dyables). Three warnings (see above, p. 169). Beg. "Ung diable sapparut vne fois a vng varlet." f. 298 b.

13 (same heading). Devil tells saint that the Day of Judgment will come when all the seats in Heaven are filled, and that the devils hope to postpone it for ever. Beg. "Ung diable prinst vne fois vng saint pere par la main." f. 300.

14 (same heading). Devil plays for dancers, impersonating the usual musician, a tailor who is busy making a lady's gown. Beg. "Ung cousturier fut qui auoit accoustume." f. 301, col. 2.

15. "Exemple dune noble dame vefue." On her husband's death she is robbed of her inheritance, but reinstated by king's son who dies fighting for her rights; she hangs his shield over her bed (variant of the Gesta Romanorum tale of "Bloody Arms," see above, pp. 55, 192, *etc.*). Moralized. Beg. "Une noble dame fut vef." f. 303.

16. "Exemple au propos dexcommunicacion." Knight on his way to a tournament sells his horse, to gain absolution and Christian burial for a shoemaker who had died excommunicate; a strange merchant gives him another, stipulating for half his winnings; he wins the chief prize, a great lady's hand, and is

visited on the wedding-night by the merchant, who discloses himself as the dead shoemaker. Beg. "Une gentille dame fut de grant seignourie." f. 303 b, col. 2.

17 (same heading). Bread turns black when excommunicated by St. Thomas of Canterbury, at Arras; and white again when he absolves it. Beg. "On list en aucunes histoires de saint Thomas de Cantorbrie." f. 304 b.

18. "Exemple dun euesque." Bishop of London meets dead hermit, formerly Dean of St. Paul's; who tells him that he was one of 30,000, who died on the same day, and that he and St. Bernard went to Heaven, three others to Purgatory, and all the rest to Hell. Beg. "Ung euesque de Londres en Angleterre." f. 305 b. Told by Herolt, Serm. 149 de Tempore, of a Bishop of Langres: see *Discipulus Redivivus*, 1728, i. p. 1118, "Legitur in vita B. Bernardi."

19. "Exemple de trois freres." Three brothers have each a different way of dividing property between a healthy and a sickly child. Moralized. Beg. "Trois freres furent qui eurent chacun deux enfans." f. 308, col. 2.

20. "Exemple dune fable moralle." Goat runs into butcher's shop to escape from wolf. Moralized. Beg. "Une chieure entra vng jour." f. 309 b.

21 (Gloutonnye). Drunkenness leads to adultery and murder (see above, p. 131, Roy. 7 C. i., No. 103); in the present version the fallen saint kills the woman, not her husband. Beg. "Ung diable tempta vne fois vng saint homme." f. 310 b.

22. "Exemple au propos de herbergier." Devil in guise of poor man receives hospitality, and afterwards frees his host from prison. Beg. "Ung preudhomme fut qui pour lamour de Dieu." f. 312 b. *Cf.* No. 6 above.

23. "Du mistere de la sainte messe." A treatise on the mystical significance of the successive parts of the mass. Beg. "Ainsy comme Abraham laissa son asne." f. 321, col. 2.

24 (embodied in the preceding no.). Monk listens to bird for 300 years (see above, p. 67); evidently derived from the version of Maurice de Sully, see *Romania*, v. pp. 473–485. Beg. "Cy en raconterons vng bel exemple. Il fut vng homme de religion." f. 324.

25 (Mort). Lady's maid, sent out by her mistress for a mirror, brings her a skull. Beg. "A ce propos vne bourgoise dist." f. 329, col. 2.

26 (Moynes). Young monk, deserting because of the hard fare, meets Christ in guise of a pilgrim, and is given bread dipped in His side (from Odo of Cheriton, see above, p. 72). Beg. "Ung moine fut qui estoit moult jeune." f. 331 b.

27. "Exemple dun tresor perdu que vng autre trouua." Miser hears voice saying that his treasure really belongs to "Aubert le feure de Bordeaux"; he hides it "en vne sauche," and buries it near the river; floods carry it to Bordeaux, where Aubert finds it, and uses it in almsgiving; the miser, now reduced to beggary, comes to Aubert's house, and is given a loaf containing 100 shillings, but throws it away (*cf.* Tree-trunk in Gesta Romanorum, and Miser of Winchelsea in Speculum Laicorum; above, pp. 234, 377). Beg. "Ung riche homme fut moult curieux." f. 331 b, col. 2.

28. "Dun roy de Secille qui vault corrigier le Magnificat." King [Robert] of Sicily (= Proud Emperor in Gesta Rom., above, p. 202). Beg. "Ung roy fut en Secille." f. 332 b.

29. "Exemple comment les gens proposent et Dieu dispose." Conversion of St. Genesius, who as "menestrel de vyele" to a pagan king asks for baptism in jest, but receives it in earnest. Beg. "Il est escript que les gens proposent." f. 339. See Vincent de Beauvais, *Spec. Hist.*, xii. cap. 104.

30. "Exemple au propos de pitie." "Andronicus" [Androclus] and the lion. Beg. "On treuue es cronicques des Rommains." f. 340.

31. "Exemple dun bon homme qui laissa tous ses biens a vng sien filz; lequel demanda a son dit filz a boire du vin de son celier, lequel ne luy bailla pas du bon, mais du pire quil y auoit ou celier et dune bassiere." A variant of the Gesta Romanorum "Wine-casks" (above, pp. 25, 196, *etc.*): the son refuses to broach one after another of four good casks, but gives his father "vne bassiere," drunk by the servants, out of the fifth. Beg. "Ung riche homme fut." f. 342, col. 2.

32 (among "Exemples et miracles au propos du saint sacrement de lautel"). Devil kneels to priest carrying Eucharist to sick man, bends one knee only to him as he returns; this is seen by a Jew, and explained to him by devil (*cf.* Add. 17723, No. iii., above, p. 407). Beg. "Ung Juifz vey vne fois vng diable." f. 344.

33 (same heading). Woman leaves wine-cask, spigot in hand, to do reverence to passing Host; no wine runs out in her absence. Beg. "Une femme tiroit vng jour du vin." f. 344, col. 2.

34 (same heading). Priest warming chalice spills a drop of consecrated wine; the portrait of Christ appears on the coal on which it fell. "Ung anchian prestre chauffoit . . . Encoires est ce precieulx reliquiaire garde en Normendie moult reueraument." f. 344 b.

35 (same heading). Fisherman communicates at Easter; being in sin he dares not swallow the Host, but gives it to a fish; ten years later he confesses, and the fish swims to him with the Host in its mouth. Beg. "Ung prescheur (*sic*) receut vne fois." f. 344 b.

36 (same heading). Girl puts the Host in her purse; afterwards she finds blood there instead. Beg. "Une folle garche receut vng jour." f. 344 b, col. 2.

37 (same heading). Sinful woman meets priest carrying the Host, and prays for pardon; a voice from the pyx ("dedens la cibore") tells her she is pardoned. Beg. "Une folle femme pecheresse." f. 344 b, col. 2. See this *Cat.*, ii. p. 659.

38 (same heading). Priest in Provence, carrying the Host across a meadow, drops and loses it; when the meadow is mown, bees are found to have enshrined it. Beg. "Ung prestre portoit vne fois." f. 345.

39 (same heading). Jew offers the Host to his dog, who adores it. Beg. "Ung Juifz acheta vne fois le corps de nostre Seigneur." f. 345, col. 2.

40 (same heading). Devils will not allow "vng bougre" in Lombardy to be burnt, until a Franciscan brings the Host. Beg. "Comme on vouloit vne fois ardoir." f. 345, col. 2. *Cf.* below, p. 470, Add. 16589, No. 53.

41 (same heading). Priest carries the Host across a flood without wetting his feet. Beg. "Ung prestre portoit vne fois le corps de nostre Seigneur." f. 345 b, col. 2.

42 (same heading). Franciscan in Milan finds that his father worships a devil in form of a king robed in gold, whom he keeps in his cellar; at sight of the Host the devil vanishes. Beg. "Ung cordelier natif de Milan." f. 345 b, col. 2.

43. "Exemple comment le vif puet satisfaire pour cellui qui est trespasse." Son confesses and does penance for his dead mother (= Add. 17723, No. ii., above, p. 407). Beg. "On treuue en la legende doree." f. 346.

44. "Exemple comment ce nest pas souuent le plus sceur de

sieuyr les grandes compaignies." Baptism refused by "Rachade le roy de Frise" (see above, p. 132, Roy. 7 C. i., No. 105). Beg. "On treuue en la legende doree." f. 347 b, col. 2.

45. "Exemple comment les trespassez sauuerent vne fois leur may en vne chimentiere" (= Add. 11284, No. 160, above, p. 383). Beg. "Le chantre de Paris raconte." f. 347 b, col. 2.

46 (Vsuriers). Clerk paid by usurer to confute preacher (= Add. 28682, No. 51, above, p. 87). Beg. "Ung autre prescheur fut qui disoit." f. 349 b, col. 2.

47. "Exemple moral comment la beste nomme vnicorne est prinse des veneurs par le chant quelles oyent." Unicorn entrapped by two virgins (see Gesta Romanorum, above, p. 234, *etc.*). Beg. "Qvant les veneurs veullent prendre vne cruelle beste nommee vnicorne." f. 350, col. 2.

The "exemples moraulx" end here in the Paris MS. fr. 303; in the present MS. four more follow, *viz.*:—

48. "Exemple au propos de soy vestir pompeusement." Devil on lady's train. As in the Vie des Anciens Pères (above, p. 342), reference is made to St. Jerome. The story occurs in the Alphabetum Narrationum, under heading Ornatus, but in the version of Caesarius, v. 7, for which see above, p. 357. Beg. "Saint Jeromme et vng saint hermite." f. 350 b. This is the last of the tales in the Paris MS. fr. 435.

49. "Exemple moult horrible dun homme nomme Vdo arceuesque de Saxonne." The story of Udo, Archbishop of Magdeburg (see above, p. 258); agreeing closely with the printed "Hystoria horrenda," but omitting the incident of his being made to disgorge the Host before decapitation. Beg. "En la cite de Meideburg en Saxonne." f. 350 b, col. 2.

50. Preacher inspired by devil to begin his sermon "Principibus ecclesiarum princeps tenebrarum salutem," *etc.* (*cf.* Arund. 231, No. 67, above, p. 66). Beg. "Encoire exemple au propos de cest euesque." f. 353 b, col. 2.

51. Bishopric refused. Not the version of Caesarius, which occurs in the Alphabetum Narrationum (see Harl. 268, No. 45). Here a monk of Cluny refuses the bishopric of Tournai. Beg. "Encoires a ce propos." f. 354. Ends: "se je eusse este euesque de Tournay je eusse este dampne. O quelle note." f. 354, col. 2. These are also the concluding words in the Paris MS. fr. 911.

Royal 7 E. iv.

Vellum; late xivth cent. Folio; ff. 629, in double columns of 48 to 54 lines. Heading in red, and initials in blue and red. Preceded by a rough index (ff. 2 b–9 b). At the foot of the first page of text (f. 10): "Liber de claustro Roffensi, per fratrem Thomam Horstede precentorem; quem qui alienauerit, alienatum celauerit, uel hunc titulum in fraudem deleuerit, anathema sit. Amen."

SUMMA PRAEDICANTIUM. A collection of moral reflections and passages from Scripture and the Fathers of the Church, with illustrative tales, fables and similitudes, arranged according to subjects in alphabetical order, under 189 headings. Compiled in the 14th century by John de Bromyard, an English Dominican. *Latin.*

John de Bromyard appears from his surname to have been a native of Bromyard in Herefordshire; he was one of the doctors of theology present at the congregation which condemned Wycliffe in 1382 (*Fasciculi Zizaniorum,* Rolls series, 1858, p. 289), and was Chancellor of Cambridge University in 1383 (Le Neve, *Fasti*, iii. p. 599). The present work was certainly written after 1323; for under the title "Ordo Clericalis" John of Monmouth, Bishop of Llandaff (*ob.* 8 Apr. 1323), is called "Episcopus sanctissimus magister Johannes de Monemuta quondam Landavensis": see this MS., f. 398; ed. Venice, 1586, vol. ii. f. 148 b. Bromyard also wrote a treatise on canon and civil law, arranged on a similar plan to that of the present work; this was printed about 1475, with the title *Opus trivium, etc.*, but with the author's name as Philip de Bronnerde. In a later edition, however, the author is named John de Bromyard (Quétif and Échard, *Script. Ord. Praed.*, i. 701); and a 14th cent. MS. of the work, now in the Museum (Royal 10 C. x.), is entitled "Tractatus iuris ciuilis et canonici ad moralem materiam applicati secundum ordinem alphabeti, fratris Johannis de Bromyard de ordine fratrum predicatorum."

The tales in the present collection are drawn mainly from the 13th century compilations, though several classical and early Christian writers are referred to. The Dialogus Miraculorum of Caesarius of Heisterbach, the Speculum of Vincent de Beauvais, and the Liber de Apibus of Thomas de Cantimpré are frequently cited. References are also made to a "Legenda Sanctorum," which was most probably the Legenda Aurea of Jacobus de Voragine. For instance, the Bolognese scholar's vision, under title Misericordia (f. 327 b; ed. 1586, vol. ii. f. 42), is introduced by the phrase "legitur in legenda sanctorum, in gestis beati Dominici in fine": see above, p. 435, Harl. 268, No. 61. The Liber de Dono Timoris is also quoted, but Bromyard probably knew it only indirectly through the Alphabetum Narrationum; for he wrongly attributes to it an anecdote of Isabella, Queen of Navarre, for which the compiler of the Alphabetum Narrationum cites "Narrator," but which he places immediately after an extract from the Liber de Dono Timoris: see f. 354; ed. 1586, ii. f. 84 b (title Mors); and above, Harl. 268, Nos. 68, 69. Bromyard also repeats a number of anecdotes probably learnt at hearsay, and relating more or less to his own time and country; as *e.g.* the allusion to John of Monmouth mentioned above, and a note under title Mors (f. 349 b, col. 2; ed. 1586, ii. f. 79) of Robert Burnell (Chancellor, 1274–1292) being advised to take warning by the end of John Mansel (Keeper of the Seal under Henry III., *ob.* 1265).

Heading: "Incipit summa predicancium fratris Iohannis de Bromȝard de ordine fratrum predicatorum." The Prologue begins: "Predicancium vita secundum beatum Gregorium super Ezechielem, parte prima, omilia tertia, sonat et ardet; sonat uerbo, ardet desiderio." f. 10. After quoting Cassiodorus, Seneca, Cicero, the author proceeds: "Istorum ergo informatus exemplo compilacionem a me prius collectam in isto libello ad meam et aliorum vtilitatem emendaui et augmentaui." f. 10, col. 2. The last paragraph is: "Postremo circa tractatum sequentem tria sunt aduertenda: vnum, quod leges adducte non ita in hoc opusculo scribuntur, quantum ad cotacionis modum, sicud in libris scribi solent legistarum...Aliud, quod exemplatum ab isto acceptum antequam esset factum vel correctum in multis, et specialiter in prima litera A, sequencium discrepat capitulorum distinccione et exteriori articulorum annotacione." The concluding sentence, omitted by the scribe, has been inserted by a contemporary hand: "Tertium quod frequenter fit missio ad sermones tanquam ad materiam similem uel breuius ordinatam." f. 11. The first heading is "Abieccio" (f. 11) and the last "Christus" ("Xpūs," f. 633 b). The work ends: "Gracias ago Christo, qui hunc tractatum in suo nomine terminauit, et quo duce hunc laborem perduxi vsque ad Christum ducem . Dan . 9." Here there is an erasure, and another hand has written the conclusion: "et in quo finitur summa predicancium Fratris Johannis de Bromyard de ordine fratrum predicatorum. Lectores, orate pro collectore. Gratia Domini nostri Ihesu cum omnibus vobis. Apoc. vlt. Amen." f. 638.

Two editions printed before 1500 are extant, one without date or place (Basle, 1479–86? Proctor, No. 7615), the other printed at Nuremberg, 1485. The Museum possesses a copy of each of these, also one printed at Venice in 1586. For other editions, of which that of Antwerp, 1614, appears to be the latest, see Quétif and Échard, *Script. Ord. Praed.*, i. p. 701. Several of the stories were printed by Thomas Wright, from this MS., in his *Latin Stories* (Percy Society, 1843): see pp. 221, 231, *etc.*

Additional 19909. ff. 163–238 b.

Paper; about A.D. 1463–73. Quarto; ff. 76, in double columns of 38 to 64 lines. With initials in red. Followed (ff. 239–250 b) by Herolt's Promptuarium de Miraculis B. Mariae Virginis, for which see this *Cat.*, ii. p. 679.

PROMPTUARIUM EXEMPLORUM. A collection of tales for the use of preachers, arranged according to subjects in alphabetical order; by "Discipulus," *i.e.* Joannes Herolt, Prior of the Dominicans at Nuremberg (*ob.* 1468). *Latin.*

The tales are derived, with hardly an exception, from the well-known thirteenth-century compilations; including, of course, many of the most familiar extracts from the Vitae Patrum and the Dialogues of Gregory. The favourite sources are the Dialogus Miraculorum of Caesarius and the Bonum Universale de Apibus of Thomas de Cantimpré (usually cited as "Wilhelmus in libro de Apibus"). For a few tales a certain "Arnoldus" or "Arnoldus in Narratorio suo" is named as the authority; a designation by which Herolt seems, as has been pointed out above (p. 427), to have meant the author of the Alphabetum Narrationum. The story on which that inference mainly rests is on f. 190 of the present MS., beginning "Valerius Saleucus cum filius suus."

The Prologue begins: "Utile et expediens [est] viros apud predicacionis officium preditos, proximorum salutem per terram discurrendo querentes, exemplis habundare." It ends: "Ideo [intendo] diuina gracia assistente in hoc uolumine, quod promptuarium exemplorum discipuli nominatur, multa exempla ex diuersis libris colligere, et illa exempla ponere secundum ordinem afphabeti (*sic*), ut quis facilius inuenire poterit exemplum ad quamcunque materiam quam predicare intendit, ad utilitatem populi et omnipotentis Dei laudem et honorem, qui est benedictus in secula seculorum, Amen." f. 163. The work begins: "De abstinencia. Legitur in vitas patrum quod quidam frater." f. 163. The last heading, Ypocrita, ends: "Item inclusa que ex quadam ypocrisi dixit se esse pessimam, sed ab aliis hominibus noluit hoc audire, ibidem Sermone 100 C." Followed by the colophon "Explicit liber promptuarii exemplorum," and by an unfinished table of contents. ff. 236 b–238 b.

The present copy agrees with the early editions (*e.g.* those of Nuremberg, 1480, and Strassburg, 1488), except that it omits 39 out of the 634 tales; and that the tale of St. John the Almoner and the abusive beggar (see above, p. 437), which occurs here (f. 199 b), as in the printed editions, under title Maledicere, is repeated under title Patientia (f. 218). In the latest edition, *Discipulus Redivivus* (Augsburg, 1728), vol. ii. pp. 563–848, the arrangement of the titles is somewhat different.

COLLECTED TALES—ANONYMOUS.

Cotton, Vespasian D. ii. ff. 40 b–66.

Vellum; xiith cent. (2nd half). Octavo; ff. 27, having from 38 to 53 lines to a page. The contents of the MS., all in *Latin*, are as follows:—1. On penance, alms-giving, *etc.* f. 1 b;—2. "Canones penitentiales secundum Ieronimum." f. 3;—3. "Canones Fulberti." f. 7;—4. "Jeronimus in annalibus Ebreorum de .xv. signis .xv. dierum precedentium diem iudicii." f. 10;—5. Sermons on Church festivals, *etc.* f. 10;—6. "Ordo ad dandam penitentiam in capite ieiunii." f. 30 b;—7. "Decreta pontificum." f. 34;—8. The present article. f. 40 b;—9. On the history and signification of the Mass, beg. "Celebratio misse in commemoratione." f. 67;—10. "Canones generalium conciliorum." f. 77 b;—11. Sermons. f. 86. On the last page is the inscription (13th cent.): "Liber sancte Marie M........rgi [? Montisburgi, *i.e.* Montebourg in Normandy]. Qui furatus fuerit vel abstulerit anathema sit."

Religious Tales: for the most part extracted from the Vitae Patrum and the Dialogues and Homilies of Gregory the Great. *Latin.*

1. Theophilus: the same text as that of Harl. 3020 (see this *Cat.*, ii. p. 595). f. 40 b.

2–7. Extracts from Gregory's Dialogues, lib. iv. capp. 15–18, 36, 37 (Migne, lxxvii. cols. 344–349, 384–389), *viz.* the deaths of Romula, Tharsilla, Musa, and of the blaspheming boy who saw Moors coming to seize him; and the visions of the soldier who crossed the Bridge of Dread, and of the man who saw a house built in heaven for the cobbler Deusdedit. ff. 43 b–46.

8. Martyrius carries Christ in the form of a leper. From Gregory's Homilies on the Gospels, No. 39 (Migne, lxxvi. col. 1300). f. 46.

9, 10. Extracts from the Historia Monachorum of Rufinus (Migne, xxi. cols. 455, 400):—Macarius sees Ethiops putting coals, instead of the Host, into the hands of unworthy communicants;—Sinner does penance by shutting himself up in a tomb, where devils attack him. f. 46.

11–14. From Gregory's Homilies on the Gospels (Migne, lxxvi. cols. 1122, 1237, 1263, 1183):—Death of Chrysaorius, who besought the devils for respite till morning;—Matron gives alms to SS. Processus and Martinian in the guise of pilgrims, and is promised their help on the day of judgment;—Deathbed of Stephen, Abbot of Rieti, deserted by the monks from awe of the angels;—Householder offers to pour water on the hands of Christ in the guise of a poor pilgrim. ff. 47–48.

15, 16. Death of King Coenred's knight; and of the man who was a good smith but a bad monk. From Bede, Hist. Eccl., lib. v. capp. 13, 14. ff. 48, 48 b.

17–19. Stories of Petrus Telonearius, of Serapion Sindonius, and of the pious and worldly cobblers. From the life of St. John the Almoner (Migne, lxxiii. cols. 356, 359, 378). ff. 48 b–50.

20–24. From Gregory's Homilies on the Gospels (Migne, lxxvi. cols. 1273, 1279, 1290, 1292):—Death of Count Theophanius;—Prisoner's chains loosened when his wife has masses said for him;—Life of Cassius, Bishop of Narni;—Gregory's account of his three aunts Tharsilla, Gordiana and Aemiliana;—Dragon driven from deathbed of monk [Theodore] by the prayers of the brethren. ff. 50 b–53.

25. Vision of Dryhthelm, from Bede, Hist. Eccl., v. 12. f. 53.

26–30. From Vitae Patrum (Migne, lxxiii. cols. 155, 998, 345, 355, 361, 981):—St. Antony sees devil hindering souls from flying to heaven;—Bishop reads communicants' souls by their faces;—St. John the Almoner's vision of Eleemosyna, and how he sold his costly bedding for the poor;—Cypriote captive feels his bonds loosened when his friends are saying masses for him;—Macarius sees devil with phials full of drinks for monks. ff. 54 b–57.

31. "Miracula sancti Nicholai," beg. "Qvodam tempore aduenit quedam mulier." f. 57.

32–38. From Vit. Pat. (Migne, lxxiii. cols. 691, 661, 995, 1011, 1046, 922, 1054):—Lives of Marina and Thais;—Girl doubts which of her parents she shall follow (see this *Cat.*, ii.

p. 654);—Hermit sees two deathbeds (*ib.*, p. 665);—Paulus Simplex reads the state of communicants in their faces;—Pastor describes the qualities of a true monk;—Arsenius has an allegorical vision of the futility of the pursuits of men. ff. 60–63 b.

On ff. 63 b–64 are notes of the rules made by various Popes concerning the mass, and of the order in which certain books of the Bible are read at the lessons throughout the year.

39. Priest, summoned to synod by his Bishop, for saying no mass except that for the dead, is supported by an invisible but clamorous army of the dead (*cf.* above, p. 383, Add. 11284, No. 158). f. 64.

40. Dead monk tells the brethren that their prayers for him bring relief not to him, but to the dead for whom he had neglected to pray (*cf. ib.* No. 166). f. 64 b.

41. Dying monk saved from an expectant crowd of fiends by the brethren, who stay with him repeating the Creed. f. 64 b.

42. Some of the congregation at mass receive the Eucharist, others refuse it; in a shipwreck, on the same day, the latter are drowned and the former saved. f. 64 b.

43. Sinner assumes the cowl when at the point of death; he is rescued from fiends by St. Benedict, on the ground that his life as a monk has been sinless. f. 65.

44. Story of the Senator Proterius, from the Life of St. Basil (see above, p. 257). ff. 65–66.

Harley 3244. ff. 72–86.

Vellum; towards the middle of the xiiith cent. Small folio; ff. 15, in double columns of 50 lines. Heading in red, initials in blue flourished with red. The whole MS. contains:—1. "Liber qui dicitur Elucidarium," beg. "Sepius rogatus a condiscipulis" (printed in Migne, clxxii. col. 1109, as by Honorius of Autun; but see Hauréau, *Not. et Extr.*, i. p. 209, ii. p. 61, v. p. 266). f. 2;—2. "Penitentiale secundum Magistrum Alanum" [de Insulis], beg. "A a a Domine Deus" (Migne, ccx. col. 281). f. 19. Followed, as in Add. 18325, f. 60, by two paragraphs beg. "Trinum Deum peccator offendit" and "Qvatuor autem sunt que impediunt confessionem";—3. "Capitula in libro de viciis" (see art. 7 below). f. 29. Preceded (ff. 27–28 b) by four tinted allegorical drawings;—4. Explanation of the six wings of the seraph depicted on f. 28 b. Beg. "Prima ala est confessio." f. 33 b, col. 2;—5. "Liber de natura bestiarum," a treatise on beasts, birds, fishes, trees and stones, beg. "Leo fortissimus bestiarum." With coloured illustrations. f. 36;—6. The present article. f. 72;—7. "Summa de uiciis septem et eorum speciebus multimodis" (so colophon): the Summa Viciorum of Gulielmus Peraldus. Imperf. at beg. f. 87;—8. "Liber beati Bernardi de interiori homine, qualiter homo debeat peruenire ad cognicionem Dei," beg. "Mvlti multa sciunt et seipsos nesciunt" (Migne, clxxxiv. col. 485). f. 121, col. 2;—9. "Expoçiciones nominum Bibliotece," a glossary of the Bible. f. 129;—10. [Roberti Grosseteste] "Tractatus perutilis qui uocatur Templum," beg. "Templum Dei sanctum . . . Sermo iste quamuis omnes tangat." f. 138;—11. "Summa Magistri Willelmi de Montibus," beg. "Qvi bene presunt." f. 146;—12. Two short pieces attributed to St. Bernard, the first beg. "Misericordia est circa uiciosos seruata distinctio," and the second, headed "De bona consciencia," beg. "Angelicam uitam ducit in terris." f. 185 b;—13. "Ars predicandi secundum fratrem Ricardum de Theford," beg. "Quoniam emulatores estis spirituum." f. 186. Belonged, 17th cent., to Richard Edwards (f. 1). On f. 1 b is a list of contents, 15th–16th cent. The fly-leaf at the end (f. 192) contains a 17th cent. inscription, "Vir sapit qui pauca loquiter" (*sic*), followed by a few shorthand (?) notes.

Religious Tales. A collection of moral sentences, with illustrative stories, fables and similitudes; mainly derived, it would seem, from the sermons of Odo of Cheriton. *Latin.*

Almost the only authorities cited are the Vitae Patrum and the Dialogues of Gregory; and both of these are frequently used without acknowledgment. Odo of Cheriton is nowhere referred to by name; but the agreement between this collection and Odo's Sermons on the Sunday Gospels (see description of Arundel 231, above, pp. 57–78) is too close to be accidental. Moreover, some of the tales here, which are not in that particular set of sermons, occur in the Speculum Laicorum, with Odo cited as authority: see below, Nos. 106, 108, 115, 119, 122–4.

Heading: "Incipiunt narraciones et exempla quedam edificatoria." f. 72.

1. Saracen King displays his grave-cloth (see J. de Vitry, above, p. 10). f. 72.

2. Dying man tells his wealth that since it will not follow him, he must send it in advance; and gives all he has to the poor. f. 72.

3. Dead usurers, father and son, seen biting and cursing each other in hell (= Harl. 219, No. 84, above, p. 53, in the additions to Odo of Cheriton's fables). f. 72.

4. St. Antony and the archer (= Arund. 231, No. 188, above, p. 76). f. 72.

5. Gregory's harshness to the monk who secreted money (Dial. iv. 55). f. 72, col. 2.

6. Arsenius refuses a bequest, saying that, as a monk, he is already dead. From Vit. Pat. (Migne, lxxiii. col. 888). f. 72 b.

7. Dicer swears by God's eyes; one of his own eyes falls out. f. 72 b.

8. Disappointed archer shoots up towards the sky; his arrow falls stained with blood. f. 72 b.

9. Doctor, to whom money is owed, can say nothing on his deathbed but "Tres libre ad tres annos." f. 72 b, col. 2.

10. Pambo weeps on seeing a richly-dressed woman in Alexandria. From Vit. Pat. (Migne, lxxiii. cols. 794, 862). f. 73. Repeated below, No. 51.

11. Bishopric refused (see Odo of Cheriton, above, p. 34). f. 73. Repeated at f. 84 b, col. 2; no names in either version.

12–14. Three extracts from Vit. Pat. (Migne, lxxiii. cols. 885, 873, 782):—Devils overheard making their reports to Satan at his court in a temple of idols;—Hermit covers his hands before lifting his mother;—Hermit feigns madness out of humility. f. 73, cols. 1 and 2. See above, pp. 62, 8, 68.

15. Greedy and envious beggars (= Harl. 463, No. 114, above, p. 15). f. 73 b.

16–18. Extracts from Vit. Pat. (Migne, lxxiii. cols. 768, 784, 776):—Abbot John resolves to live like the angels, but after a week in the desert he returns to work for his living;—Priest of idols beats monk who calls him "demon," but is converted by Macarius, who salutes him courteously;—Abbot Isaac is feared by devils, because he never speaks in anger. f. 73 b, cols. 1 and 2.

19. Disquisition on the use and abuse of the tongue; with an allusion to the philosopher [Secundus] whose mother died of shame in consequence of his indiscretion, and who never spoke again. f. 73 b, col. 2.

20. Hermit sows herbs, and obtains just the weather he prays for, but the herbs do not grow; he visits another hermit, whose garden is full, and is reproved for thinking himself wiser than God. f. 74. *Cf.* No. 408 of the Speculum Laicorum, above, p. 396.

21. Jar filled with one tear of repentance (see above, p. 341). f. 74 b.

22. Sudden death of bad godfather. "Legitur in libro dialogorum." From Gregory, Dial., iv. 32 (above, p. 283). f. 74 b, col. 2.

23. Old knight transfers his allegiance from King of England to the Lord who can cure his fever. f. 74 b, col. 2. *Cf.* Liber de Dono Timoris, No. 62, above, p. 98.

24. Death of rich man: devils come as black riders on black horses, and jeer at his tardy prayers. From Vit. Pat. (Migne, lxxiii. col. 1012). f. 75.

25. King allows his usually abstemious servant to indulge in feasting, and is killed by him. f. 75.

26. Hermit deceived by devil in form of a woman. From Vit. Pat. (above, p. 180). f. 75, col. 2.

27. Hermit spits his tongue in harlot's face (above, p. 343). f. 75 b.

28. Dead harlot stands up, and summons her lovers to come and look at her. f. 75 b.

29. Foolish knight wears bacon instead of selling it. f. 75 b. Printed from this MS. by T. Wright, *Latin Stories* (Percy Soc., 1843), No. 122. One of Odo of Cheriton's stories: see above, p. 59, Arund. 231, No. 2.

30. Funerals of rich sinner and pious hermit (= Arund. 231, No. 5). f. 75 b, col. 2.

31. Quarrelsome nun appears after death, with half her body on fire. "Vnde Gregorius" (Dial., iv. 51). f. 76.

32. Nobleman turns Cistercian, preferring salvation in rags to damnation in silks (= Arund. 231, No. 6). f. 76, col. 2.

33. Preacher calls SS. Peter and Paul fools (*ib.*, No. 7). f. 76, col. 2.

34. Monk bidden by the Virgin to dip his crusts in Christ's wounds (*ib.*, No. 10). f. 76 b.

35. Pretty wife neglected for ugly servant (*ib.* 11). f. 76 b.

36. Hermit throws money at thieves (*ib.* 15). f. 76 b, col. 2.

37. "Crates" throws gold into sea (*ib.* 16). f. 76 b, col. 2.

38. Gardener ceases alms-giving (*ib.* 17). f. 76 b, col. 2.

39. Monk says he is dead to the world (*ib.* 19). f. 77.

40. Death of Julian the Apostate: how he threw up his blood towards heaven, saying "Jesu, vicisti." f. 77. For this legend see Baronius, *Annal. Eccles.*, v. (Lucca, 1739), p. 172.

41. Drunkard in torment, hoping for help from St. Nicholas (= Arund. 231, No. 20). f. 77, col. 2.

42. King [Canute] forbids sea to wet him (*ib.* 29). f. 77, col. 2.

43. Death of miser [Chrysaorius] (*ib.* 41). f. 77 b, col. 2.

44. Holy water makes "uispilio" confess (*ib.* 47). f. 78.

45. Confession combined with theft (*ib.* 49). f. 78.

46. Preacher's ass glosses his Paternoster (*ib.* 50). f. 78.

47. Brothers make up their quarrel to resist outsider (*ib.* 56). f. 78.

48. Fable of man and frozen serpent (*ib.* 57). f. 78, col. 2.

49. Hermit sees two deathbeds (*ib.* 58). f. 78, col. 2.

50. Cat's tail docked and fur singed, to keep it at home (*ib.* 61). f. 78 b.

51. "Abbas Amasius" weeps at sight of dressed-up woman (*ib.* 62). f. 78 b. See too No. 10 above.

52. Matron asks Arsenius to pray for her; he prays that he may forget her (*ib.* 63). f. 78 b.

53. Hilarion reminded that Christ was born of a woman (*ib.* 64). f. 78 b.

54. Macarius conquers devil by meekness (*ib.* 66). f. 78 b, col. 2.

55. Antony puts his foot in fire (*ib.* 69). f. 78 b, col. 2.

56. Zeno stands in heat (*ib.* 70). f. 78 b, col. 2.

57. Hermit burns his fingers (*ib.* 71). f. 78 b, col. 2.

58. Painter and devil (*ib.* 81, and see this *Cat.*, ii. p. 628; the present text is printed in Mielot, p. xxxiv.). f. 79.

59. Fool on sinking ship eats salt meat (= Ar. 231, No. 82). f. 79.

60. Hermit weeps because he has not been ill for a year (*ib.* 84). f. 79, col. 2.

61. Monk listens to bird for two hundred years (*ib.* 85). f. 79, col. 2.

62. Devil sent as scout by Julian, delayed by hermit's prayers (*ib.* 88). f. 79, col. 2.

63. Hermit frightens devil away with tear-stiffened cloak (*ib.* 87). f. 79 b.

64. Woman in Lombardy poisons her stepchildren (*ib.* 89). f. 79 b.

65. Dragon driven back from deathbed of monk [Theodore] (*ib.* 68, but the present version is much fuller). f. 79 b, col. 2.

66. Knight strikes Parisian burgher for blasphemy (*ib.* 91). f. 79 b, col. 2.

67. Saint sees devils or angels hovering round talking brethren (*ib.* 92). f. 80. *Cf.* No. 96 below.

68. Hermit kills his father (*ib.* 93). f. 80.

69. Sage despairs of lying nephew (*ib.* 94). f. 80.

70, 71. Fables of eagle and tortoise, and salamander and fly (*ib.* 103, 104). f. 80, col. 2.

72. Man condemned to be hanged, but allowed to choose his own tree (*ib.* 105). f. 80 b.

73. Fable of fox shamming death (*ib.* 106). f. 80 b.

74. Hermit rebuked for despising St. Basil (*ib.* 113). f. 80 b.

75. Brothers Date and Dabitur-vobis (*ib.* 130). f. 80 b, col. 2. Printed from this MS. by Wright, *Lat. Stories,* No. 123.

76. Hermit says that the alms which he gives when awake pray for him in his sleep. "In uitas patrum." f. 80 b, col. 2.

77. St. Laumer and the usurer (= Ar. 231, No. 137). f. 81.

78. Girl [Musa] invited to join the Virgin's choir (*ib.* 140). f. 81.

79. St. "Bertramius" [Bernard] calls "Thieves" (*ib.* 141). f. 81.

80. Christ dips a Cistercian's crust in His wound (*ib.* 144). f. 81, col. 2.

81. Girl damned for vexing her mother (*ib.* 151). f. 81, col. 2.

82. Death of blaspheming boy (*ib.* 152). f. 81 b.

83. Thief at gallows bites his father's cheek (*ib.* 153). f. 81 b.

84, 85. Fable of mouse and tadpole; Elephant captured by felling tree against which he leans (*ib.* 154, but the second is fuller here, as in Hervieux). f. 81 b, cols. 1–2.

86. Hundredfold acknowledged after death (*ib.* 155). f. 81 b, col. 2.

87. Man chased by unicorn; from "Barnaldus," *i.e.* Barlaam and Josaphat (*ib.* 158). f. 82.

88. Constantius ("Constantinus") embraces rustic who despises him (*ib.* 161). f. 82.

89. Incarnation of lust as ugly Aethiopian woman (*ib.* 183). f. 82, col. 2.

90. Good father and bad mother (*ib.* 184). f. 82, col. 2.

91. Monk prays that knight's illness may continue (*ib.* 185). f. 82 b.

92. Cross found on martyr's heart (*ib.* 194). f. 82 b, col. 2.

93. Hermit [Arsenius] has vision of the futility of men's works (*ib.* 198). f. 82 b, col. 2.

94. Dying lawyer appeals against receiving the sacrament (*ib.* 200). f. 83.

95. Magister Serlo and his dead pupil (*ib.* 201). f. 83.

96. Angels or devils applaud good or bad talk (*ib.* 196). f. 83. *Cf.* No. 67 above.

97. Solitude better than peacemaking or visiting sick (*ib.* 195). f. 83, col. 2.

98. Hermit holds his nose at a corpse; his two attendant angels tell him they are only offended by fetid souls. f. 83, col. 2. From Vit. Pat. (Migne, lxxiii. col. 1014).

99. Legend of Veronica, with the cure of Tiberius. f. 83 b.

100–102. Three Mary-Legends (see this *Cat.*, ii. pp. 609, 662, 673):—Youth claimed by the Virgin on his wedding-day;—Child-Christ seized as pledge;—Ave Maris Stella. f. 83 b, cols. 1–2.

103. Faith moves a mountain (see Spec. Laic., No. 290, above, p. 390). As in Herolt, the miracle follows the prayers of a one-eyed cobbler; and in the present version it is explained (as in Gaudrin's sermon) that he had plucked out his other eye in obedience to the scriptural command. f. 84.

104. Macarius sees devil with drinks for monks (*cf.* J. de Vitry, above, p. 4; but the present version is very brief). f. 84.

105. Monk saved by the rods with which he has been beaten (= Spec. Laic., No. 462, but the place is not named here). f. 84, col. 2.

106. Abbot abandons lawsuit (*ib.* 105). f. 84, col. 2.

107. Basil reproved for refusing a bishopric. f. 84, col. 2.

108. Dead monk appears with black feet (= Spec. Laic., No. 492). f. 84 b.

109. Dying hermit kisses the hands of a man who once robbed him. From Vit. Pat. (Migne, lxxiii. cols. 773, 973, 1029). f. 84 b.

110. Hermit carrying his mother (= No. 13 above). f. 84 b.

111. Hermit cured of love by dead sweetheart's corpse. From Vit. Pat. (above, p. 20). f. 84 b, col. 2.

112. Bishop [Paulinus] goes into slavery to redeem a poor widow's son. From Gregory, Dial., iii. 1 (above, p. 7). f. 84 b, col. 2.

113. Bishopric refused (= No. 11 above). f. 84 b, col. 2.

114. Serpent tracked to tomb. "In uita beati Germani legitur" (= Spec. Laic., No. 26). f. 85.

115. Priest's dead concubine seen as a mare (*ib.* 119). f. 85.

116. Newly-made Bishop says he has fasted hitherto, now he will feast. f. 85.

117. Bishop Theodore and the block of ice (= Spec. Laic., No. 156). f. 85, col. 2.

118. Miner kept alive by his wife's masses (*ib.* 159). f. 85, col. 2.

119. Dead knight appears to a comrade, who is lying awake beside his wife, and says that he is in torment for his sins, especially for violating a churchyard, but that he may be saved if his comrade will help him by procuring a holy hermit's prayers. f. 85 b. An abridgment is in Spec. Laic., No. 222. For French and English metrical translations see above, pp. 280, 310, 318.

120. Macarius and the pagan's skull (see this *Cat.*, ii. p. 663). f. 85 b, col. 2.

121. Bad habit in the world: the young die (see above, p. 10). f. 85 b, col. 2.

122. St. Germanus answered by the dead (= Spec. Laic., Nos. 162, 163). f. 85 b, col. 2.

123. The dead stretch out their hands for holy water (*ib.* 161). f. 86.

124. Magister Hugo [de S. Victore] punished for "gnosis" (*ib.* 304). f. 86.

Additional 27909 B.

Vellum; xiiith cent. Octavo; ff. 8, having 32 lines to a page. With headings in red, and initials in red and blue. The leaves are numbered 4 to 11, the volume including Add. 27909 A–H.

Religious Tales. In a fragment of a collection of moral sayings, tales and similitudes. *Latin.*

1. Poor woman offers a candle to the Virgin every Saturday; her husband is saved from drowning by a candle held out to him by the Virgin. f. 4. In Royal 2 B. vii., f. 220, is a miniature in which the Virgin holds out a candle to the woman herself, who is struggling in the water.

2. Youth sent by his Abbot to draw water finds the well too low, but the water rises at his prayers. From Vitae Patrum (Migne, lxxiii. cols. 756, 1004). f. 4.

3. Novice at Clairvaux bidden to dip his crusts in Christ's wounds (as in Caesarius of Heisterbach, above, p. 356). f. 4.

4, 5. Two examples of the dead joining in responses (= Speculum Laicorum, Add. 11284, Nos. 162, 163, above, p. 383; but the priest is not named here). f. 4.

6. Priest dies, leaving some masses for the dead uncompleted; he transfers to his dead creditors the masses due to him from his surviving brethren. f. 4. *Cf.* Vesp. D. ii., No. 40; also below, Eg. 1117, No. 61.

7. The dead stretch out their hands for holy water (= Spec. Laic., No. 161). f. 4.

8. The dead defend their friend from his pursuers (*ib.* 160). f. 4 b.

9. Widow's son, who has defiled graves, is summoned by the dead for a certain day; his mother and the priest go with him to the cemetery, but evil spirits carry him off before their eyes. f. 4 b.

10. Dying physician can only name the sum owed him (= Harl. 3244, No. 9). f. 4 b.

11. Dying judge can only say "A full measure of barley," that being the bribe promised him by a suitor. f. 4 b.

12. Heretic becomes dumb during an argument, but regains his speech on admitting his error. f. 4 b.

13. Rich man, friend of Louis [VII.] of France, Henry [II.] of England, and Philip [of Alsace], Count of Flanders [1168–1191], founds an abbey; he consults his wife about the cost, but she tells him that he has only God to reckon with. f. 4 b.

14. Dead monk of Clairvaux appears, and says that the joys of Heaven are more than he had expected. f. 5.

15. Bad habit in the world; the young die (see J. de Vitry, above, p. 10). In this version the father, like his son, enters Clairvaux. f. 5.

16. Becket's successor as Archbishop of Canterbury, a Cistercian, is told by a poor widow that he has eaten her cow, his bailiff having seized it. f. 5. As a matter of fact, Becket's successor Richard was a Benedictine; but Richard was succeeded by Baldwin, a Cistercian, who is the prelate named in another version of this anecdote: see above, p. 71.

17. Slayer of men converted by his mistress noticing his gray hairs. f. 5.

18. The Virgin answers her devotee: "Et tu benediceris." f. 5. A variant of "Five Gaudes" (see this *Cat.*, ii. p. 605).

19. Pope Eugenius kneels before a man, entreating him to make peace with his wife. f. 5.

20. Canon of St. Victor's, bewailing his bodily infirmities, is comforted by a voice from Heaven. f. 5 b.

21. Host vanishes three times from sight of sinful priest, in the diocese of Rennes; three Hosts appear when he celebrates after receiving absolution (*cf.* Add. 22283, No. 13, above, p. 324). f. 5 b.

22. Hermit turns the other cheek to demoniac girl who slaps him. From Vit. Pat. (Migne, lxxiii. col. 956). f. 5 b.

23. Hermit, wishing to know what sin is, commits adultery and murder; for penance he goes on all-fours, until he knows that he is pardoned. f. 5 b. This is the penance of the Hermit who got drunk (see above, pp. 131, 339) in the pictorial version in Roy. 10 E. iv., ff. 113 b–118 b.

24. Monk prays that knight's illness may continue (= Arund. 231, No. 185, above, p. 76). f. 6.

25. Mountain moved by faith (*ib.*, No. 4). f. 6.

26. Conversion of burgher [Foulques] of Marseilles, who

became Bishop of Toulouse (here "Toletanus," Toledo). f. 6. See above, p. 27, Add. 26770, No. 3.

27. St. Bernard cries "Thieves" (= Harl. 463, No. 129, above, p. 17). f. 6.

28. St. Bernard vain of his tears (= Add. 26770, No. 7). f. 6.

29. Ostrich hatches eggs by watching them (*ib.* 8). f. 6 b.

30. Man chased by unicorn (*ib.* 9). f. 6 b.

31. Hermit spits his tongue in harlot's face (= Harl. 3244, No. 27). f. 7.

32. Hermit leads harlot into market-place (= Harl. 463, No. 176). f. 7.

33. Wolf carries sheep away before biting it (*ib.* 132). f. 7.

34. Parisian burgher fills his tomb with alms-food (= Add. 26770, No. 19). f. 7 b.

35. King for one year (*ib.* 24). f. 7 b.

36. Recording devil in church (*ib.* 26). f. 7 b.

37. Stag fascinated by music of pursuing hounds. f. 7 b.

38. Three days' chastity required of those who would raise the devil. f. 8.

39. St. Bernard, dying, says his state is better than that of angels or archangels (*cf.* Arund. 231, No. 102). f. 8.

40. Lion effaces his footprints with his tail. f. 8 b.

41. Answer given by Precentor of Paris, when asked by King Philip why the bishops are degenerate. f. 9.

42. Dead Cistercian tells his Abbot that he is in purgatory for neglecting certain offices of the dead (*cf.* Spec. Laic., No. 166). f. 9.

43. Youth serves three periods of forty days against the Albigenses, and so gains indulgences for his dead parents and himself (*cf.* Add. 26770, No. 12). f. 9.

44. Devil in Germany preaches in derision of prelates. f. 9 b.

45. Devils dance in mockery of the mass, moving always to the left. f. 9 b.

46. King who never laughed (= Arund. 231, No. 83). f. 10 b.

47. Thief sustained on gallows by the Virgin (see this *Cat.*, ii. p. 606). With an addition, telling how his executioners tried to hang him again, but were prevented by the Virgin. f. 10 b.

48. Crusader, shot through the head with a quarrel, bids his friends leave it there, to serve him as a trophy on the Day of Judgment. f. 11.

49. Legend of St. Cyprian: how he renounced the devil on finding the Cross more powerful. f. 11. See *Acta SS.*, 26 Sept., pp. 210–214.

50. False executor, from "Hystoria Karoli" (see Harl. 463, No. 43). f. 11 b.

51. Scholar bequeaths his bed to the poor (*ib.* 44). f. 11 b.

52. Fable of mother-ape with young, overtaken by fire (not, as in the usual form, by hunter). f. 11 b.

Additional 16589. ff. 82–95 b.

Vellum; late XIIIth cent. Small quarto; ff. 14, in double columns of 34 lines. With initials and headings in red. Besides the present article and various sermons, theological notes, and sentences from the Fathers, the MS. contains a Calendar of Saints (f. 2) and the Summula de Summa S. Raymundi de Pennaforti (f. 104). Belonged to the Augustinian Canons of Waldhausen, in Upper Austria (ff. 1 b, 127).

RELIGIOUS TALES; consisting of miracles of the Virgin, and of other tales derived for the most part from the Vitae Patrum, from Étienne de Bourbon, or from Caesarius of Heisterbach. Imperfect at the end. *Latin.*

Of the 62 tales, the following have already been noticed in vol. ii. of this *Catalogue*, in the class of Miracles of the Virgin:—

1. Two devils in prison (see p. 654). f. 82.
3. Clerk of Chartres (p. 605). f. 82, col. 2.
4. Aves seen as roses (p. 668); the Virgin herself catches the roses in her lap, and weaves them into a chaplet. f. 82 b.
5. Nun's knee healed (p. 684). f. 82 b, col. 2.
6. Mouth of hell shown to nun (p. 721). f. 83, col. 2.
8. Priest of one mass (p. 607); the version of Caesarius, *Dial. Mirac.*, vii. 5, with a canon of St. Gereon's at Cologne as narrator. f. 84.
9. Remover of landmarks (p. 607). f. 84, col. 2.
10. Jew of Bourges (p. 601). f. 84 b.
11. Clerk of Pisa (p. 609). f. 85.
12. Five Gaudes (p. 605). f. 85, col. 2.
13. Drowned Sacristan (p. 604). f. 85 b, col. 2.
14. Ebbo the thief (p. 606). f. 86, col. 2.
15. Gift to Thomas Becket (p. 659). f. 86 b.
16. The Virgin's syrup (p. 630). f. 86 b, col. 2.
17. Hildefonsus (p. 604). f. 87.
18. Canon saved by "Salve Regina" (p. 688). f. 87, col. 2.

19. Sight given to blind man (p. 648), here named Basil. f. 87, col. 2.
20. Chorister killed by Jews (p. 656). f. 87 b.
26. Deathbed of pilgrim (p. 665; death of sinner omitted). f. 88 b, col. 2.
35. Repetition of No. 4 above. f. 90 b, col. 2.
49. Boy saved from drowning (p. 665). f. 94.
50. Ave puts devil to flight (p. 686). f. 94.
54. Saracen and Mary-image (p. 701). f. 94 b.
61. Boy unhurt in fire (p. 681). f. 95 b, col. 2.
62. Crucifix kisses merciful man (p. 665), here "Comes Grecie." f. 95 b, col. 2.

The remaining tales are:—

2. Priest, who knows no mass except that for the dead, is fined by his Bishop, and sureties are demanded; the Bishop sees a thousand outstretched hands in the air. f. 82. *Cf.* above, pp. 383, 456. The present version is in T. de Cantimpré, *Bonum Universale de Apibus*, lib. ii. cap. 53 (Douay ed., 1627, p. 499).

7. The Virgin blesses all the sleeping monks in a dormitory, except one of them, whose costume is irregular. f. 83 b, col. 2. This story is in Caesarius of Heisterbach, *Dial. Mirac.*, vii. cap. 14. It was afterwards transferred to the Dominicans: see *Vitae Fratrum Ord. Praed.* (ed. Reichert, 1896), p. 43.

21. Hermit burns his hand to escape temptation. From Vit. Pat. (see above, p. 20). f. 87 b.

22. Vision [of Dryhthelm, abridged from Bede, Hist. Eccl., lib. v. cap. 12]; "in uitis patrum legitur." f. 87 b, col. 2.

23. Three knights enter a town in which are three inns: at one the horses are cared for and their masters starved; at another, the opposite; at the third, both horses and men are well treated. f. 88, col. 2. From Étienne de Bourbon, *Anecdotes,* p. 17; *cf.* Sl. 3102, No. 5, above, p. 93.

24. Bishop does penance for an act of idol-worship by living naked in a cave for thirty years; at his death the cave falls in, his palm-tree withers and his well dries up. From Vit. Pat. (Migne, lxxiii. col. 1010). f. 88 b.

25. Magister [Serlo] of Paris and his dead pupil; as in Add. 26770, No. 30 (above, p. 30), but omitting the verses. f. 88 b, col. 2.

27. From the Life of St. Nicholas: how he saved his pilgrims from being deceived by the devil with infernal oil. f. 89. See *Legenda Aurea*, ed. Graesse, 1846, p. 24.

28. Robber-knight does penance by watching silently in church all night, in spite of the devil's efforts to make him speak.

f. 89, col. 2. Agrees almost *verbatim* with É. de Bourbon, p. 46. For allied versions see the editor's note on p. 49, and above, p. 131.

29. Magister at Paris falls into trance whenever the Day of Judgment is mentioned (= É. de Bourbon, p. 50). f. 90.

30. Thief at gallows bites off his father's nose (*ib.*, p. 51). f. 90.

31. During a famine in Egypt a Saracen, who has given away all his corn, is asked for alms by a woman with a child in her arms; he finds his barns full, and the woman and child vanish (*ib.*, p. 83). f. 90, col. 2.

32. Renegade nun repents, and hears a voice on Christmas Day, saying that she is forgiven (*ib.*, p. 83). f. 90, col. 2.

33. Woman, who spends all her time listening to sermons, is saved from starvation by a miracle (*ib.*, p. 75). f. 90 b.

34. Incest, parenticide, death from remorse (*ib.*, p. 153; see above, pp. 259, 432). "Legitur in vitis patrum." f. 90 b.

36. Repentant harlot follows her hermit brother barefoot to the desert; she falls dead on the way, and he learns that her contrition has saved her. "Legitur in vitis patrum" (Migne, lxxiii. cols. 808, 1048). f. 91.

37. Example of washed and unwashed vessels, used by old hermit to show the value of reading the Scriptures. "Item legitur in uitis patrum" (*ib.*, cols. 798, 929). f. 91, col. 2.

38. Apologue of pilgrims at cross-roads (= Sl. 3102, No. 75, above, p. 99). "Item legitur in vitis patrum." f. 91, col. 2.

39. Purgatory chosen instead of sickness (*ib.* 34). f. 91 b.

40. Many devils watch round hermit's cell, only one on city-gate. f. 91 b, col. 2. *Cf.* above, pp. 343, 405.

41. Hermit and Angel (= Harl. 463, No. 37). f. 92.

42, 43. Two extracts from Gregory's Homilies (= Vesp. D. ii., Nos. 21, 8, above, pp. 455, 454): Captive's chains loosened by his wife's masses; Martyrius carries Christ as a leper. f. 93, cols. 1–2.

44. Vision of Lust as a loathly woman (= Arund. 231, No. 183, above, p. 76). f. 93 b.

45. The dead rise to defend their friend from his pursuers (= Spec. Laic., No. 160). f. 93 b.

46. Devils' names, Claudens cor, Claudens os, and Claudens bursam (= Add. 28682, No. 38, above, p. 86). f. 93 b.

47. Usurer's body is opened after his death, and the heart is missing; his friends find it with his treasures. f. 93 b, col. 2. In

Conde Lucanor, ch. xiv., this is told as having occurred at Bologna in the time of St. Dominic.

48. Girl cured, by a fearful vision, of undue fondness for dancing. f. 93 b, col. 2.

51. The Virgin tells a devotee that she hates pride and lust above all things. f. 94.

52. Old sinner repents and becomes a monk; when remorse has almost made him desperate, the Virgin appears and comforts him. f. 94, col. 2.

53. Heretic at the stake is saved by Lucifer, until the Host is brought; Lucifer then cries out that a stronger than he is come. f. 94, col. 2. *Cf.* Roy. 15 D. v., No. 40, above, p. 448.

55. Rich man gives a feast to the poor; three men are there who neither eat nor drink; but when grace is said they rise at the words "Fidelium animae requiescant in pace," thank their host, and vanish. f. 94 b.

56. The hermit out of whose mouth a dove flew, when he renounced God for love of a pagan priest's daughter (= Arund. 231, No. 80, above, p. 67). f. 94 b, col. 2.

57. Tale of St. Agnes: how a priest named Paulinus was saved from lust by putting a ring on the finger of her image. f. 95. See *Legenda Aurea*, cap. 24, p. 116.

58. King who never laughed (= Spec. Laic., No. 303). f. 95, col. 2.

59. Bad habit in the world (= Harl. 463, No. 45). f. 95 b.

60. Monk frequently repeats the Ave; one day, when he comes to the words "Benedicta tu in mulieribus," the Virgin answers "Et tu benedictus in Domino" (*cf.* Add. 27909 B, No. 18). f. 95 b.

The last paragraph begins: "Dauid in psalmo dixit, Factus sum similis pellicano solitudinis. Pellicanus amator filiorum est nimis. Cum autem gemuerit," breaking off here at the foot of the page and end of the quire.

Egerton 1117. ff. 177 b–194 b.

Vellum; end of the XIIIth cent. Octavo; ff. 18, in double columns of 33 lines. With headings in red, and initials in red and blue. For the rest of the volume, see this *Cat.*, ii. pp. 464, 666.

RELIGIOUS TALES. A collection of stories derived from the Vitae Patrum, the Dialogues of Gregory, and other sources. *Latin.*

This collection follows, without a break, the twenty-eight Mary-legends which were noticed in vol. ii. p. 666 of this *Catalogue.* The stories are as follows:—

1. Preacher sees one of his congregation held by a devil with a chain made of his sins; the sinner drops a tear on the chain, breaking it; and the devil flies away, cursing the preacher. f. 177 b. In Herolt, *Prompt. Exempl.* (ed. 1728), No. 591, the preacher is St. Bernard. The present version is in *Magnum Speculum Exemplorum* (Douay, 1605), vol. ii. p. 243. *Cf.* above, pp. 284, 327.

2. Preacher divines and expounds Saracen King's dream, and so converts him. f. 177 b, col. 2.

3. Dead nun appears in torment to her aunt, an abbess, and says that she is damned for harbouring impure thoughts. f. 178, col. 2.

4. Dying man, seeing his merits and demerits placed in the scales, cries out "Add my faith in Christ crucified"; and immediately after says "It is well." f. 178 b. *Cf.* Add. 9066, No. 62, above, p. 257.

5. When a monk of Clairvaux is celebrating mass in a church in England, a nun in an adjoining cell finds her view of the altar obscured by a host of angels. f. 178 b.

6. Leader of barbarian host besieging a city calls himself "Flagellum Dei"; Bishop advises the inhabitants to appeal from God's flail to God himself, and the invaders are struck with blindness. f. 178 b, col. 2. In *Legenda Aurea* (ed. Graesse, 1846), cap. 107, p. 449, the invader is Attila and the Bishop St. Lupus, Bishop of Troyes. See too A. Thierry, *Hist. d'Attila*, 1864, ii. p. 241.

7. Dead monk "apud Vertelliacum" [Verteillac?] cries out "O juste judex, juste judicasti," while the psalms for the dead are being read over him; and his corpse is carried off by devils. f. 179.

8. Three executors incur penalties invoked on them for breach of trust (= Spec. Laic., No. 271). f. 179, col. 2.

9. Monk sees devil on a pinnacle of his abbey, writing down the sins of the monks; afterwards he sees him in the market-place writing nothing, because the people there are all his own. f. 179 b. *Cf.* above, pp. 343, 405.

10. Serpent tracked by St. Gregory to adulteress's tomb. "In uita sancti Gregorii legitur." f. 179 b, col. 2. *Cf.* above, p. 279.

11. "Princeps quidam" [King Coenred's knight] delays confession too long (from Bede, Hist. Eccl., v. cap. 13). f. 179 b, col. 2.

12. Spanish grandee goes on a pilgrimage; on his return his wife is accused by his seneschal, whose advances she has rejected, of adultery with her chaplain; to prove his innocence the chaplain enters a fiery pit near the castle, called "inferni spiraculum," carrying the Host in his hands; he sees there the late Archbishop of Seville, his lord's brother, who says that he is in torment for love of finery, and who gives him a ring for his brother, with injunctions that none but the seneschal must wear it; as soon as the seneschal puts it on he is consumed by fire. f. 180, col. 2.

13. Spectre-knight chases spectre-lady (see above, p. 134). f. 181, col. 2.

14. Youth prays for release from temptation; he is haunted for three years by a gigantic head threatening to devour him; at length the head joins its body, which the youth sees lying beside a pit, and the monster plunges into the pit and disappears. f. 181 b.

15. Sudden death of blaspheming dicer (see this *Cat.*, ii. p. 628). f. 182.

16. Devil resists the attempts of a hermit to exorcize him, but flees at the approach of a peasant who lives in chastity with his wife. f. 182.

17. King for one year (see this *Cat.*, ii. p. 123). f. 182, col. 2.

18. "Frater Hugo de Casta" denounces usurer in Germany, but the latter bribes the judges and is acquitted; Hugo summons him to appear before the Supreme Judge; they both die shortly afterwards. f. 182, col. 2. A somewhat similar tale is in T. de Cantimpré, *De Apibus*, lib. ii. cap. 35 (Douay ed., 1627, p. 379).

19. Usurer puts off repentance too long (see above, p. 94). f. 182 b, col. 2.

20. Repentant bawd seen after death, by her husband, in form of serpent (above, p. 258). f. 183.

21. Usurer buried in cloister disturbs the monks (above, pp. 83, 86). f. 183.

22. Priest knows only mass for dead; Bishop threatened by dead (= Spec. Laic., No. 158, above, p. 383). f. 183.

23. Abridged account of knight's visit to St. Patrick's Purgatory (see this *Cat.*, ii. p. 435): John, Dean of St. Quentin and Master in theology at Paris, cited as authority. f. 183, col. 2.

24. St. Gregory is disturbed in the mass for the dead by the noisy entry of a prince; he learns afterwards that the mass has released thirty souls from purgatory, and that it would have released thirty more but for the interruption. f. 183 b, col. 2.

25. Dying nun is almost driven to despair by devil, but is saved by extreme unction. f. 183 b, col. 2.

26. Hermit sees devil closing the mouth of a woman who has come to confess; he tells her her greatest sin, and she then makes full confession. f. 184.

27. Old robber suddenly repents, and runs after some Cistercian monks to confess; he falls and breaks his neck, but a monk sees his soul carried straight to heaven. f. 184, col. 2. Printed from this MS. by T. Wright, *Latin Stories* (Percy Soc., 1843), No. 105. A variant of the well-known tale of Hermit and Outlaw; for other versions see above, p. 60.

28. Loaf thrown at a beggar's head (see above, p. 281). "Refert beatus Gregorius." f. 184 b.

29. Bailiff convicted of spoliation hangs himself; monk sees devils pouring gold and silver into his mouth. f. 184 b.

30. Dead clerk appears, and says that he is damned at the instance of those whom he used constantly to slander. f. 184 b, col. 2.

31. Usurer's corpse carried by ass to gallows (see above, p. 86). In this text the ass belonged to a poor peasant named Cophinus, and used to graze in the cemetery. f. 185.

32. Two blind beggars at Rome: Emperor gives a loaf filled with talents to the one who cries "Bene juvatur quem imperator vult juvare"; but he sells it for a trifle to the other, whose cry is "Bene juvatur quem Dominus vult juvare." f. 185, col. 2.

Printed from this MS. by Wright, *Lat. Stories*, No. 104; for analogues see Wright's note, p. 237, and above, p. 130.

33. Miserly dean in England dies; an angel tells him he may hope for mercy if he can get a halfpenny from his money-bag, but he finds a devil sitting on it, and is carried off to hell; he appears to the bishop, and asks that his corpse may be removed from the cemetery; a toad is found in his tomb, devouring his heart. f. 185 b.

34. Dead Cistercian appears, and says that he would rather be flayed alive than repeat his experience of purgatory. f. 185 b.

35. Penance of watching all night in church (see above, p. 468). f. 185 b, col. 2.

36. Three friends tested, by malefactor about to be hung (*cf.* Harl. 463, No. 49, above, p. 10). f. 185 b, col. 2.

The next leaf (f. 186) begins: "Nota, fili, sicut melius nosti."

37–41. Extracts from Vitae Patrum, *viz.*: Angel helps hermit to bury a pilgrim (= Harl. 463, No. 32);—Satan's court (= Arund. 231, No. 34, above, p. 62);—Meekness of St. Macarius (*ib.* No. 66);—Funerals of rich usurer and pious hermit (*ib.* 5);—Rich man's soul carried off by black horsemen (= Harl. 3244, No. 24). ff. 186–186 b.

42. Monk listens to bird 120 years (see Arund. 231, No. 85); the burthen of the bird's song is: "Bien face li home d' ē [*for* qui est ?] uix. Quar grant est li ioyos de paradis." f. 186 b.

43. Saladin's gravecloth (= Harl. 463, No. 47). f. 187.

44. Macarius sees devil with tempting drinks (= Arund. 231, No. 149). f. 187.

45. Bad habit in the world (= Harl. 463, No. 45). f. 187, col. 2.

46. St. "Theodolus" the Bishop, and the lump of ice in the Rhone (see above, p. 330). f. 187, col. 2.

47. Monk saved by rods with which he has been beaten (= Spec. Laic., No. 462). f. 187 b.

48. Hermit and angel (= Harl. 463, No. 37). f. 187 b, col. 2.

49. Drunkard falls into incest and murder (*cf.* above, p. 131). f. 188, col. 2.

50. Dead usurer at Besançon rises on his bier in church, and says that he has been judged and condemned; his body is carried off by devils. f. 188, col. 2.

51. Story told by an Archbishop of Rouen of a fellow-student

of his, afterwards a Cistercian monk: how on becoming a bishop he set out on a pilgrimage to St. James, in fulfilment of an old vow; how he and his companions lost their way at night, but after praying found themselves close to an abbey, where they were hospitably entertained; how on the morrow, when he entered the pulpit to preach, the monks one by one stole out of church; and how the last of them told him that they were all devils and the abbey a phantasm, and that they had been forced to help him because of his prayers. f. 188 b. A somewhat similar tale is told by É. de Bourbon, p. 75, on the authority of Jacques de Vitry; and practically the same, citing the same authority, is in cap. viii. of the Promptuarium Exemplorum appended to the *Sermones de Tempore et de Sanctis* (Strassburg, 1484) of Martinus Polonus.

52. Jar filled with a penitent tear (see above, p. 341). f. 189.

53. Contradictory wife, sought for up-stream (= Harl. 463, No. 143). f. 189.

54. King who never laughed (= Spec. Laic., No. 303). f. 189, col. 2. Printed from this MS. (with the insertion of a sentence which the present scribe has dropped) by Wright, *Lat. Stories*, No. 103.

55. Priest's dead mother appears with serpents at her breasts, because she murdered two of her bastard children (*cf.* Harl. 463, No. 38). f. 189 b.

56. Provoker to perjury chastised (above, p. 180). "Beatus Augustinus refert." f. 189 b, col. 2.

57. Dead Chancellor of Paris appears and tells his Bishop that he is damned because his deathbed confession was made with a secret intention to sin again (*cf.* Spec. Laic., No. 305). f. 190.

58. Priest [at Lusignan in Poitou], who has twice promised amendment when ill and ignored his promises on recovery, is taken ill a third time; he has a vision of judgment and dies after showing the Prior of Bonnevaux [a Cistercian abbey near Lusignan] how his hand has been perforated by a drop from the fiery frying-pan prepared for him. "Narrat Pet[r]us Cluniacensis." f. 190. Nearly identical with Spec. Laic., No. 573; a slightly varied abridgment of Petrus Venerabilis, De Mirac., i. cap. 25 (Migne, clxxxix. col. 895).

59. Hermit far from spring (= Harl. 463, No. 58). f. 190 b.

60. Dying sinner drinks holy water (= Arund. 231, No. 47); in the diocese of Viviers. f. 190 b.

61. Dead priest of Limoges, who had often taken payment for services for the dead and neglected to perform them, appears to his heir, and says that the masses said for him have done him no good as yet, for his creditors must first be satisfied. f. 190 b, col. 2. *Cf.* Add. 27909 B, No. 6.

62. Devil is sent by God as companion to hermit; hermit prays for him, and is told that he may obtain pardon if he will confess his sins; but his pride will not let him do this. f. 190 b, col. 2. *Cf.* Caesarius, iii. 26 (above, p. 354).

63. Miser at Trèves, counting his money, hears a voice: "Ad quid nos computas? Omnes sumus hic, sed tui non sumus, immo Galtheri Bucelli." He dies soon after, and his widow marries this Walter. f. 191.

64. Girl sees the heavens open while the Te Deum is being chanted, and hears angels joining in the chant. f. 191, col. 2.

65. Dying pilgrim, at "Cauerderas" [Cayres?] near Le Puy, is refused absolution because of the enormity of his sins; at his funeral he sits up on his bier, and says that he has been sent back to life to receive absolution. f. 191 b.

66. Macarius and the pagan's skull (see this *Cat.*, ii. p. 663). f. 191 b, col. 2.

67. Devils claim the soul of a dead man, because he died wearing a coat that had once belonged to a usurer. f. 191 b, col. 2. A variation of one of the incidents in the vision of Fursey: see Bede, Hist. Eccl., lib. iii. cap. 19.

68. Priest sees a Child in place of the Host, resisting the celebrant; after the latter has amended his life, the same priest sees the Child leap willingly into his mouth. f. 192. The same text is in Herolt, *Prompt. Exempl.*, No. 106. Abridged from Caesarius, *Libri viii. Mirac.* (ed. Meister, 1901), lib. i. cap. 8.

69. Rich man in Provence dies, leaving a large sum of money to an abbey; his son complains that the abbot has said nothing for his father's soul except the words "Requiescat in pace," but the abbot shows that those words outweigh the money. f. 192.

70. Life of Secundus the philosopher: how he caused his mother to die of shame; how he thereupon vowed silence for the rest of his life; and how he answered in writing the questions of the Emperor Hadrian. ff. 192, col. 2–194 b. See Roger de Hoveden, *Chronica*, Rolls ed., vol. iv. p. 153.

Royal 7 D. i. ff. 61–139 b.

Vellum; end of the xiiith cent. Duodecimo; ff. 79, having 30 lines to a page. With initials in red and blue. The MS., which was written in England, contains various theological pieces; for details see the forthcoming *Catalogue of the Royal MSS.*

Church Tales. A collection of 315 edifying tales, compiled in England in the second half of the 13th cent., probably by a Dominican friar at or near Cambridge. *Latin.*

The present MS. is evidently a copy, and not the compiler's autograph; for it contains many trifling mistakes which are obviously due to blunders in transcription, *e.g.* on f. 105 b two lines and a half, which have already appeared in their proper place on f. 105, are repeated (and afterwards struck out) in the middle of a story with which they have nothing to do. The original collection must have been formed soon after the middle of the 13th cent. The author claims to have heard Jacques de Vitry (*ob.* 1240): see No. 163. He tells several anecdotes of St. Edmund of Canterbury (*ob.* 1240, canonized 1246); two of them he professes to have learnt directly from the lips of an intimate friend of the saint (Nos. 117, 149), and none of them does he seem to have taken from written biographies, though some of those now extant must have been composed very shortly after St. Edmund's death (see Nos. 18, 56, 66, 98, 218). The date 1250 occurs twice (Nos. 32, 140), in each case as a comparatively recent one. Another story (No. 227) narrates the appearance of a dead monk's ghost in 1243; and his name is suppressed in deference to the wish of our author's informant, whose friend he had been. Still more precise is the author's statement that he himself heard Cardinal William of Savoy [in 1247] preach in the cemetery of the Dominicans at Cambridge (Nos. 96, 97). The frequent mention of the Dominican order points very strongly to the conclusion that he belonged to it himself; and this is confirmed by the constantly recurring introductory phrases "Retulit mihi quidam religiosus," "Sicut a quodam religioso didici," *etc.*, suggesting an itinerant preacher who picked up stories eagerly as he moved from place to place. There are five references to Cambridge besides the one already noticed (Nos. 58, 185, 291, 292, 310); no other place is named so often, and among other localities are March (No. 245), Bury St. Edmund's (No. 39), and the diocese of Norwich (Nos. 93, 207, 210, 290, 315). Cambridge, therefore, was probably our author's headquarters; but he doubtless travelled far afield—Oxford, Leicester, Lincoln, and more distant places occur. It is noteworthy, in particular, that of the three MSS. which contain the story of the tree that bled and cried out, when cut on a Sunday (No. 86), this one alone gives the name of the grange (Kilnsey in Craven, belonging to Fountains Abbey) in a recognizable form.

The authors most frequently cited are Jacques de Vitry and Petrus Venerabilis, Abbot of Cluny (1122–56). But the great majority of the tales are introduced either by such vague expressions as "Narratur" or "Fertur," or else by a more or less precise indication of the person on whose oral information the compiler relied. The phrases "Retulit mihi quidam religiosus fidedignus," "Sicut a quodam religioso et moribus ornato didici," *etc.*, occur constantly; supplemented, in many cases, by a full statement of the informants' special claims to credibility (occasionally somewhat remote, as in Nos. 65, 93): *e.g.*, see Nos. 34, 62, 63, 120, 124, *etc.*

Some of the most distinctive tales in this collection are also found in the Speculum Laicorum (see the description of Add. 11284, above, pp. 370–405), usually in an abridged form; and it seems highly probable, to say the least, that the present work was one of the sources used by the author of the Speculum. Striking examples of this agreement will be found below, in Nos. 19, 39, 54, 86, 87, 95, 126, 203, 259, 276, 277, 293, 294, 296, 305. In a few other cases where the same tale occurs in both collections, Odo of Cheriton is cited in the Speculum; so our present author, who nowhere refers to Odo by name, must have used his writings, directly or indirectly: see Nos. 36, 57, 148, 165, 173, 197, 306.

The present collection is noteworthy as containing what appear to be the Latin texts used by William of Waddington for five of the tales in his Manuel des Péchés: see below, Nos. 52, 226, 234, 283, 285. It also includes an early version (perhaps the earliest extant) of one of the Gesta Romanorum stories (below, No. 81).

No heading. Beg. "Narratur quod quidam clericus." The tales are as follows:—

1. Allegorical vision concerning the mystery of the Trinity (= Spec. Laic., No. 549); seen by "quidam clericus." f. 61.

2. Father leaves a ring to each of his three sons; only that of favourite son can heal the sick. f. 61. Included in the Germano-Latin Gesta Romanorum: see above, p. 250.

3. Dying novice sees devils infesting the monastery, till his attendant sprinkles the room with holy water. f. 61. From Petrus Venerabilis, De Miraculis, lib. i. cap. 7 (Migne, clxxxix. col. 861).

4. Deacon's indulgences transferred to dead girl (= Spec. Laic., No. 326). "Venerabilis memorie frater Jordanus m[agiste]r ordinis predicatorum in sua predicacione narrauit." f. 61 b.

5. Fire spares convent (*ib.* 571). "Narratur in libro Petri Dumacensis" (*for* Cluniacensis, lib. i. cap. 22). f. 61 b.

6. Witch going out for incantations meets parish priest on his way to lauds, on three successive mornings; the third day a dog kills her. f. 62.

7. Student of magic at Toulouse has his eye knocked out by devil. f. 62.

8. Scholar at Paris uses magic; devils try to drag him away, but he escapes by signing the cross. f. 62. *Cf.* Spec. Laic., No. 153.

9. Master makes incantations over bear's hair, believing it to be a woman's; devil appears as bear, and kills him. f. 62.

10. Odo [de Sully], Bishop of Paris [1196–1208], is offered on his deathbed, by the Abbot of St. Victor, a simple wafer instead of the Host; he refuses it, but dies in peace when he sees the true Host. "Magister Jacobus de Vitriaco narrauit." f. 62 b. This is usually told of Odo's predecessor, Maurice de Sully: see Caesarius, *Dial. Mirac.*, ix. cap. 43, and a 13th cent. Summa quoted by Hauréau, *Not. et Extr.*, i. p. 183; also below, Add. 11579, No. 28. A similar tale is told of the deathbed of Hugh of St. Victor in *Legenda Aurea*, cap. 181, p. 843.

11. Old woman, moved to penitence by the preaching of Jacques de Vitry, confesses that she is a witch; but he cures her of this delusion by beating her. f. 62 b. *Cf.* Harl. 463, No. 189 (above, p. 22).

12. Philip the Fool does not know himself in a new tunic (= Spec. Laic., No. 40). f. 63.

13. Faith moves a mountain (*ib.* 290). f. 63.

14. Dying Magister declares his faith in the Eucharist. f. 63 b.

15. King Louis [VII.] of France and his barons are told by St. Bernard in a sermon why their crusade [in 1147–9] was unsuccessful. f. 63 b.

16. Virtues of the stone "alecterus" [allectorius], bequeathed to Nero by "Euax Rex Arabie." "Legitur in experimentis." f. 63 b. See Marbodus, Liber de Gemmis (Migne, clxxi. cols. 1737, 1742).

17. Philosopher, asked by Emperor to define God, asks for a day's respite, then two days, and then four days. f. 64.

18. St. Edmund, Archbishop of Canterbury, has a vision of Christ as a beautiful boy. "Retulit mihi quidam religiosus." f. 64. The present version, omitting the opening words, is in another collection of tales, described below (Harl. 2385, No. 68); other versions are in the Lives by Bertrand (Martène and Durand, *Thesaurus nov. anecd.*, iii. col. 1778), Eustace (Wilfrid Wallace, *Life of St. Edmund*, 1893, p. 545, from Jul. D. vi., f. 124 b), and Robert Bacon (Wallace, p. 593, from the MS. at St John's College, Cambridge).

19. Wizard hindered by opening words of St. John's Gospel (= Spec. Laic., No. 540). "Sicut a quodam religioso et moribus ornato didici." f. 64 b.

20. Christian pilgrim marvels that God allows the Holy Places to be profaned by infidels; a voice from heaven tells him the sins of Christians are a greater profanation. f. 64 b.

21. Oppressor [at Mâcon] carried off through the air by devil on a black horse. "Sicut narratur in libro Clineratum" (*sic*, = Petrus Venerabilis, De Mirac., lib. ii. cap. 1, Migne, clxxxix. col. 909). f. 65.

22. Argument used to prove the doctrine of Transubstantiation. f. 65 b.

23. Doubting monk convinced of this doctrine by a vision of the Virgin and Child. "In libro Petri Clun[i]acensis narratur" (De Mirac., i. 8). f. 65 b.

24. Miner saved by his wife's masses. "In eodem libro legitur" (ii. 2). f. 65 b.

25. Dying man cannot swallow viaticum until he confesses a concealed sin. "Narratur in eodem libro" (i. 3). f. 66.

26. Host vanishes thrice from unshriven celebrant (see above, pp. 324, 345). "In eodem quoque libro narratur" (i. 2). f. 66. Repeated with slight variations below, No. 50.

27. Rustic bee-keeper retains the Host in his mouth for magical purposes, and spits it into a beehive; he finds it afterwards among the honeycombs, transformed into a Babe (*cf.* J. de Vitry, Harl. 463, No. 191). "In eodem libro narratur" (i. 1). f. 66 b.

28. Monk celebrates when unshriven; he is struck with sudden illness, and is unable to complete the mass. In the same monastery a monk sees the Host fall from the mouth of another unfit celebrant into that of a conversus whom he knew to be far away at the time. f. 66 b.

29. Two priests in the diocese of Winchester, celebrating while unfit, are consumed by fire, while their vestments remain intact. f. 67.

30. Miracle of Transubstantiation, seen by a multitude "apud Albigenses"; the Count of Montfort will not go to see it, for he believes already. f. 67.

31. A Dominican named Bernard falls into a trance while celebrating, and half the consecrated elements vanish; he explains afterwards that he has been giving the Sacrament to a dying saint in the desert. f. 67.

32. In 1250 a priest is disturbed while celebrating by a gigantic fly; he prays, and a spider seizes it and holds it till mass is over. "Noui quendam sacerdotem qui dum anno Domini .m̊.cc̊.l." f. 67 b.

33. Girl eats with devil in form of beautiful woman, and would have been carried off but for a priest sprinkling her with holy water; she cannot stay in church till she has disgorged the devil's food. "Retulit mihi quidam uir religiosus." f. 68.

34. Young spendthrift at Lincoln goes to the Jews; they try to undermine his faith, but his doubts are dispelled by a vision of Transubstantiation, which he sees when the Dominican William of Thetford is celebrating. "Retulit mihi quidam uir religiosus de illo loco natus ubi illud contigit . . . Locus ubi hec contigere dicitur Lincolnia. Congregatio autem illa fuit capitulum fratrum predicatorum; frater uero celebrans, missam cuius audiuit, frater Willelmus de Theford." f. 68 b.

35. Bishop Maurus will not interrupt lauds to baptize a child, and so it dies unbaptized; for penance he lives on a desert island for seven years, until he learns by the miraculous finding of his keys, which he had thrown into the sea, that he is forgiven. The

child then rises from the tomb, is baptized by him, and succeeds him as bishop. "Magister Jacobus de Vitriaco narrauit." f. 69.

36. Seats in hell, prepared for sinners, collapse when the sinners repent. f. 69 b. In Spec. Laic., No. 464, Odo of Cheriton is cited.

37. Deserting monk meets the Child-Christ, and is persuaded to return. f. 69 b.

38. Man does homage to devil, and his hand receives a black mark from the devil's thumb; he confesses, and the mark disappears (= Spec. Laic., No. 124). f. 69 b.

39. Matricide near Bury St. Edmund's (*ib.* No. 134). f. 70.

40. Lawyer connives at his brother's adultery; he afterwards has to defend him in a lawsuit, but cannot plead until he has received absolution. f. 70.

41. Anchoress hears devil exulting because he has kept a woman from making full confession. f. 70 b. *Cf.* No. 48 below.

42. Ten sinners in France see a man in a tomb with red eyes and face; after confession they see nothing there but the corpse. f. 70 b.

43. Clerk seized with "ingnis qui dicitur infernalis" [St. Anthony's fire] recovers when he has made confession. f. 70 b.

44. Queen of Scotland recovers her ring by confession (= Spec. Laic., No. 130). "Legitur in uita sancti Kentegerni confessoris." f. 70 b.

45. Bishop feeling ill sends for Dominican to visit him next day; the Dominican says he cannot promise, for neither may be alive next day. On a second invitation he comes at once, and shrives the Bishop, who dies next day. f. 71.

46. Robinet stops crying for a while, only to cry more loudly. "Magister Jacobus de Vitriaco" (*cf.* Harl. 463, No. 85; but the present version agrees more closely with Wright, *Lat. Stories*, No. 37). f. 71.

47. Dying monk revives and recites the "Quicumque vult"; he tells the prior he has been sent back to confess a secret sin. "Narratur in libro Climatensis" (= Pet. Ven., De Mirac., i. 4). f. 71 b.

48. Anchoress hears devil reporting to his chief that he has secured a dying woman's soul by keeping her from confessing a secret sin of her youth; she tells the priest, and he induces the woman to make full confession; next night the devils beat the anchoress in revenge. f. 71 b. *Cf.* No. 41 above.

49. Priest's dead mother appears, and tells him she is damned for unconfessed adultery. f. 72. See above, p. 9.

50. Host vanishes twice from unshriven celebrant (*cf.* No. 26 above). f. 72 b.

51. Devils (one in form of a horse, "runcinus") throng the deathbed of a monk at Cluny, formerly a knight, and hinder his confession for forty days. "Narratur in libro Climatensis" (Pet. Ven., i. 6). f. 72 b.

52. Sinner chained to devil escapes and makes confession; the devil cannot recognize him after shrift. f. 73. This is versified in the Manuel des Péchés and Handlyng Synne: see above, pp. 284, 311.

53. Knight takes squire, whom he suspects of adultery with his wife, to demoniac; on the way the squire confesses to a chaplain and is scourged, and the demoniac can only refer the knight to the man who gave his squire a red back. f. 73 b. See J. de Vitry, above, pp. 21–2. Crane quotes a version, very like the present, from Bromyard, *Summa Praed.*, title Confessio.

54. Homage to devil; silver spoon (= Spec. Laic., No. 135). "Magister Henricus de Saunford, primo Archidiaconus Cantuariensis, deinde Episcopus Rofensis, se audisse confessionem narrauit." f. 73 b.

55. Plots of devil against maidservant foiled through her confession to two Dominicans. Ends: "Vnus uero ex duobus dictis fratribus, qui pretacta ab ista muliere audiuit, illi narrauit qui hec scripsit." f. 74.

56. Archdeacon lying ill at Merton refuses to see St. Edmund; but, when he goes blind, the saint comes to his bedside and induces him to make full confession; he becomes a canon at Merton, and dies singing the "Salve regina misericordiae." Beg. "Narratur quod sanctus Eadmundus archiepiscopus, dum theologiam legeret Oxonie, in suis leccionibus narrauit." f. 74 b. Not in the printed lives; but an abridged version in the Speculum Laicorum cites "Vita S. Edmundi Conf." See above, p. 381.

57. Adulteress burnt by cold iron (= Spec. Laic., No. 502). f. 74 b.

58. Dying lady at Cambridge is troubled by apparition of gray horse, until she tells her confessor, one of the Dominicans ("quorum ordinem diligebat affectu speciali"), that she rejoiced sinfully when ordering in her will that her horse should be richly caparisoned at her funeral. f. 75.

59. Clerk cannot confess for tears; written confession vanishes before abbot can read it. f. 75. *Cf.* J. de Vitry, above, p. 13.

60. Saint sees devil gripping woman's throat with three fingers; he tells her her three greatest sins, whereupon the devil lets her go, and she makes full confession. f. 75 b. *Cf.* Eg. 1117, No. 26.

61. Scholar summons devil by magic to help him win a woman's love; two innocent boys within the circle see her pulled one way by devils, the other by her confessor. f. 76.

62. Dying matron haunted by devil in form of a bear, until she makes full confession. Ends: "Istud narrauit mihi vir quidam religiosus fidedignus, magnus predicator et homo auctenticus, qui eandem narracionem didicit ab illo sacerdote qui mulierem predictam in illa ultima infirmitate confiteri audiuit." f. 76 b.

63. Penitent who cannot fast is ordered for penance simply to abstain from a self-indulgent habit; he finds this so hard that it drives him mad. Ends: "Istam narracionem didici a quodam fidedigno et uiro discreto, qui dictum casum sciuit de persona et eius condicionibus, cui hoc contigit, et a quodam (*sic*) persona recepit confessionem." f. 77.

64. Sheriff refuses all penance but one of his own choosing, to abstain from cod ("muluellus"), a fish which he dislikes; afterwards he almost dies in resisting a temptation to eat it. f. 77. *Cf.* Caesarius, iv. 77 (above, p. 356).

65. Dead monk appears to abbot, and bids him be less harsh to penitents. "Retulit mihi quidam uir fidedignus se audisse a quodam prelato, qui (ut credidit) rem gestam quam narrabo et personas quibus contigit non ignorauit." f. 77 b.

66. St. Edmund of Canterbury ("magister Eadmundus qui nunc sanctus est E.") bids a pious girl cease weeping. f. 78.

67. Tigress, pursuing hunter who has taken her cubs, stops when she sees her reflection in a glass which he leaves in her way. Moralized. f. 78. This is No. 7 of the *Exempla* of J. de Vitry, ed. Crane.

68. Pilgrim-knight dies on Mount of Olives. f. 78 b. Much fuller than Odo's version in Ar. 231, No. 1 (above, p. 58), with detailed list of Holy Places.

69. Saint, who used to weep continually, laughs on his deathbed. f. 78 b.

70. Spendthrift becomes servant to Jew: he deflowers his master's daughter and steals his treasure, but is struck with remorse,

confesses to a monk, and turns back to make restitution; meantime the Jew questions his familiar demons, but they cannot denounce the penitent (one of them says there are three classes of men in his power, as in Spec. Laic., No. 465). f. 79.

71. In a dream a man sees an angel with a little "cedula" of his good deeds, then a devil with an enormous tome of his bad ones; waking, he tells his wife it would be useless to attempt such a long confession. f. 79.

72. Cistercian dips his bread in Christ's wounds (*cf.* Ar. 231, No. 144); in this version he falls asleep before the altar, and dreams that Christ comes to him in the refectory. f. 79 b.

73. Dying lawyer cannot confess, because his tongue is paralysed. f. 80.

74. Seneschal starves his lord's daughter and pampers his dog, but obtains pardon. f. 80. *Cf.* Liber de Dono Timoris (above, p. 99) and Gesta Romanorum (pp. 193, 234).

75. Hermit escapes temptation by wearing a saint's girdle; but his servant no longer sees him accompanied by angels. f. 80 b.

76. Man does homage to devil, and has a black mark put on his hand by the devil's thumb; after thirty years he repents and confesses, and the mark disappears; on his way home he meets the devil hunting for him, but is not recognized. f. 80 b. *Cf.* No. 38 above.

77. Vision of judgment, seen by a sinner who had done homage to the devil and given him a charter signed with his own blood. "Retulit mihi quidam religiosus fidedignus." f. 81 b.

78. Another sinner, who has done homage to the devil, repents and confesses on his deathbed; devil appears and tries to win him back, but is put to flight by the sign of the cross. "Narrauit mihi frater Galterus de sancto Eduuardo," who had heard the sinner's confession. f. 82.

79. Old robber repents, confesses to hermit, and is ordered to go to the Holy Land for penance; on leaving the hermit's cell he is caught and hung, but his soul is carried straight to heaven. f. 82. *Cf.* Eg. 1117, No. 27 (above, p. 473).

80. Knight does penance by hearing mass in silence (*cf.* Add. 16589, No. 28). f. 82 b.

81. Knight cuts his squire's foot off. f. 83. Perhaps the earliest extant version of this tale, which has been noticed above

(pp. 248, 407) as occurring in the Gesta Romanorum and in some MSS. of the Speculum Laicorum.

82. Devils in form of dogs haunt a man, until he gives a long-promised gift to a woman. f. 83.

83. Magister [Serlo] and his dead pupil (see above, p. 30). f. 83 b.

84. In a suit between Prior [Gerard, of St. Saviour's at Nevers] and Provost, the latter declares that his opponent has lied, and immediately falls dead. "Narratur in libro Petri Climatensis" (Pet. Ven., i. 8). f. 83 b.

85. Devout man in Scotland will not move his cattle, as his neighbours do, into a place of safety on a solemn feast-day; his cattle are spared by the enemy, while his neighbours' are harried. f. 83 b.

86. Servant of Fountains Abbey sent out woodcutting on Sunday (see Spec. Laic., No. 289). The grange is here named Kiluesoy, *i.e.* Kilnsey in Craven; and the woodcutter is blinded when the tree bleeds, but recovers his sight when the boy with him signs the cross. The voice from the tree says "Lef, lef, lef." Beg. "Retulit mihi quidam juuenis in archiepiscopatu Eboracensi." f. 84.

87. Sudden death of man and woman who profaned All Saints' Day (*ib.* 288). "Retulit mihi quidam uir religiosus fidedignus quod in diocesi Lincolniensi, in uilla vbi ipse natus fuit ac nutritus." f. 84 b.

88. Son treats his old father unkindly, requiting his past unkindness to his own father. f. 84 b. *Cf.* No. 92 below.

89. Undutiful son tricked into treating his old father well, by the latter filling a treasure-chest with stones. f. 84 b. A similar tale, though different in details, is in Herolt, *Prompt. Exempl.*, No. 144 (title Filii et Filiae).

90. Condemned thief upbraids his father (= Spec. Laic., No 297). f. 85.

91. Thief bites his father's nose off (*ib.* 296). f. 85.

92. Undutiful son rebuked by his own son (*ib.* 448). f. 85.

93. Hugh, in the diocese of Norwich, swears that a lease which he holds of Maurice fil. Huberti has still a year to run; he dies, and soon afterwards appears to a neighbour and confesses that he swore falsely. "Retulit mihi quidam religiosus fidedignus quod in episcopatu Norwicensi, in qua natus fuit et nutritus." f. 85 b.

94. Bishop [Maurice de Sully] only knows his mother in shabby dress (= Spec. Laic., No. 450). f. 86.

95. Abbot Pontius gives up his place in heaven. Much fuller than in Spec. Laic., No. 87: the knight becomes a monk in his abbey, but is tempted to leave it for the desert; Pontius persuades him to stay, making over all his own merits to him; the knight dies, and is taken to Pontius' place in heaven, but sees a still more exalted place prepared for Pontius in its stead. f. 86 b. Probably based on a story which is told of Pontius, Abbot of Grandselve 1158, of Clairvaux 1165, Bishop of Clermont 1170–1189, in the Exordium magnum Ord. Cist., dist. ii. cap. 26, and in Herbert of Torres, De Miraculis, lib. iii. cap. 8 (Migne, clxxxv. cols. 1032, 1358).

96, 97. Two stories heard by the writer in a sermon preached by William [of Savoy], Cardinal[-Bishop of Sabina] and Legate to Norway, in the Dominicans' cemetery at Cambridge:—Name of Jesus found inscribed on heart of St. Ignatius (see *Legenda Aurea*, cap. 36, p. 157, and *cf.* above, pp. 77, 416), and pronounced by St. Paul after his decapitation (*Leg. Aur.*, cap. 90, p. 383). "Narrauit mihi dominus Willelmus, cardinalis et legatus in Norwygiam a domino papa, in predicacione sua dum transiret per Cantebrigiam in cimiterio fratrum predicatorum... Alia narracio quam idem cardinalis ibidem narrauit." ff. 87, 87 b. William of Savoy visited England in 1247, on his way to crown Hacon, King of Norway; going overland from Dover to King's Lynn, where he stayed three months. See Matthew Paris, *Chronica Majora*, iv. (Rolls ed., 1877), pp. 626–7.

98. Woman drives devil away, by St. Edmund's advice, with a rod inscribed with the names Jesus and Mary. f. 87 b.

99. Crucifix bows to merciful knight (see this *Cat.*, ii. p. 665). f. 87 b.

100. Jordanus [Saxo, 2nd] General of the Dominicans, transfers his merits to a dying woman; she appears after death, thanking him and telling him that his merits are doubled. f. 88 b. An abridged version has been noted above, in Spec. Laic., No. 86.

101. Owner of straying cattle, sued and fined for damage to a neighbour's crops, does not retaliate when his neighbour's cattle stray; neighbour refunds the fine. f. 88 b.

102. Unfaithful wife tonsured. "Magister Ja. de Vitri" (= Harl. 463, No. 127, above, p. 17). f. 89.

103. Hermit bites his tongue off (see above, p. 343). "Sicut narratur (*sic*) Magister Ja. de Vitri." f. 89.

104. Bald knight taken for priest (see Harl. 463, No. 11). f. 89.

105. Crusader, at the siege of Jerusalem, rebukes his parents for trying to keep him from danger. f. 89 b.

106. Old woman in Wales is told by a Dominican to pray for her son's murderer; she says that she might as well have killed him herself. f. 89 b.

107. Priest prays for his father's soul, until St. Bernard tells him it is useless. "Sicut narrauit Magister Ja. de Vitri." f. 89 b.

108. The dead rise to save their friend from pursuers (*cf.* Spec. Laic., No. 160): he says a Paternoster whenever he passes a cemetery; they rise and pray for him, and he escapes from his enemies. "Idem etiam narrauit." f. 89 b.

109. Crusader's horse secures a room for him (*ib.* 240). "Sicut idem narrat." f. 90.

110. Ship full of pilgrims returning from Jerusalem founders; the pilgrims' corpses are found marked with the cross. "Narratur ab eodem." f. 90.

111. Saint prays that magnate's illness may continue (= Arund. 231, No. 185). f. 90.

112. Proud man will not ask for help when attacked by dogs, and is badly torn; humble man appeals to dogs' master, and is unhurt. Moralized. f. 90.

113. A servant who serves his lord at his own cost is rewarded before his fellow-servant. Moralized. f. 90 b.

114. God-fearing girl makes the best servant. f. 91.

115. St. Brendan hears a big fish promise to spare a small one for St. Bridget's sake, though it would not for St. Brendan's; he visits St. Bridget, and sees her hang her cloak on a sunbeam. f. 91. The two miracles are recorded separately in *Acta SS.*, 1 Feb., pp. 118, 131.

116. Honey refused, when offered in a dog's skin (see above, p. 161). Moralized. f. 91 b.

117. St. Edmund of Canterbury, while teacher of theology at Oxford, falls asleep over the preparation of his next day's sermon; a Dove brings him inspiration. "Retulit mihi quidam uir mangnus et uenerabilis, qui beato Eadmundo confessori erat ualde specialis."

f. 92. A somewhat different version is in the Life by Bertrand, Martène, iii. col. 1790.

118. Almsgiving should be done in one's lifetime, just as one candle in front gives more light than two behind. f. 92.

119. Charitable matron, accustomed daily to entertain some pauper and wash his feet, has once a Visitor who vanishes when she sees the wounds in His feet. f. 92.

120. Leper put on lady's bed vanishes, leaving roses (= Spec. Laic., No. 313). "Sicut narrauit mihi uir religiosus fidedignus de quadam matrona, qui et ipsam matronam oculis suis post mortem mariti sui uidit." f. 92 b.

121. Three poor scholars in Flanders presented with one of the best fishes in a haul which they witnessed. f. 92 b.

122. Poor woman offers two leeks on the altar, having no bread; they turn into gold. f. 93.

123. Merchant's alms repaid hundredfold, by his finding three lumps of gold (= Spec. Laic., No. 253). "Fertur quod quidam predicaret in Gallia in nundinis apud Lenny" [*for* Le Muy ?]. f. 93.

124. Almsgiving man and wife find their empty jars miraculously filled. Beg. "Retulit mihi quidam uir mangne fame de auia uel matre sua." Ends: "Hec predicta retulit mihi et alius uir religiosus, congnatus eius qui mihi antea illa narrauerat, qui dixit illam prefatam matronam fuisse matrem primi narrantis." f. 93 b.

125. Widow, sole heiress of her husband, does nothing for his soul but dedicate a chicken which a kite is carrying off. f. 93 b.

126. Miracle at Berwick, of the man who shared his dinner with an angel (= Spec. Laic., No. 254, but much fuller). f. 94.

127. Abbot induces toper to become a monk by promising him a double portion of drink; but orders the caterer to put a little wax every day in his jug, so that at last it only holds a single portion. f. 94 b.

128. Bishop, denounced to Pope for celebrating mass too early in the morning, is summoned to Rome, and celebrates before the Pope; angels sing the introit. "Sicut narrat magister Ja. de Vitri." f. 94 b.

129. Augustus Caesar, entertained at dinner by one of his knights, is surprised at not being feasted. f. 95.

130. Hermit leads wanton into market-place (= Harl. 463, No. 176). f. 95.

131. Cat's fur singed (*ib.* 126); the cat is named Soliot, and belongs to a matron named Jeuruth. f. 95 b.

132. Demoniac tells a mendicant preacher that he has no fear of him, but only of those who are coming soon (*viz.* the Franciscan and Dominican friars). "Hoc autem narrauit bone memorie frater Jordanus, magister ordinis predicatorum," *etc.* f. 95 b.

133. Demoniac at Bologna tells Jordanus that his preaching only catches flies, and tries to make a compact with him. f. 95 b. The latter part is in Gerard de Fracheto, *Vit. Frat. Ord. Praed.* (Louvain, 1896), p. 124, in the Life of Jordanus Saxo.

134. Knight can lend his sword, but not his arm (= Spec. Laic., No. 570). f. 96.

135. Demoniac derides Bishop's wonder-working gems, but says he fears the preaching friars. f. 96.

136. Preacher's prayer disturbed by thoughts of his ass (see above, p. 419). "Magister J. de Vitri narrauit." f. 96.

137. Incubi driven out of the isles of Scotland by the Dominicans. f. 96 b.

138. Harlots converted by preacher. f. 96 b.

139. Vineyard's failure reduces its owner to dire poverty; he sells his wife's cloak to buy food for two Dominicans, and his vineyard suddenly becomes fruitful. Told in the owner's words, introduced by the sentence "Retulit quidam frater predicator se audisse talem narracionem in partibus transmarinis ab hospite suo." f. 96 b.

140. Long narrative of the conversion and subsequent visions of a Dominican known to the author; one of these visions occurred in 1250. "Noui et ego aliquem ut fratrem predicatorem, qui taliter ad ordinem dictum venit et intrauit." f. 97.

141. Priest buries his ass in the cemetery, because it used to carry stones for building the church; and bribes archdeacon to say "Anima eius requiescat in pace" over its grave. f. 98.

142. Bishop gives cure of souls to his nephew Hugonellus, but will not entrust his pears to him (see above, p. 75). f. 98 b.

143. Three scholars dream for their last loaf (derived from Petrus Alfunsi, see this *Cat.*, ii. p. 240). f. 98 b.

144. Dying clerk, devoted to sport, cannot speak, but only whistle for his hawks. f. 99.

145. Hot onion used as eye-poultice (= Arund. 231, No. 37). f. 99.

146. Bishop incurs a jongleur's censure by giving his young nephew a prebend before he can reach to the prebendal stall. f. 99.

147. Blind Robert hopes to recover his sight by the help of St. Edmund; his guide Meranger hopes the contrary, fearing to lose his livelihood. f. 99.

148. Dead scholar appears to his comrade Peter, according to promise; his hands are covered with writing, the left one with a greeting from Satan to bad prelates (= Spec. Laic., No. 479, but fuller). f. 99 b.

149. St. Edmund is rebuked by St. Thomas the Martyr, in a vision at Canterbury, for refusing preferment offered him by the Archbishop. "Retulit mihi quidam mangnus uir et fidedingnus, qui fuit multum specialis sancti Eadmundi confessoris, se quandoque audisse ab ipsius sancti E. ore." f. 99 b.

150. Dead king and his two dead counsellors in oppression, seen by a Cistercian, fighting against the tide and swallowing and disgorging one another. f. 100.

151. Knight obtains pardon at Rome for killing two priests; he falls dead suddenly, while at dinner between two priests. f. 100.

152. Asses trample on nobleman's corpse (= Spec. Laic., No. 233). f. 100 b.

153. Cistercian Archbishop accused of eating an old woman (= Arund. 231, No. 127). f. 100 b.

154–156. Sudden deaths of oppressive bailiff, knight, and lady. f. 100 b.

157. Spendthrift lord asks his steward at a feast "Est nostre manger quit?" The steward, ignorant of French, supposes the last word to be English, and says the food has not yet been paid for. f. 101.

158. Cat locked up with cheese (see above, p. 28). Moralized. f. 101.

159. King Louis of France conquered by fly (= Spec. Laic., No. 321). f. 101.

160. King Offa and the old woman who taught him how to rid the land of wolves and robbers. f. 101 b.

161. Monk in dormitory at Cluny hears devils (one in form of vulture, two in form of men) talking of their successes, and nearly has his foot cut off by them. "Narratur in libro Petri Climatensis" (Pet. Ven., De Mirac., i. cap. 14). f. 101 b.

162. Nobleman becomes monk at Cluny; after death he appears to a nun, and says that St. Peter has rescued him from devils, and

bids her tell his son to remit a new tax. "Legitur in eodem libro" (i. cap. 26, "De Gaufredo Sinemurensi domino"). f. 102.

163. Repentant usurer at Paris, named Anselm, turns monk; he is visited by King Philip, who marvels at the severity of his life. "Narrauit mihi magister Ja. de Vitri." f. 102.

164. Bad custom in the world. "Item narracio eiusdem" (see above, p. 10; but here the monastery is Cîteaux). f. 102 b.

165. Paris scholar weeps at escaping his comrades' illness, and becomes a monk at Clairvaux (*cf.* Spec. Laic., No. 335). "Narracio eiusdem." f. 103.

166. Rich man, turned monk, is asked by a friend how he can bear the hardships of monastic life. f. 103.

167. Monk tempted to desert has a vision of Christ blessing all the other monks in the dormitory. f. 103.

168. Cistercian monk would have advised his father to join the same abbey, but for the rule that newcomers sit lowest; father says he deserves no better place, and might well be asked "Messyre fous musard, pur quoy entrastes si tard?" f. 103 b.

169. Scholar at Paris, disgusted at not getting preferment, becomes a hermit; he is afterwards offered a bishopric, but refuses it. f. 103 b.

170. Dead monk appears to two others, according to promise, and says he is damned for murmuring at his superiors' commands (a much fuller and slightly different version of Spec. Laic., No. 427). f. 103 b. Repeated below, No. 314, in a somewhat varied form.

171. Devil appears in form of St. Galganus to a monk of his monastery in Tuscany, and bids him erect buildings; but is detected and put to flight by the monk sprinkling him with holy water, on the advice of David the Sub-prior. "Narrauit quidam monachus ordinis Cisterciensis, Dauid nomine." f. 104.

172. Rich man becomes Cistercian monk, but continues to think of his money; one night voices are heard saying "Let us take what is Mercury's, and leave what is Benedict's"; and his habit is found, but not his person, devils having carried it off. f. 104 b.

173. Rich man and his servant become Cistercians together (= Spec. Laic., No. 511). f. 105.

174. Benedict, a monk at Cluny, sees angels round his death bed. "Narratur in libro Petri Clunatensis" (Pet. Ven., De Mirac., i. 20). f. 105 b.

175. Deathbed vision of heavenly band, seen by monk [Turquillus, Prior of Marcigny]. "Item in eodem libro narratur" (i. 21). f. 105 b.

176. Deathbed vision of black and white monks, seen by Dominican at Lincoln. f. 105 b.

177. Dying Cistercian in England sees Christ and the Virgin, listening to the monks chanting round his bed. f. 106.

178. Monk listens to bird 200 years (= Spec. Laic., No. 299). f. 106.

179. Dying speech of King Philip of France (*ib.* 397, but fuller). f. 106 b.

180. Parisian burgher fills his tomb with food for the poor (see above, p. 29). f. 106 b.

181. Dionysius and the courtier [Damocles] who complained of his sadness. "Fertur de Dionisio mangno." f. 107. Derived from Cicero, Tusc. v. 21 ; *cf.* above, pp. 26, 100.

182. Dying man rebukes his children for feigned grief (= Spec. Laic., No. 398). f. 107.

183. Deathbed of monk who had doubted the Incarnation; he sees devils round him, but is comforted by a vision of Christ. "Narrauit mihi quidam bonus religiosus de quodam fratre sue religionis, non tamen in ordine illo professo, quem et ego ipse ab infancia sua noui." f. 107.

184. Lady's ghost appears above her tomb, in the Dominican church at "Cartagᵓ" [Cardiff ?], to Adam the Sacristan, and foretells the death of one of the brethren; he falls ill, and has a vision of Christ bidding him reprove Sir David de Barri, a magnate of that land, for certain sins; after death he appears to Adam the Sacristan, and says that he is saved. "Cvidam fratri, sc. fratri Ade sacriste, in conuentu fratrum ordinis pred[icatorum] Cartagᵓ. apparuit." f. 108.

185. Bartholomew de Grimestune has a vision of judgment, in which he escapes punishment by hiding himself among the Dominicans, then newly come to Cambridge [1221–1238]; he joins their order, and dies twenty-five years later. "Retulit mihi frater Bartholomeus de Grimestune, in extremis laborans." f. 108 b.

186. Dying Cistercian leaps as his soul passes through purgatory (= Spec. Laic., No. 499). f. 109.

187. Prior Gregory appears after death to anchoress, and bids

her ask his monks and the neighbouring priests to say masses for him, to release him from purgatory. f. 109.

188. Dead knight [Bernardus Grossus] appears in fox-skin cloak (= Spec. Laic., No. 251, but much fuller). "Narratur in libro P. Clunatensis" (i. 11). f. 109 b.

189. Dead knight [Guido] appears thrice to priest [Stephen], and says he is being tormented for sacrilege and extortion. "Item narratur in eodem libro" (i. 23). f. 110.

190. Dead soldier appears to his former master, a citizen of Castile, and says he is going with some of his comrades to atone for rapine done in his last campaign (*ib.*, i. 28). f. 110 b.

191. Dead Bishop [of Geneva, Gui de Faucigny, *ob. circ.* 1119] appears to priest, and asks for the prayers of the synod. "Narratur in libro Petri Clunatensis" (i. 24). f. 110 b. The sentence "Hic notatur de abbate de Langele [Langley, a Premonstratensian abbey in Norfolk] et fratre suo" is prefixed.

192. Dead girl appears to clerk whom she married on her deathbed, and describes her purgatorial torments; she asks for his prayers, and tells him that when she is freed he will find her hair turned white as a sign. "In eodem libro narratur." f. 111. This is substantially the same tale as Spec. Laic., No. 362. It does not appear to be in Petrus Venerabilis; at all events, not in his De Miraculis.

193. Dead knight appears to comrade, and bids him ask their lord [Humbert de Beaujeu] to give alms for his soul; but the lord does nothing until the dead knight appears to him with threats. "Item narratur in e[odem] libro" (i. 27). f. 111 b.

194. The dead rise and fight for their friend against his pursuers (*cf.* No. 108 above). "Homo quidam, ut in eodem libro narratur." f. 112.

195. Indulgence earned by service against Albigenses. "Narracio magistri J. de Vitri" (= Add. 26770, No. 12). The bishop is here "episcopus de Carthasune [Carcassonne]." f. 112.

196. Dead Cistercian speaks to one of his brethren of the joy of Heaven (*cf.* Add. 27909 B, No. 14). "Narracio eiusdem." f. 112 b.

197. Choice of penalties offered by nobleman to his servant (= Spec. Laic., No. 498). Moralized. f. 112 b.

198. Paris scholar leaves bed to poor (*ib.* 167). f. 113.

199. Dead monk of Clairvaux appears to abbot, and says he is in purgatory for neglecting services for the dead (*ib.* 166). f. 113.

200. Dead knight appears to his sister, and says he is in purgatory; he bids her tell the Dominicans and Franciscans to preach God's mercy. "Narrauit mihi quedam persona religiosa, fidedigna et non modicum Deo deuota . . . de statu cuiusdam militis fratris sui mortui, quem et ego ipse noui." f. 113.

201. Vision of purgatory, seen by monk who once omitted his daily prayers for two dead brethren. f. 113 b.

202. Dead monk appears repeatedly to one of his brethren, begging his aid to escape from purgatory; the living monk puts his hand on the dead one's head and finds it hotter than fire. "Retulit mihi quidam uir religiosus fidedignus." Ends: "Nomina prefatarum personarum noui, et ab eis ueritatem compertam didici, sed quia superstes fuit non nominauit (*sic*)." f. 114 b.

203. Thief hanged by help of his ally the devil (= Spec. Laic., No. 190). f. 115 b.

204. Italian monk at Cluny, inclined to desert, is tempted by devil in form of Italian abbot; but is rid of him through the ringing of the convent bell. "Narratur in libro P. Clunatensis" (i. 13). f. 115 b.

205. Monk at Cluny sees devils in form of monks, going through the dormitory. "Legitur in eodem libro" (i. 16). f. 116.

206. Woman keeps off devils by wearing St. John's wort ("herbam quandam quam medici ypericon vocant, wlgariter herba Iohannis dicitur"). f. 116.

207. Young clerk in the diocese of Norwich, drawing water for the service of the altar, is accosted by devil in form of his kinswoman, but escapes by invoking the Virgin. f. 116 b.

208. Nun accepts embraces of incubus, but afterwards repents and confesses. f. 117.

209. Girl carried off by devils (who leave one of their number to impersonate her), and taken to a monastery to tempt the monks. Ends: "Hec autem in nouitate ordinis predicatorum contigisse memorantur," *etc.* f. 117.

210. Devil in form of Christ visits anchoress's maidservant, in the diocese of Norwich, and makes her clairvoyante. f. 117 b.

211. Jordanus Saxo convinces a Dominican in Italy that he is a victim of diabolic illusions. f. 118.

212. Devil visits woman in form of her dead lover. f. 118 b.

213. Monk warned by dead monk and dead bishop that he will be damned for busying himself with worldly affairs. f. 118 b.

214. Devil reads saint's thoughts by his lips. f. 119.

215. Monk prays for devil; angel tells him devil is laughing at him. f. 119 b.

216. Woman haunted by incubus resists him till he has killed her husband and one of her two sons, and blinded her; after confession she is freed from his visits; but one day she curses her son in anger, and he dies three days later. "Retulit mihi quidam uir religiosus fidedignus et moribus ornatus scire se mulierem, adhuc superstitem, que ei talia frequenter confessa est . . . Qui mihi predicta retulit, celari ad tempus uoluit locum ubi illa contigerunt et mulieris prefate nomen." f. 119 b.

217. Prior cures monk of delusion that he needs no food. f. 120.

218. Conflict of devil with St. Edmund of Canterbury, at Oxford: the devil holds both St. Edmund's hands, so that he cannot sign the cross; but he invokes Christ's passion. "Sicut a quibusdam fidedingnis comperi." f. 120 b. Recorded by most of his biographers (see Martène, iii. cols. 1791–2; Wallace, pp. 101, 552, 607, 618); but this seems an independent version. An abridgment has been noted above, p. 398, in Spec. Laic.

219. Cistercian conversus, dying, is troubled by devil, until he confesses that he used to eat in secret. f. 120 b.

220. Devil on lady's train. "Narracio magistri J. de Vitri" (= Harl. 463, No. 163). f. 121.

221. Philosopher spits in king's beard. "Item narracio eiusdem" (*ib.* 77). f. 121.

222. St. Bernard visits a logician's school in Paris, and propounds a syllogism on sin. "Narracio eiusdem." f. 121. *Cf. Exempla* of J. de Vitry, ed. Crane, No. 32.

223. Three penitents confess to hermit, who declares that keeping the commandments is better than collecting or reading books of theology. "Item narracio eiusdem." f. 121 b.

224. St. Edmund [the Martyr] appears to the garrison of Bury St. Edmund's, and reproves them for not trusting him to guard his own town; next day the town is sacked. f. 121 b.

225. Ape and cobbler (= Arund. 231, No. 136). f. 121 b.

226. Backbiting English monk, doomed to bite off his burning tongue in hell. "Fvit quidam frater in cenobio magno Anglie." f. 122. Versified in French by William of Waddington, and in English by Robert Mannyng of Brunne: see above, pp. 280, 310.

227. Double-tongued monk appears after death, tortured by two devils, with chains in his mouth; in the diocese of Bath, in 1243. "Retulit mihi quidam uir religiosus fidedingnus de alio religioso suo speciali . . . Hec contigerunt in Anglia, in episcopatu Batoniensi, incarnacionis anno Domini .M̊.CC̊.xliij. Locum et religionem et personam ad presens taceo, quoniam sic placuit narratori meo." f. 122.

228. Alexander Neckam tests a monk's meekness by calling him a hypocrite; monk retorts "Juste Nequam vocaris." f. 122 b. *Cf.* Neckam's test of Prioress-elect, Spec. Laic., No. 447.

229. Quarrelsome monk is struck dumb, and dies unconfessed. f. 122 b.

230. Vision of hell: landgrabber hangs from an iron hook, and his eight successors hang from him. f. 122 b.

231. Rapacious provost at Leicester cuts his throat. f. 122 b.

232. Miserly beggar and his wife and daughter, at Beverley, successively die in wretchedness, hoarding their money; the daughter's widower spends it all in carousing. f. 123.

233. Ape throws ill-gotten gains into sea, justly-earned gains on deck; his owner is here a Flemish merchant, returning home with wealth gained "contra sententiam Cardinalis" at the taking of Constantinople [in 1204]. f. 123. For other versions see Spec. Laic., No. 14.

234. Dying man leaves his goods to two priests and a layman, to apply for the good of his soul; the priests take most of the goods themselves, saying that they will sing masses; the layman takes the rest, saying he will dance. f. 123 b. A French metrical version is in one of the MSS. of the Manuel des Péchés: see above, p. 279.

235. Vision of hell: rich man in a horrible bath, because he loved his riches too much. f. 123 b.

236. Poor man sings happily, until he finds ten marks. f. 124. See above, p. 433.

237. Advocate uses all his talents to win suits for his relations, but is hated and murdered by them. f. 124.

238. Dying lawyer in Paris appeals against the Eucharist (*cf.* above, pp. 77, 374). f. 124.

239. Vision of hell seen by a Cistercian: knight tortured by a fiery goat, because he robbed a widow of her goat. f. 124.

240. Dying usurer, in France, bids his wife tie money about his neck and bury it with him; thieves break into his tomb, and

find two toads putting coins into his mouth. f. 124. Substantially the same as Caesarius, *Dial. Mirac.*, xi. 39. *Cf.* J. de Vitry, above, p. 15; also No. 266 below.

241. Usurer's corpse drawn by ass to gallows (see above, p. 86). f. 124 b.

242. Usurer's offering of oats breeds serpents (= Spec. Laic., No. 15). f. 124 b.

243. Law student at Oxford loses his eyesight, but recovers it after vowing to abandon legal studies. f. 124 b.

244. Robert de Burwelle takes a paralytic stroke as a divine order not to compile a Summa of civil law. Ends: "Hanc narracionem retulit Magister Robertus de Burwelle de seipso contigisse." f. 124 b.

245. Dying miser "in Marchia" [March, in Cambridgeshire] suddenly recovers speech while receiving extreme unction, and cries "Who is touching my purse?" f. 125.

246. Greedy priest will not bury Jaket's mother without a fee; Jaket gives him the corpse in a sack, telling him it is a load of thread. "Narracio magistri Ja. de Vitri[aco]." f. 125.

247. Rich man converted by thought of eternal torment (= Spec. Laic., No. 39). "Item narracio eiusdem." f. 125.

248. Dying man agrees with his wife that he does not need a long shroud. "Alia narracio eiusdem" (see above, p. 8). f. 125 b.

249. Advocate in Flanders, who has grown rich by taking fees from both sides, is called golden-tongued; after death he is found with a toad on his tongue. "Erat, ut idem narrauit." f. 125 b.

250. Old woman greases prefect's hand. "Item narracio eiusdem" (= *Exempla*, No. 38: see above, p. 68). f. 125 b.

251. Fox and wolf in larder. "Item in eiusdem narracionibus talis similitudo proponitur" (= Add. 26770, No. 31). Moralized. f. 126.

252. False executor. "Legitur in hystoria Karoli" (see this *Cat.*, i. p. 554). f. 126.

253. Cistercian conversus, spending Lent "in quadam insula Ybernie," sees devils rejoicing at the death of a monk in a neighbouring monastery, who had been an oppressor of the poor. f. 126 b.

254. Dying miser ignores priest, but bursts into speech when his wife touches his treasure-chest. f. 126 b.

255. Dying miser loses power of speech; his friends agree to make his will by assuming his consent to every proposed bequest to which he says "Ha"; the priest gets one "Ha" out of him (by pinching his ear) for the church, but when he tries to get a chest of money for himself the man reviles him and dies. Ends "Hoc factum contigit in Anglia, ut fertur." f. 127.

256. Usurer, converted by thought of eternal punishment, becomes a monk, and eventually Bishop of Toulouse; and his two sons become abbots. "Sicut narrauit magister Ja. de Vitri." f. 127 b. Doubtless based on the story of Foulques de Marseille, for which see Add. 26770, No. 3 (above, p. 27).

257. Rustic persuaded by rogues that his lamb is a dog. f. 128. For other versions see *Exempla of J. de Vitry*, No. 20.

258. Ypocras, vendor of fried fish to Christians at Acre, is captured by Saracens, but released by Sultan as having killed many of his foes (*cf.* J. de Vitry, above, p. 14). f. 128.

259. Ape on miser's money-chest, in diocese of Dublin, says the money is Colesweyn's (= Spec. Laic., No. 62). f. 128.

260. "Attollenta" outruns "Ypomene" with the help of a golden apple. f. 128. A variant of the story of Atalanta and Hippomenes (*cf.* above, pp. 111, 190, 193), interchanging the parts and omitting the penalty for defeat.

261. Rustic ("Hurri nomine") stifled by spices but revived by dunghill (see above, p. 64). f. 128 b.

262. Dying advocate appeals against the Sacrament (an abridgment of No. 238 above). f. 128 b.

263. Advocate in Paris strangled by devil while preparing a case against some monks. f. 128 b.

264. Mother-ape with young (= Add. 28682, No. 19). Moralized. f. 129.

265. Usurer's crops spared by storm (= Add. 18351, No. 20, above, p. 416). f. 129.

266. Usurer's tomb is opened, so that his corpse may be turned out of the cemetery; a toad is found on his face, putting a coin into his mouth (*cf.* No. 240 above). This happened at "uerdele" in Leon, when Robert de Courçon was preaching the Crusade there as Legate [*circ.* 1213–19]. "Fertur de magistro Roberto de Cursun, dum in Legione circuiret ad predicandum de cruce." f. 129.

267. Philosopher "Athalus" says why he despises riches. f. 129 b.

268. Pitus, fool of King Richard [I.] of England, visits the Sultan during a truce; being bound himself to accept no gifts, he allows his son instead to take 200 bezants. f. 129 b.

269. Pauper enriched, and finally elected king, is always discontented. f. 130.

270. Laughing and weeping philosophers question each other. f. 130.

271. Dying usurer bids his wife bury thirty marks with him; by order of "magister Robertus Curezun tunc legatus" [1213–1219], his tomb is opened, and toads and worms are found at his girdle where the money is tied (*cf.* Nos. 240, 266). f. 130.

272. Fable of dog and shadow. f. 130 b.

273. Two hard-drinking priests: one drinks out of the flagon, and chokes himself; the other bids his servant light the candle (meaning him to fill the empty wine-cup), and is burnt to death. f. 130 b.

274. Another drunken priest sells his soul to a smith, who thinks he owes the devil a soul because of his many frauds. f. 130 b.

275. Drunken miser falls into a hole, and will not even lift his hand to be helped out, until a neighbour cries "Take what is offered." f. 131.

276. Dying drunkard is speechless when exhorted to confess, but responds at once when a boon companion cries "Wesseyl, neighbour, wesseyl." f. 131. *Cf.* Spec. Laic., No. 209.

277. Drunkard sees three children instead of one, and burns his hand in preparing ordeal for his wife (*ib.* 207). f. 131.

278. Drunkard sets fire to his house. f. 131 b.

279. Drunkenness chosen by a priest as the lightest of three sins (see above, p. 131). f. 131 b.

280. Magister Walter de London dines with a burgher after preaching in London, and is made nearly drunk with "wesseyl" and "horssub" [stirrup-cup?]; on the way home his horse's moderation in drinking at a ford puts him to shame. f. 131 b. *Cf.* Add. 18351, No. 22 (above, p. 416).

281. Drunkard unmoved by his wife's reproaches. f. 132.

282. "Quidam literatus" prays to be shown the torments of hell: he sees two lovers alternately embracing each other and melting away with hell-fire. f. 132.

283. Miraculous punishment of an adulterous pair, who find relief at last at St. Wulstan's church. f. 132 b. *Cf.* the tale of Richer and his wife in Manuel des Péchés (above, p. 283).

284. Sudden death of priest's mistress in Wales. f. 132 b.

285. Priest's mistress dies; her three sons watch by her corpse, and see it carried off by devils. f. 132 b. This too occurs in Manuel des Péchés: see above, p. 282.

286. Souls of London priest and his mistress seen by saintly woman being carried to hell by devils. f. 132 b.

287. "Magister monialium" of the order of Sempringham cures a nun of her love for him, by showing his emaciated and disfigured body. "Narracio magistri Ja. de Vitri." f. 132 b. Substantially the same as Caesarius, iv. 103 (above, p. 356).

288. Clerk cures himself of love for a dead girl by carrying part of her corpse about with him. "Item narracio eiusdem" (see Harl. 463, No. 164). f. 133.

289. Priest and his mistress, in Northumberland, each in turn deceived and strangled by devil. f. 133.

290. Miraculous fire breaks out in the house of a priest and his mistress, in the diocese of Norwich. f. 133 b.

291. Clerk at Cambridge, on his deathbed, confesses only his most venial sins; after receiving the viaticum he cries "Ha ha ha, ecce ad supplicium vado," and dies miserably. f. 133 b.

292. Sudden death of a priest who kept a mistress, near Cambridge. f. 133 b.

293. Irishman warned that he has but three days to live (= Spec. Laic., No. 133). f. 134.

294. Priest's concubine, turned after death into devil's mare, is shod by her old gossip the smith (*cf. ib.* 117). f. 134.

295. Vision of Lust, seen by saintly man. f. 134.

296. Corpse of a priest's concubine cannot be lifted except by priests' concubines (see Spec. Laic., No. 115). Witnessed by Robert de "Curezun" during a legatine journey in France (*cf.* above, Nos. 266, 271). f. 134.

297. Clerk sees a priest, his master, carried off and devoured by devils, for celebrating mass when defiled with sin. f. 134 b.

298. Priest's deathbed vision of devils with frying-pan. "Narratur in libro Petri Clunatensis" (i. 25). f. 134 b. See above, pp. 405, 475 (Spec. Laic., No. 573; Eg. 1117, No. 58).

299. Priest in thunderstorm turns his concubine out of doors: she is saved, but he is killed by lightning. f. 135.

300. Priest's concubine scoffs at a preacher who denounces her sin, and points complacently to a gold brooch at her bosom, her

lover's gift; soon afterwards she falls ill, and says "Sen es on mi brest | Non so bitter loue is so of þe prest." f. 135.

301. Priest's concubine dragged from her coffin by devils, in sight of her two sons (*cf.* No. 285 above). f. 135 b.

302. Priest dies in his concubine's arms, while his guests are feasting. f. 135 b.

303. Parish priest in Oxford desecrates his church; he falls dead while celebrating, and his corpse turns black. f. 135 b.

304. Priest's dead mother appears to him with serpents at her breasts (see above, p. 9). f. 136.

305. Impenitent scholar's corpse burnt by invisible fire (= Spec. Laic., No. 125). f. 136.

306. Magister [Philippe de Grève] of Paris appears to his bishop, and says he is damned for pluralism and other sins (*cf. ib.* 305). f. 136 b.

307. Dying man tells monk of St. Alban's that he has seen Satan, and that he would rather go through fire than see him again. f. 137.

308. Man chased by unicorn. Moralized. "Legitur in libro Bariaam" (*sic*, see this *Cat.*, ii. p. 123). f. 137.

309. King who never laughed, and his brother; trumpet of doom. "In eodem libro legitur" (*ib.*, p. 122). The mendicants, however, are omitted, as in J. de Vitry, *etc.* (see above, pp. 26–7). f. 137.

310. Man at Cambridge tells a Dominican that he hopes to live more than fifteen years; he dies within ten days. f. 137 b.

311. Vision of the torments suffered after death by a cruel magnate; seen by a clerk of his court. Ends: "Ista pretacta narrauit quidam uir religiosus et fidedignus, asserens mihi quod illa predicta audiuit a quodam magistro qui eadem audierat a filia ipsius prefati principis. Et credo hec nomina singulorum pretactorum sine nominis expressione utilius esse tacenda quam exprimenda, cum tamen nomina ipsorum sint satis nota." f. 137 b.

312. Lazarus lived fifteen years after being raised from the dead, but never smiled again for thought of the torments of sinners which he had witnessed. f. 138 b.

313. Dying lawyer at Oxford, gripped by the throat by devil, can only speak when he has at his lips a cup adorned with the Agnus Dei and a cross. "Retulit mihi uir religiosus et fidedignus se audisse a fidedignis qui interfuerunt." f. 138 b.

314. Monk damned for murmuring (see No. 170 above). "Sicut narrauit mihi quidam uir religiosus et fidedingnus." f. 139.

315. King's bailiff, of the diocese of Norwich, and his wife appear after death to their son; the latter in bliss, the former damned. "Retulit mihi quidam rector cuiusdam ecclesie in episcopatu Norwicensi, uir fidedignus, rem gestam in parochia sua." f. 139 b.

Harley 2851. ff. 89 b–122, 131–142, 175 b–187 b.

Vellum; about A.D. 1300. Small quarto; ff. 59, having 23 to 29 lines to a page. The first part (ff. 89 b–122, 131–142) has headings in red and initials in red and blue, besides an initial in blue, gold (mostly peeled off) and black at the Beginning. The second part (ff. 175 b–187 b) is written by different hands, but all of the same period. For a general description of the volume, and for detailed descriptions of certain parts of it, see this *Cat.*, ii. pp. 401, 669, 748.

RELIGIOUS TALES, FABLES AND ANECDOTES. In three parts: parts i. and ii. divided, according to subjects, into three and two sections respectively; part iii., a sort of commonplace-book (imperf. at end), in which fables, exempla, moral reflections, *etc.*, have been jotted down without any apparent method. *Latin.*

Part i. Section i. (comprising Nos. 1–19) is headed: "Incipit tercia (*altered to* quarta) pars huius libelli, in qua tractatur generaliter de miraculis sanctorum virorum." f. 89 b. It appears from the numbering of chapters in the preceding pages that the Church Legends on ff. 19–71 are reckoned as Prima Pars, and the Miracles of the Virgin on ff. 71–89 as Secunda Pars.

1. An old priest in Normandy, who has led a worldly life, is seized with remorse while elevating the Host; a candle falls and burns the altar-cloth, leaving the corporalia untouched; but when he has finished the sacrament he sees the altar covered with a new and beautiful cloth. f. 89 b.

2. "Eradius," whose daughter's lover was saved from the devil by St. Basil (see above, p. 257). f. 90.

3. Two German knights pledge each other that neither shall marry without the other's presence. One of them is killed in battle; the other announces his approaching marriage at his

comrade's tomb, and the dead knight attends the wedding, and afterwards takes his friend to witness his torments. f. 92 b.

4. Devil undertakes to seduce a parish priest in fifteen years, and puts a female infant in his way; he adopts her, and as she grows up he is tempted by her beauty; but he mutilates himself and defies the devil. f. 96. This is the Bishop's Chaplain's tale found in some MSS. of St. Patrick's Purgatory: see this *Cat.*, ii. p. 450.

5. Devils' reports made to Satan at his court in a temple of idols (see above, p. 62). f. 97 b.

6. Boy devoted to devil before his birth, but rescued by the Virgin. f. 98. See this *Cat.*, ii. p. 632; to the references given there we must add P. Meyer's article in *Romania*, xxxiii., 1904, pp. 163–178.

7. Sinful nun finds her palm-branch withered on Palm-Sunday, but revives it with her tears. f. 98 b.

8. Devil in dead youth's body serves a bishop (= Add. 28682, No. 29, above, p. 85). f. 98 b.

9. Cistercian monk saved from temptation by seeing the stars as men gazing down on him. f. 99 b.

10. English knight stays away from mass because the priest is unworthy; an angel shows him how a dragon issues from the priest's mouth as he puts on the vestments before mass, and returns when he disrobes. f. 99 b *Cf.* Petrus Damianus, Opusc. xx. 6 (above, p. 347).

11. Silent vigil as penance (see Add. 16589, No. 28). The knight first confesses to a priest whose harshness drives him to despair, and whom he kills in anger. f. 101.

12. Dead usurers, father and son, seen biting and cursing each other in hell (= Harl. 3244, No. 3). f. 103.

13. Devil on lady's train (from J. de Vitry, see Harl. 463, No. 163, above, p. 20). f. 103 b.

14. Devils that seduce men (*ib.* No. 8). f. 103 b.

15. Valerius, a great sinner, is buried in St. Peter's church; the saint sends a warning to the Bishop to eject the corpse. Before preaching, the Bishop orders all excommunicated persons to leave the church; Valerius rises immediately and goes out. f. 103 b. The first part is taken from Gregory, Dial., iv. 52 (Migne, lxxvii. col. 413); for the second, *cf.* below, Add. 11579, No. 48.

16. The tomb of a harlot, before the altar of the Virgin, is opened; only a toad is found in it. f. 104.

17. Macarius and the pagan's skull (see this *Cat.*, ii. p. 663). f. 104.

18. The dead rise to defend their friend (= Spec. Laic., No. 160). f. 104 b.

19. Ninety devils watch a convent, one is enough for a city (*cf. ib.* No. 576). "In vitas patrum legitur." f. 104 b.

Part i. Section ii. (Nos. 20–40) is headed: "Incipiunt exempla de uirtutibus Eucharistie, et eiusdem contemptu." f. 105.

20. Priest withholds absolution from a thief confessing just before Easter, but promises to give him and his family bread that has been blessed but not consecrated; by mistake his wife is given the Host; it changes to flesh. f. 105.

21. Bee-keeper and Host (= Roy. 7 D. i., No. 27). f. 105 b.

22. Devil kneels to priest carrying the Eucharist to a sick man, bows when he returns (*cf.* above, p. 407); place and date not specified. f. 105 b.

23. Woman murders her husband and burns her house down, pretending that the fire has killed him and that she herself is dying; she is choked by the viaticum. f. 106.

24. Woman rejects the Host as mere bread; priest and congregation pray, and her eyes are opened. f. 106 b.

25. Candle falls on altar-cloth and burns it, but no fire touches the corporalia (*cf.* No. 1 above). f. 107.

26. Woman communicates at Easter, though forbidden by the priest; the same night she falls into the fire at her home, and is burnt to death. f. 107.

27, 28. From Gregory, Dial., iv. cap. 57 (Migne, lxxvii. col. 424): Captive's chains loosed by his wife's masses; and shipwrecked sailor fed by angel when Bishop says mass for him. f. 107 b.

29. Priest cannot continue mass while charitable lady is absent (from J. de Vitry, Harl. 463, No. 19). A simile is added, of the bird which cannot keep all her brood warm with her wings, but soothes them to sleep with her song. f. 108.

30. Robber kills confessors who bid him despair, but is converted by hermit who treats him gently. f. 108 b. *Cf.* Add. 28682, No. 21, above, p. 84.

31, 32. Two Mary-legends, *viz.* Jew [of Bourges], and Jew lends to Christian. ff. 108 b, 109 b. See this *Cat.*, ii. pp. 601, 638.

33. Three years' penance completed by friend for dead penitent (= Sl. 3102, No. 37, above, p. 96). f. 111 b.

34. Devil tells hermit he would climb barefoot over a bridge studded with iron hooks and nails, and reaching from earth to heaven, if he could be saved thereby; but scorns to acknowledge that he has sinned. f. 113. From Caesarius of Heisterbach, *Dial. Mirac.*, iii. 26, combined with v. 10: see above, pp. 354, 357.

35–37. Three Mary-legends, *viz.* Five Gaudes, Aves seen as roses (as in Add. 16589, No. 4), and Devil in service. ff. 114, 114 b, 115. See this *Cat.*, ii. pp. 605, 668, 628.

38. Philosopher spits in king's face (= Harl. 463, No. 77, above, p. 13). f. 116.

39. False executor (*ib.* No. 43). f. 116 b.

40. Geoffrey, a monk at Clairvaux, refuses a bishopric, though urged by St. Bernard to accept it (above, p. 34). f. 117.

Part i. Section iii. (Nos. 41–53) is headed: "In hac particula tractatur de exemplis et fabulis et aliis excerptis librorum ad uirtutis informacionem." f. 117.

41. Apologue of man chased by unicorn. f. 117.

42. Fable of mouse, frog and kite. f. 117 b.

43. The Devil's nine daughters and their marriages (see above, p. 30). f. 117 b.

44. St. Antony and the archer (see p. 76). f. 118.

45. St. Bernard tells a would-be monk that he must become an ass. f. 118 b. *Cf.* Vit. Pat., Migne, lxxiii. col. 960.

46. Bear burnt by ape whose young he has devoured. f. 118 b. From J. de Vitry or A. Neckam: see above, p. 12.

47. Dying miser cries "Wife, who is touching my purse?" (= Roy. 7 D. i., No. 245, but no place named). f. 119.

48. Dying man's friends compared to pigs, which squeal while another pig is being killed, but are ready at once to eat his flesh. f. 119.

49. Dying Sultan's gravecloth displayed (see above, p. 10). f. 119 b.

50. Trajan and Gregory (see p. 325). In this version Gregory's pity is roused by a story of the justice of Trajan, similar to the tale of Zaleucus in the Gesta Romanorum (above, p. 206) f. 119 b.

51. Miser compared to horse which breaks its back in carrying a load of money. f. 120 b.

52. Crow in other birds' feathers. f. 120 b.

53. Devil compared to wicked lord who, wishing to destroy a man, makes him his bailiff. f. 121.

Part ii. Section i. (Nos. 54–58) is headed: "In hac particula tractatur specialiter de nequiciis quarundam mulierum, et super hiis ponuntur exempla." It is introduced by a Prologue, beginning: "In mulieris vituperium maliuolo sensu a meipso quicquam loqui prohibeor." f. 131.

54. Old woman sows discord between man and wife (see Spec. Laic., No. 472). Ten leonine hexameters, beginning "O dolor, o gemitus," are introduced in this version after the wife's death. f. 131 b. Printed by T. Wright, *Lat. Stories* (Percy Soc., 1843), No. 100, from this MS.

55, 57, 58. Three tales from Petrus Alfunsi (see this *Cat.*, ii. pp. 238–9), *viz.* Procuress and crying bitch, Husband shut out, and Vine-dresser with injured eye. ff. 134 b, 136, 137 b. The last two printed by Wright, Nos. 101, 102.

56. Matron falls in the mud at her paramour's door (from J. de Vitry, see above, p. 18). f. 135 b.

This section is followed by a "Compendium super nequiciis mulierum" in thirty rhyming hexameters, beg.: "Causa grauis scelerum cessabit amor mulierum." f. 138.

Part ii. Section ii. (Nos. 59–62) is headed: "Incipiunt Narraciones Jocales." f. 138 b.

59, 60. From Petrus Alfunsi (see this *Cat.*, ii. pp. 240, 241): Thief slides down moonbeam, and Maimundus the lazy servant. ff. 138 b, 139 b. Printed by Wright, Nos. 23, 24.

61. The man whose hoard was fated to go to a neighbouring smith (a variant of the Miser of Winchelsea, Spec. Laic., No. 61). f. 140. Wright, 25.

62. A man stands in his neighbour's ground, having some of his own soil in his shoes, and swears before a jury that he is on his own ground; the land is awarded to him, and according to custom he cuts down a tree on it and sows an acorn in its place. An oak grows up very quickly; one day he throws a stone at a bird (Satan in disguise) on one of the branches, and kills his injured neighbour's son; he is hung on a gallows made of his own oak. ff. 140 b–142.

Part iii. (Nos. 63–96) consists of Aesopic fables, intermingled with anecdotes, moral sayings, *etc.* The fables are not taken directly from any one of the collections noticed in this *Cat.*, ii. pp. 272–367, or printed by Léopold Hervieux in his *Fabulistes Latins*; but their source was evidently related in some way to the

"Romulus Nilantii" (Hervieux, ii., 2nd ed., 1894, pp. 513–548; *Cat. of Romances*, ii. p. 286). Twelve of them (Nos. 68–78, 94) have almost exactly the same text as in Rom. Nil.; and the remainder, which (except No. 63) are not in Rom. Nil. at all, begin mostly with its characteristic opening phrase, "Ferunt fabulae jam dudum," and differ in text from the versions of the same fables printed by Hervieux from other collections. All but two (Nos. 71, 88) are included in the Fables of Marie de France, in French verse. In the following list her versions are referred to by the letter M and the number of the fable in Harl. 978 (see table in this *Cat.*, ii. pp. 298–305), while the references to Romulus Nilantii (R) correspond to Hervieux's edition.

63. Man and lion disputing (M 38; a different version from No. 77 below). f. 175 b.
64. Anecdotes of Maurice [de Sully], Bishop of Paris [1160–96], and his highborn clerk. f. 176.
65. Gilbert [Foliot], Bishop of London [1163–87], asks a young scholar what they say of him at Oxford, soon after Becket's election as archbishop; and is told "They say you may eat meat now." f. 176.
66. English pilgrim carried home in a few hours from Jerusalem (*cf.* Caesarius, x. 2, above, p. 363). f. 176.
67. Oil-casks and "Auxilium egencium" (see this *Cat.*, ii. p. 239). f. 176 b.
68. Dog and shadow (M 5, R i. 5). f. 177.
69. Fox and raven with cheese (M 14, R i. 14). f. 177 b.
70. Old lion kicked by ass (M 15, R i. 15). f. 177 b.
71. Horse and Dr. Lion (R ii. 9). f. 178.
72. Hares and frogs (M 23, R ii. 7). f. 178.
73. War between birds and beasts (M 24, R ii. 10). f. 178 b.
74. Belly and members (M 28, R ii. 18). f. 179.
75. Liar and truth-teller in land of apes (M 35, R iii. 5). f. 179.
76. Lion and braying ass (M 36, R iii. 6), f. 179 b.
77. Man and lion disputing (M 38, R iii. 8). f. 179 b.
78. Crow on sheep's back (M 41, R iii. 11). f. 180.
79. Raven in peacock's feathers (M 68). f. 180.
80. Wolf flayed to cure sick lion (M 69). f. 180 b.
81. Wild boar kicked by ass (M 76). f. 181 b.
82. Clerk teaches wolf his A B C (M 82). f. 181 b.
83. Two wolves try to help reapers, but are hunted for their pains (M 88*). f. 181 b.
84. Wolf allows goat to say two masses before death; goat gives the alarm, and wolf is captured (*cf.* M 94; the present fable, with a different text, is in Hervieux, ii. p. 613, from Brussels MS. 536). f. 182.
85. Woman and scratching hen (M 103). f. 183.
86. Wolf and wood-pigeon (M 98). f. 183.

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* Incorrectly summarized in this *Cat.*, ii. p. 304.

87. Poet and hunchback (see this *Cat.*, ii. p. 238). f. 183 b.
88. Wren becomes king of birds, through hiding on eagle's back and so flying highest; hence his title "Regulus." f. 183 b. This is in Neckam, *De Naturis Rerum*, i. cap. 78 (Rolls ed., 1863, p. 122). See too C. Swainson, *Folk-lore of British Birds* (Folk-lore Soc., 1886), p. 36.
89. Retort of Alexander [Neckam], Abbot of Cirencester, to one of King John's favourites. f. 184 b.
90. Litigant at Paris says he must either win all or lose all; his opponent tells judge the latter alternative will content them both. f. 184 b.
91. Wolf and kid (M 90). f. 185.
92. Man with three friends (see this *Cat.*, ii. p. 123). f. 185 b.
93. Gallant with drawn sword (*ib.* p. 238). f. 185 b.
94. Kite chosen king of doves (M 20, R ii. 2). f. 186.
95. Giles [de Braose], Bishop of Hereford [1200–1215], wishes that Osbern* were Bishop of Bangor; Osbern replies with a tirade against prelates. Beg. "Dixit mihi magister Osbernus vicinie." f. 187.
96. Extracts from Petrus Alfunsi's Disciplina Clericalis, breaking off in the tale of the two merchants (see this *Cat.*, ii. p. 233). ff. 187–187 b.

Additional 18344. ff. 132 b–138 b.

Vellum; early xivth cent., in various hands. Quarto; ff. 7, having from 31 to 44 lines to a page. With initials in red. At the end of a volume of sermons and theological miscellanea (described in the *Cat. of Additions*, 1848–53, p. 101), which belonged in the 17th cent. to the Benedictine abbey of St. Georgenberg in the Tyrol (see ff. 3, 4, 138 b).

Religious Tales: taken from legends of the saints and of the Virgin Mary, and other sources. Imperf. at end. *Latin.*

1. The page who was sent by his jealous master to the lime-burners, but whose traducer fell instead into the trap. ff. 132 b, 133 b. The present version of the Fridolin-story (for which see p. 198 above) is substantially the same as in Martinus Polonus, Prompt. Exempl., cap. 18 (in *Sermones de tempore, etc.*, Strassburg, 1484); but the dying father's three injunctions are different.

2. Adulterous rustic near Bourges is swallowed by a dragon; he cannot move his hands, but he signs the cross with his tongue,

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* If, as seems likely, the famous divine Osbern Claudianus is meant, an earlier Bishop should have been named—probably Gilbert Foliot, Bishop of Hereford 1148–1163, who is known to have been his friend. See *Dict. Nat. Biogr.*, xlii. p. 278.

and the dragon bursts. From a sermon by "Rabbanus" [Rabanus Maurus ?] on the text "Viri, diligite uxores vestras" (Ephes. v. 25). f. 134.

3. Knight who always reveres the cross is closely pursued by his enemies, when he sees a tall cross casting its shadow across the road before him; despite his danger he makes a detour to avoid trampling on the shadow; his pursuers, who keep to the road, suddenly fall from their horses. f. 134.

4. Pilgrim-knight dies on Mount of Olives (= Arund. 231, No. 1, above, p. 58). f. 134.

5. St. Remigius, while celebrating mass on Whitsunday, sees a vision of dead beasts suddenly transformed into living men. f. 134.

6. Woman in despair throws herself into the water, saying "Ave Maria" as she does so; the water bears her up. f. 134 b.

7. Burgher, whose house is surrounded by flames, lights a taper consecrated to the Virgin; the fire spares his house. f. 134 b.

8. Devil in human form persecutes a woman, until she puts him to flight by crying "Sancta Maria, adjuva me." f. 134 b. See *Legenda Aurea*, ed. Graesse, 1846, cap 119, p. 517.

9. Boy unhurt in fire (see this *Cat.*, ii. p. 681). f. 134 b.

10. Aves seen as roses (*ib.*, p. 668). Beg. "Est quoddam monasterium ordinis Cysterciensis, quod Campus dicitur," *i.e.* Kamp, or Klosterkamp, near Rheinberg. As in Add. 16589, No. 4, the Virgin herself takes the roses from the monk's mouth. f. 135.

11. Painter and devil, at Auxerre (*Cat.*, ii. p. 628; Mielot, p. xxxv.). "Sicut Fulbertus episcopus [of Chartres, 1007–1029] refert." f. 135 b.

12. Blasphemer struck dead (*ib.*, p. 628). f. 135 b.

13. The Virgin's syrup (*ib.*, p. 630). f. 136.

14. Dying priest sees SS. Peter and Paul at his bedside. f. 136. From Gregory, Dial., iv. cap. 11 (Migne, lxxvii. col. 337).

15. The parting of SS. Peter and Paul, and their deaths (see *Legenda Aurea*, cap. 89, p. 374). Reference to Pope Leo. f. 136.

16. Man saved from suicidal impulse by invoking St. Paul. From Gregory of Tours, Miraculorum lib. i. cap. 29 (Migne, lxxi. col. 729). f. 136 b.

17. St. Andrew revives forty pilgrims who had been drowned on their way to him (= *Leg. Aur.*, cap. 2, p. 15). f. 136 b.

18. Punishment of a provost who had robbed St. Andrew's church of a field (*ib.*, p. 21). f. 136 b.

19. Bernard of Modena escapes from a tower by the help of St. James (*ib.*, cap. 99, p. 425). f. 136 b.

20. French pilgrim to Compostella loses his wife on the way, and is robbed of his ass; but he is helped by St. James (*ib.*, p. 428). f. 136 b.

21. St. John overthrows the temple of Diana, and converts "Aristodimus" the priest of idols (*ib.*, cap. 9, p. 59). f. 137.

22. Good father and bad mother (see this *Cat.*, ii. p. 654). f. 137.

23. Excommunicate's tomb full of boiling water (= Spec. Laic., No. 281). f. 137 b.

24. Accursed dancers (see above, pp. 283, 312). From William of Malmesbury: "Istud miraculum in gestis Anglorum reperimus, et contigit anno Domini mxiij." f. 138.

25. Theologian at Paris calls SS. Peter and Paul fools. "Hoc ordo (*for* Odo) refert." f. 138. From Odo of Cheriton: see above, p. 59, Ar. 231, No. 7.

26. Monk dead to the world (= Harl. 463, No. 46a, above, p. 10). f. 138.

27. Two instances of contempt for wealth: (a) Hermit throws money at thieves; (b) Philosopher throws gold into the sea (= Ar. 231, Nos. 15, 16). f. 138.

28. Angel and hermit bury corpse (= Harl. 463, No. 32). f. 138.

29. Draught of holy water makes dying sinner confess (= Ar. 231, No. 47); "in uiuianensi dyocesi." f. 138.

30. Parisian burgher buffeted for blasphemy (= Harl. 463, No. 136). f. 138 b.

31. Hermit sees devils as black pigs rejoicing when his brethren talk frivolously (see Ar. 231, No. 92). f. 138 b.

32. Sage despairs of lying nephew; Cantor Parisiensis prefers glutton or profligate to liar (*ib.* 94). f. 138 b.

33. Bishop-judge's hand buttered: "Hoc in Odone reperitur" (*ib.* 99). f. 138 b.

34. Philosopher spits on king's beard (*ib.* 112). f. 138 b.

35. Blaspheming boy's death (*ib.* 152). f. 138 b. The narrative is complete, but the MS. breaks off immediately after, at the foot of the page, with the words "Vnde dicit Gregorius."

Sloane 2478. ff. 2–42 b, 45–47.

Vellum; early xivth cent. Octavo; ff. 44, having 32 to 39 lines to a page. With initials in red or black. The contents of the volume, in various hands of the 13th and 14th centt., are as follows:—(1) The present article. ff. 2, 45;—(2) "Cayphas": an *English* poem in six-line stanzas, beg.: "Alle hayle and wel ymet." f. 43. Printed in Wright and Halliwell's *Reliquiæ Antiquæ*, ii. (1843), p. 241;—(3) "Liber qui dicitur uitas patrum": an abridgment of the Verba Seniorum (*cf.* Migne, lxxiii. cols. 858–887). Imperf. at end. f. 48;—(4) A theological miscellany, with extracts from Gregory, Augustine, *etc.*, beg.: "Non minus reus qui uerbum Dei negligenter audierit." f. 56;—(5) "Dissuasiones Valeriani ad Ruffinum ne ducat uxorem," beg.: "Loqui prohibeor et tacere non possum"; *i.e.* dist. iv. capp. 3–5 of Walter Map's *De Nugis Curialium* (ed. Wright, Camden Soc., 1850). f. 64. Followed by notes on "Aureolus Theophrasti liber de nupciis." f. 69;—(6) Letter from the Emperor Otho IV. to King John, urging a reconciliation with the Church; *n.d.* Beg.: "O., Dei gracia Romanorum rex et semper augustus." f. 70 b;—(7) Letter from St. Bernard to the Canons of Lyon (Migne, clxxxii. col. 332). f. 71;—(8) Sermones Magistri Serlonis. f. 73;—(9) "Concordancie Ewangeliorum," followed by "Tituli super Actus Apostolorum," *etc.* f. 95 b;—(10) Tables of Epistles and Gospels throughout the year. f. 101;—(11) List of Church Festivals, with notes as to their observance. f. 106 b.

Religious Tales. A collection of miracles of the Virgin, extracts from the lives of saints, *etc.* Imperfect, wanting some leaves at the beginning, and after ff. 4, 6. *Latin.*

1. Milk: monk laid out as dead (see this *Cat.*, ii. p. 613). Not the version of Cleop. C. x.; it seems rather, from its close agreement with the Anglo-French version in Royal 20 B. xiv., to be that of the Oxford MS., Balliol College 240 (*ib.*, pp. 728, 732). Imperfect, only the last few sentences remaining: "[om]nesque conuertit in stuporem . . . . propter salutem animarum precioso sanguine Christi redemptarum." f. 2.

2. Youth punished for ploughing on St. James's Day (St. Mary Magdalene's Day in the usual version: see this *Cat.*, ii. p. 683). f. 2.

3. Milk: plants in flower (*ib.*, p. 637). f. 2 b.

4. Lombard, unjustly condemned to death, invokes the Virgin; the fire at the stake cannot burn him, and he is taken back to prison, but the doors fly open at night, and the Virgin leads him out through the guards; he hangs up his chains in memory at "Rochemadur" (Rocamadour near Cahors). f. 2 b.

5. Jew lends to Christian (see this *Cat.*, ii. p. 638). f. 3.

6. Ebbo the thief (*ib.*, p. 606). f. 3 b. Printed from this MS. by T. Wright, *Lat. Stories* (Percy Soc., 1843), No. 109.

7. A long story of a young Irishman named Nicholas, who studied at Oxford when St. Edmund of Canterbury taught theology there: how he was profligate in life, though devout in alms-giving and fasting; and how the Virgin appeared to him when he was ill, offering him dainty food in a dirty dish (*cf.* this *Cat.*, ii. p. 651). Imperf. at end. "In vita beati Edmundi Cantuariensis Archiepiscopi legitur." f. 3 b.

8. Incest (see this *Cat.*, ii. p. 627). Imperf. at beg. f. 5.

9. Love gained through magic (*ib.*, p. 621). f. 5 b.

10. Dicer flings a stone at a figure of the Virgin, in the porch of the church at Châtillon in Brie [Châtillon-sur-Marne], and breaks off the left arm, which was supporting the Child; the figure shifts the Child to the right arm, and the dicer dies miserably (*cf.* the miracle of Déols, noticed in this *Cat.*, ii. p. 630). f. 6. Wright, 72, from this MS.

11. German clerk has nothing else to offer at the mass of the Virgin but a brooch which he meant for his sweetheart Mariota; the Virgin appears to him that night, wearing the brooch and calling herself Mariota, and claiming his allegiance henceforth. f. 6. *Cf.* "Ring given to Mary-image," in this *Cat.*, ii. p. 626; also "Neglected Mary-image," *ib.*, pp. 659, 666, 698.

12. Clerk answered by the Virgin: "Et tu eris benedictus" (= Add. 27909 B, No. 18, above, p. 465). f. 6 b.

13. Ave on the tongue (see this *Cat.*, ii. p. 612). Imperf. at end. f. 6 b.

14. Devils in council, overheard by Jew (= Arund. 231, No. 182, above, p. 76). Imperf., wanting all but the last three lines, *viz.* "crucis munito nocere valentes . . . se baptizari fecit." f. 7.

15, 16. Extracts from Vitae Patrum (Migne, lxxiii. col. 762; xxi. col. 459): Hermit sees angels or devils near the brethren, according as their talk is good or bad;—Piammon sees an angel writing down communicants' names, omitting those guilty of secret sins. f. 7.

17–37. Extracts from the lives of SS. James, Andrew, and other saints (including Eustace *al.* Placidus, ff. 11–12 b), and from the Historia Ecclesiastica. ff. 7–14 b.

38. Dying Count of Rimini, unable to swallow, receives the viaticum through his side (see above, p. 126); told by "sancte memorie frater Petrus de Suynesfeld," [seventh] Minister of the Franciscans in England, as having occurred when he and "frater Adam de Maddol" were passing through Rimini, about the year 1268. f. 14 b.

39. Woman at "Brugelac" [Brugnac?] in Gascony tries to retain the Host in her mouth, meaning to use it as a love-charm; but it leaps through her cheek to the altar. f. 15.

40. Punishment of Ralph the Oxford priest, in 1256 (agreeing, in all but the date, with Add. 17723, No. vi., above, p. 408). f. 15 b.

41. Hermit doubts about the Real Presence, but is miraculously convinced through the prayers of two other hermits. From Vit. Pat. (Migne, lxxiii. col. 978). f. 15 b.

42. Dead lord condemned to serve at hot springs; from Gregory, Dial., iv. 55. f. 16.

43–46. From Vit. Pat. (Migne, lxxiii. cols. 795, 874, 998, 912): Paulus Simplex sees good and bad angels of men;—Abbot Apollo sees devil shooting arrows at old hermit;—Bishop reads communicants' souls by their faces;—St. Antony and the archer. ff. 16 b–17 b.

47. Apologue of unbending the bow, used by St. John the Evangelist. From the Life of St. Remigius (by Hincmarus, Migne, cxxv. col. 1140). f. 17 b.

48, 49. From Vit. Pat. (Migne, lxxiii. cols. 1006, 903): Eucharistius the shepherd and his wife, upheld as models of sanctity;—the hermit whose nine years of resisted temptation were his crown. f. 18.

50. Passion of St. Adrian. f. 18.

51. Woman working on Sunday loses the use of her hand, but is cured at the shrine of St. Hilary. f. 18 b.

52. Death of blaspheming boy; from Gregory, Dial., iv. 18. f. 18 b.

53. Pyoterius and the nun who feigned idiocy; from Vit. Pat. (Migne, lxxiii. col. 984). f. 19.

54. Conversion of St. Bernard's sister (see above, p. 23). f. 19 b.

55. Constantius (here Constantinus) embraces a rustic who scorns him; from Gregory, Dial., i. 5. f. 19 b.

56–61. From Vit. Pat. (Migne, xxi. col. 400; lxxiii. cols. 952, 951, 952, 830, 949): Demons tempt and then beat repentant sinner, but finally cry "Vicisti";—followed by five passages extolling the virtue of obedience. ff. 19 b–20 b.

62. Sanctulus offers his life to save a deacon captured by the Lombards; from Gregory, Dial., iii. 37. f. 20 b.

63–65. From Vit. Pat. (Migne, lxxiii. cols. 778, 752, 748): Macarius and the two women who surpassed him in virtue;—the two brothers whose garden an elder wrecked to test their patience;—the patient monk who endured a beating from his brother. ff. 21–21 b.

66. King Oswald's alms-giving hand remains uncorrupted after his death; from Bede, Hist. Eccl., iii. 6. f. 21 b.

67. St. Aidan gives away a horse given him by King Oswin (*ib.*, iii. 14). f. 22.

68–71. From the Life of St. John the Almoner (Migne, lxxiii. cols. 341, 356, 345, 378): his dying advice to his disciple Zacharias;—Peter the tax-collector;—vision of Mercy;—the two cobblers. ff. 22–23.

72. Man with three friends. "Legitur in libro Barlaam" (see this *Cat.*, ii. p. 123). f. 23 b.

73–76. From Vit. Pat. (Migne, lxxiii. cols. 892, 941–2, 764, 765): the gardener whose foot putrefied when he ceased alms-giving;—sayings of Macarius, Agathon, and Arsenius;—apparition of devils seen by Macarius. ff. 23 b–24.

77. St. Benedict cures a monk of straying at prayer-time. From Gregory, Dial., ii. 4. f. 24.

78, 79. Institution of the Greater and Lesser Litanies. f. 24 b. See *Legenda Aurea*, cap. 70, pp. 312–4.

80. Pious monks' food appears to an elder as honey, that of the others as bread or dung. From Vit. Pat. (Migne, lxxiii. col. 1000). f. 25.

81. St. Bridget loses an eye when her parents press her to marry, but regains it on taking the veil. From the Life of St. Bridget (*Acta SS.*, 1 Feb., p. 121). f. 25.

82. Advice of old hermit to young one, how to conquer desire. From Vit. Pat. (Migne, lxxiii. col. 877). f. 25.

83. St. John and the youth who became a robber-chief (see above, p. 334). f. 25.

84. Eutropius the Consul obtains a decree against sanctuaries,

and is afterwards captured by its application. From Cassiodorus, Historia Tripartita, x. 4 (Migne, lxix. col. 1167). f. 25 b.

85. Stephen calls his servant "Devil." From Gregory, Dial., iii. 20 (see above, p. 26). f. 26.

86. Pilgrim to Compostella, hanged at Toulouse on a false charge, but preserved alive for forty days on the gallows. f. 26. From Miracula S. Jacobi, ascribed to Calixtus II., cap. 2 (*Acta SS.*, 25 July, p. 50).

87. St. Andrew and the convert whose parents tried to burn him. From the Life of St. Andrew (see *Legenda Aurea,* cap. 2, p. 13). f. 26 b.

88–90. From Vit. Pat. (Migne, lxxiii. cols. 960, 902): the abbot [Nestero] who took the patient ass for his model;—the hermit who would not read the list of his guests;—the monk who was tempted daily for nine years to desert. f. 26 b.

91. Dying monk [Theodore] saved from dragon; from Gregory, Dial., iv. 38. f. 27.

92. Negligent monk taunted by his dead mother in a vision of judgment; from Vit. Pat. (Migne, lxxiii. cols. 808, 863). f. 27.

93. Vision of Adamnan, and destruction of Coldingham nunnery; abridged from Bede, Hist. Eccl., iv. 25. f. 27.

94. Abbot's corpse turns on its side, to make room for the corpse of a monk converted by him; from Gregory, Dial., iii. 23. f. 27 b.

95. Dying clerk revived by the relics of St. Oswald; from Bede, Hist. Eccl., iii. 13. f. 28.

96. The pious monk [Merulus], whose grave smelt sweet; from Gregory, Dial., iv. 47. f. 28.

97. Funerals of rich sinner and saintly hermit; from Vit. Pat. (see above, p. 59). f. 28.

98. Vision of Dryhthelm; abridged from Bede, Hist. Eccl., v. 12. f. 28 b.

99. Macarius sees devil with tempting drinks; from Vit. Pat. (see above, pp. 4, 72). f. 29 b.

100. Devil tries to carry off St. Godric. "Legitur in vita sancti Godrici" (see *Libellus de Vita S. Godrici,* Surtees Soc., 1847, p. 199). f. 29 b.

101. St. Antony saved from tormenting fiends by a light from heaven (Migne, lxxiii. col. 132). f. 30.

102. Devil leaps on St. Hilarion's back while he is praying. "Legitur in vi[tis] pa[trum]" (= Jerome, Vita S. Hilarionis, in Migne, xxiii. cols. 31–2). f 30.

103. St. Juliana beats devil with her chain in prison (see *Acta SS.*, 16 Feb., p. 877). f. 30.

104–106. From Vit. Pat. (Migne, lxxiii. cols. 965, 761, 885): devil appears to hermit, calling himself Christ;—Saint [Pachomius] overhears devils talking of their wiles;—devils overheard reporting their exploits to Satan (see above, p. 62). f. 30 b.

107. Deathbed of monk whose fasting has been a pretence; from Gregory, Dial., iv. 38 (see above, p. 63). f. 31.

108. Hermit persuaded by devil to fast at Easter, and to throw himself down a pit; from "Collationes patrum" (Migne, xlix. col. 529; lxxiii. col. 841). f. 31.

109. Florentius and his bear-shepherd; from Gregory, Dial., iii. 15. f. 31.

110. St. Gregory appears after death to his successor, and beats him for refusing to continue his charities. From the Life of Gregory (by Paulus Diaconus: Migne, lxxv. col. 58). f. 31 b.

111. Hilarion reproved for priding himself on his abstinence; from Vit. Pat. (Migne, lxxiii. col. 866). f. 31 b.

112. The monk who set a serpent to watch his garden; from Gregory, Dial., i. 3. f. 31 b.

113. Hermit reproves his guests for over-eating; from Vit. Pat. (*cf.* Migne, lxxiii. col. 767). f. 32.

114. Young hermit's vision of lust (*ib.*, col. 879). f. 32.

115. Prefect goes mad and embraces kitchen-vessels; from the Life of St. Anastasia. f. 32. *Cf. Legenda Aurea*, cap. 7, p. 48.

116–122. Extracts from Vit. Pat. (Migne, lxxiii. cols. 883, 605, 1012, 995, 797, 884, 1040): Hermit holds his hand in flame;—Life of St. Eugenia;—Demons on black horses seen waiting for a rich sinner's soul;—Daughter of good father and bad mother;—Macarius and the pagan's skull;—Monk renounces God for love of Egyptian priest's daughter;—Tending the sick better than fasting. ff. 32 b–34.

123. Bees enshrine the Host, hidden in a hollow tree by a man in Germany. f. 34. *Cf.* above, p. 23.

124. Crucifix pierced by Jews bleeds and converts them; near Antioch (as in the Vie des Anciens Pères, above, p. 342), in the time of St. Basil. f. 34 b.

125. Aigolandus refuses baptism on seeing the wretched fare of Charlemagne's almsmen. From Pseudo-Turpin, cap. 13 (see this *Cat.*, i. p. 554). f. 35.

126. Priest carried off and devoured by devils, for celebrating mass when unfit (=Roy. 7 D. i., No. 297, above, p. 501). f. 35.

127. Bad custom in the world: the young die (see above, p. 10). f. 35.

128. Demoniac questioned at Corinth ("apud Corinthum, metropolim Grecie inferioris, que Gallogrecia dicitur") by two Franciscans, on St. Mary Magdalen's day, *circ.* 1266. f. 35 b. Wright, 111, p. 99, from this MS.

129. Accursed dancers; as in William of Malmesbury (see this *Cat.*, ii. p. 660). f. 37.

130, 131. Death of sinful smith-monk; and of the Mercian knight who put off repentance too long (from Bede, Hist. Eccl., v. 14, 13). f. 37 b.

132. Hermit sees two deathbeds (see this *Cat.*, ii. p. 665). f. 38 b.

133. False executor (*ib.*, i. p. 554). f. 38 b.

134. Life of St. Alexius. Beg. "Tempore Archadij et Honorij, imperatorum magnorum Rome, fuit vir quidam magnus," *etc.*, as in *Acta SS.*, 17 July, p. 251. ff. 39–42 b.

135. Dead prince revives to be baptized by St. Patrick. f. 45. From cap. 9 of Jocelin's Life of St. Patrick, *Acta SS.*, 17 Mar., p. 553.

136. Incest, parenticide, death from remorse (see above, pp. 259, 432). f. 45.

137, 138. From "Hystoria Romanorum" (*i.e.* Orosius, lib. vii. capp. 35, 36: see Migne, xxxi. cols. 1152, 1155): triumph of Theodosius over Eugenius and Arbogastes;—and of Arcadius over Gildo. f. 45 b.

139. Robber [Androclus] and grateful lion. f. 45 b.

140. Leopardess brings the skins of her prey to the hermit whose prayers have cured her blind cubs. f. 46. From Sulpicius Severus, Dial., i. 15 (Migne, xx. col. 193; *cf. ib.*, lxxiii. col. 821).

141. "In vita beati Fotini Episcopi narratur" how he saw his predecessor in hell, forging fiery horseshoes for clerks' mistresses transformed into mares. f. 46. *Cf.* above, p. 380.

142. "In vita sancti Kenelmi Episcopi narratur" how an angel showed him the torments of hell, and how he there saw a detractor hanging by his tongue. f. 46 b.

143. Sins outweighed by a drop of Christ's blood (see this *Cat.*, ii. p. 685). f. 46 b.

144. Founder of a church in honour of the Virgin dies; his sins outweigh his good deeds, even after the Virgin has seated herself in the scale with the latter; but she takes her Son on her lap, and the sinner is saved. f. 47. *Cf.* this *Cat.*, ii. p. 651.

Arundel 52. ff. 112–114.

Vellum; early XIVth cent., in a charter hand. Folio; ff. 3, having 41 to 46 lines to a full page. With initials in blue and red. For the rest of the volume see this *Cat.*, ii. p. 402, and *Cat. of Arundel MSS.*, 1834, p. 11.

RELIGIOUS TALES, thirty in number, derived from the Vitae Patrum and other sources; mostly given in an abridged form. *Latin.*

1. Life of St. Thais, as in Migne, *Patrol. Lat.*, lxxiii. col. 661. f. 112.

2. Priest, fined for singing only the Requiem mass, is at a loss for pledges; but countless hands appear in the air, and a voice from heaven says "Nos erimus plegii pro ipso." f. 112 b. *Cf.* Add. 16589, No. 2, above, p. 468.

3. Conversion of St. Bernard's youngest brother, and of his father (= Harl. 463, Nos. 215, 216, above, p. 25). f. 112 b.

4, 5. Similitudes of cat set to guard cheese, and ape with her two cubs. f. 112 b.

6. False executor of Charlemagne's knight. f. 112 b.

7. The dead rise to defend their friend (*cf.* Spec. Laic., No. 160, above, p. 383). f. 112 b.

8. Devil on lady's train (*ib.* No. 435): "In vitas (*sic*) patrum inuenitur." f. 112 b.

9, 10. Hermit weeps at sight of well-dressed woman; Antony overcomes temptation by holding his finger in fire (*cf.* Ar. 231, Nos. 62, 69, above, pp. 65–6). f. 112 b.

11. Man with three friends (*ib.* No. 156); moralized. f. 112 b.

12. Hermit disparages book-learning (= Roy. 7 D. i., No. 223, above, p. 496). f. 113.

13. Archbishop Baldwin ("Baldewynus abbas monachus, postea Archiepiscopus") and the widow. f. 113. See Ar. 231,

No. 127. Printed by T. Wright, *Latin Stories* (Percy Soc., 1843), No. 28, from this MS.

14. Clerk carries part of his dead sweetheart's remains, to purge his thoughts (= Roy. 7 D. i., No. 288). f. 113.

15. King for one year (see this *Cat.*, ii. p. 123): "In libro quodam Greco reperitur." f. 113.

16. Steward pampers dog and starves princess (see Sl. 3102, No. 71, above, p. 99). "Ut narrat beatus Gregorius." Moralized. f. 113.

17. Hermit spits his tongue in harlot's face (see above, p. 343). f. 113.

18. Hermit leads harlot into market-place (see Harl. 463, No. 176). f. 113.

19. Magister Robert de Chartres, of Paris, carries lighted candles to help the eyesight of his former pupil, now a bishop, and blind like the other prelates to his old master's claims (see above, p. 420, Add. 18351, No. 78). f. 113. Wright, 73, from this MS.

20. Rustic persuaded by six rogues that his lamb is a dog (see Roy. 7 D. i., No. 257). f. 113 b. Wright, 27, from this MS.

21. Angel helps hermit to bury a pilgrim (see Harl. 463, No. 32). f. 113 b.

22. At the taking of Jerusalem [in 1099] the assault is led by the Bishop of Le Puy [Adémar], who had died a year before. f. 113 b. This apparition is mentioned by Raimond d'Aguilers and afterwards by William of Tyre: see *Recueil des Historiens des Croisades,* Hist. Occ., vol. iii. p. 300; vol. i. pt. i. p. 358.

23. On the same day Thomas de Marle, a French knight, dismounts and goes straight to the Holy Sepulchre before engaging his room; his horse stands blocking the entrance to the best house in Jerusalem, and so secures it for him. f. 113 b. *Cf.* Spec. Laic., No. 240.

24. In the siege of Jerusalem a knight is captured by the Saracens with hooks from the wall, and hung opposite a petrary; the besiegers pause, but he bids them cast and give him his martyr's crown; they cast a stone, and it severs the rope by which he hangs, so that he escapes. f. 113 b.

25. Bishop pressed by his relations gives his young nephew a prebend, but says that he is losing his own soul. f. 113 b.

26. Bad custom in the world (= Harl. 463, No. 45). f. 113 b.

27. A monk is scourged daily to purify his thoughts. f. 114.

28. Faithless wife tonsured (= Harl. 463, No. 127). f. 114.

29. Gillebochat the devil tells a man that two of his supposed sons are the priest's (*cf. ib.* 148). f. 114. Wright, 44, from this MS.

30. Monk has two brothers, one poor, and dependent on the bounty of the other, who is rich; the latter dies, and the former appeals for help to the monk, but is told that he too is dead to the world. "Narrat beatus Gregorius in moralibus suis" (but *cf.* Harl. 463, No. 46). f. 114.

Harley 2385. ff. 38–70 b.

Vellum; early xivth cent. Octavo; ff. 33, in double columns of 33 to 40 lines. With headings in red, and initials in red and blue. A few leaves, especially towards the end of the MS., are mutilated. Bound up with various theological pieces, on paper and vellum, 13th–15th centt., including:—1. Six *English* tracts by Wycliffe (see E. M. Thompson, *Wycliffe Exhibition in the King's Library*, 1884, p. 53). ff. 2–8 b;—2. Tables of Lessons for Sundays and saints' days. f. 11;—3. Tract on the Decalogue, beg.: "Si vis ad vitam ingredi...Qui optat ciuitatem." With colophon: "Scriptum per fratrem Johannem Englys." ff. 14–16 b;—4. Sermon on Gal. iv. 30, beg.: "Reuerendi mei, tria solent eicere homines a se. Primum est *euyl company.*" f. 17. Followed by a list of scriptural instances of the seven deadly sins, and by the colophon: "Quod frater Johannes Englys ord. pred." f. 19 b;—5. Sermons on Luke i. 28 and Eccl. xxiv. 16, the latter imperf. at end. ff. 20, 22;—6. Sermons for Sundays and festivals. f. 26;—7. "Tractacio fratris Iuonis de caritate ad Seuerinum suppriorem sancti Dionisii," beg.: "Cogit me instancia caritatis tue" [probably by Richard of St. Victor: see B. Hauréau, *Notices et Extraits de quelques MSS. Latins*, ii., 1891, p. 361]. f. 32;—8. Life of Secundus the philosopher, imperf. at end. ff. 36 b–37 b. At the foot of f. 45, "Robertus Vswyat et Johannes Nors de parochia Scheppoll" (15th–16th cent.).

Religious Tales. A collection evidently formed in England, consisting of miracles of the Virgin, extracts from the lives of saints, and other stories. Imperfect, wanting leaves at the beginning, after ff. 45, 69, and probably at the end, and having many leaves in a fragmentary condition, especially towards the end of the volume. *Latin.*

It is clear that the compiler used the *Legenda Aurea* for the stories of saints and for some of the Mary-legends; others of the latter class appear to have been taken from a collection resembling that in Roy. 5 A. viii., for which see this *Catalogue*, vol. ii. pp. 650–655. The remaining tales include many which are also found in the Speculum Laicorum and in Roy. 7 D. i. (see above, pp. 370, 477); the text of these is in most cases an abridgment of that of the Royal MS. (see especially Nos. 66–69, 87–96, 103–107, 109–113). The close connection with that MS. suggests that the present collection was probably made in the neighbourhood of Cambridge, a suggestion borne out to some extent by the fact that one of the additional tales (No. 114) is localized in the diocese of Norwich.

Nos. 1–28 are miracles of saints, for the most part extracted from the *Legenda Aurea* of Jacobus de Voragine, *viz.*:—

1. Two miracles of St. Thomas of Canterbury (see *Legenda Aurea*, ed. Graesse, 1846, cap. 11, p. 69). Imperf. at beg. f. 38.

2–5. Miracles of SS. Stephen, John, Sebastian and Agnes (*ib.*, pp. 54, 60, 112, 116). ff. 38–38 b, col. 2.

6. "De purificacione beate Virginis." Taper left by an angel, and Murieldis (*ib.*, pp. 165, 166; see this *Cat.*, ii. pp. 658, 609). ff. 38 b, col. 2, 39, col. 2.

7. "De annunciacione beate Marie Virginis." Robber-knight served by devil (*Leg. Aur.*, p. 221; *Cat.*, ii. p. 628). f. 39 b.

8–11. Miracles of SS. Mark, Mary Magdalen, James, and Laurence (*Leg. Aur.*, pp. 268, 409, 426, 494). ff. 39 b, col. 2–43 b.

12. "De assumpcione beate Marie." Five Gaudes;—Drowned Sacristan (*Cat.*, ii. pp. 605, 604; *Leg. Aur.*, pp. 513, 516);—Truth and Justice, the Virgin's hand on scale (Spec. Laic., No. 374; *Leg. Aur.*, p. 514). ff. 43 b–44.

13–19. Miracles of SS. Dominic, Peter, Stephen, Peter, Bernard, Augustine, and Bartholomew (*Leg. Aur.*, pp. 469, 460, 465, 378, 536, 562, 545). ff. 44–45 b. No. 19 ends imperfectly, a leaf being lost after f. 45.

20–23. Miracles of SS. James the Less, Nicholas, John the Almoner, and Julian (*Leg. Aur.*, pp. 298, 27, 127, 141). ff. 46–49 b, col. 2. No. 20 begins imperfectly.

24. "De translacione beati Thome martyris." (a) A knight and his son are on their way by sea to the saint's tomb; the boy falls overboard, but is miraculously kept afloat;—(b) A woman who has murdered her children is thrown overboard, at her own request, by her becalmed fellow-pilgrims, but is saved by St.

Thomas;—(c) Blind man from Oxford partly cured by St. Thomas, and sent home for the cure to be completed by St. Nicholas;—(d) Girl freed from demons;—(e) Dead nun appears to her abbess, and says that she has witnessed from heaven the translation of St. Thomas. ff. 49 b, col. 2–50 b, col. 2. Miracles somewhat similar to (a) and (c) are in *Materials for the hist. of T. Becket*, ed. J. C. Robertson, Rolls series, i. p. 232, ii. p. 290.

25–28. Lives of SS. Theodora and Margaret, and miracles of SS. Gervasius and Prothasius, and Cosmas and Damian (*Leg. Aur.*, pp. 397, 400, 356, 638). ff. 50 b, col. 2–52 b, col. 2.

Nos. 29–51 are Mary-legends, which have almost all been noticed in vol. ii. of this *Catalogue*:—

29. Conception, Egelsinus (*Cat.*, ii. p. 614). f. 53.
30. Nativity, Angel-music (p. 633). f. 53.
31. Purification, Justinian's heresy (p. 638). f. 53, col. 2.
32. Prayer to live for confession (p. 653). f. 53, col. 2.
33. Woman "de partibus uiennie" forgets vow (p. 654). f. 53 b.
34 (see below). f. 53 b.
35. St. Odo and the thief (p. 603). f. 53 b, col. 2.
36. Constantine and the lamp (p. 638). f. 54.
37. Sudden death of monk (p. 620). f. 54, col. 2.
38. Nun [Eulalia] told to say the Ave more slowly (p. 614). f. 54 b.
39. Prayers of a friend (p. 638). f. 54 b.
40. Musa (p. 620). f. 54 b.
41. Charitable almsman (p. 605). f. 54 b, col. 2.
42 (see below). f. 54 b, col. 2.
43. Abbess delivered (p. 626). f. 55.
44. Pilgrim in the sea (p. 626). f. 55, col. 2.
45. Theophilus (p. 595). f. 55, col. 2.
46. Jew lends to Christian (p. 638). f. 55 b, col. 2.
47. St. Mary of Egypt (p. 675). f. 56.
48. Incest (p. 627). f. 56 b.
49. Love gained by magic (p. 621). f. 56 b, col. 2.
50. Nun's penance left uncompleted (p. 621). f. 57, col. 2.
51. Lost foot restored (p. 619), "in urbe uiaria." f. 57 b.

34. Youth goes up unshriven to the altar of the Virgin; he is tortured for four days by the devil. f. 53 b.

42. While the brethren of a certain order are singing the antiphon "Salve regina, mater misericordiae" after compline, according to their custom, the Virgin is seen beseeching her Son to protect that order. f. 54 b, col. 2. The present version occurs in two of the MSS. noticed by Mussafia in his *Studien* (ii. p. 45, iv. p. 6, see this *Cat.*, ii. p. 586), *viz.* Paris, Bibl. Nat., lat. 5562, and Darmstadt, No. 703. The order (Dominican) is named in other versions: see this *Cat.*, ii. pp. 656, 688.

The remaining numbers form a miscellaneous collection, derived from various sources, and arranged with no apparent method.

52. William, an Englishman in the service of a Burgundian Count, is sent by his jealous master to the charcoal-burners, but his traducer Robert is burnt instead: a variant of the Fridolin story, for which see above, pp. 198, 509, *etc.* f. 57 b.

53. "De exaltacione sancte crucis." Heraclius stopped by an angel at the gate of Jerusalem, when about to ride in with pomp (see *Legenda Aurea*, p. 607). f. 58.

54. Charlemagne obtains remission of a secret sin by St. Giles's prayers (*ib.*, p. 584; *Romania*, xxxiii. p. 94). f. 58.

55. King Oswald's alms-giving hand remains incorrupt after his death. From Bede, Hist. Eccl., iii. 6. f. 58, col. 2.

56. St. Germanus [of Auxerre] rebukes his deacon for parsimony in alms-giving. f. 58, col. 2. See *Acta SS.*, 31 July, p. 229.

57. Dying clerk revived by relics of St. Oswald. From Bede, iii. 13. f. 58, col. 2.

58. Hermit sees two deathbeds (see this *Cat.*, ii. p. 665). f. 58 b.

59. Woman saved from suicide (*ib.*, p. 650). f. 58 b, col. 2.

60. Dominican lay brother in England is buffeted and reviled by the devil for joining that order of "cursores per terras," and is told his three reasons for hating them (*ib.*, p. 651). f. 58 b, col. 2.

61. Dying monk first curses and then blesses his vows (*ib.*, p. 651). f. 59.

62. Christ denied, but not the Virgin (*ib.*, p. 654). f. 59, col. 2.

63. Two devils in prison (*ib.*, p. 654). f. 59 b.

64. Returned pilgrim near Cambridge dissuades others from taking the cross, and is rebuked by a dead comrade (*cf.* Spec. Laic., No. 151). f. 59 b, col. 2.

65. Vision of heaven and purgatory, seen by a monk at Rome, which led to the institution of All Souls' Day (*cf. Legenda Aurea*, p. 727). f. 59 b, col. 2.

66. Witch killed by dog (= Roy. 7 D. i., No. 6). f. 60, col. 2.

67. Bear's hair used by sorcerer instead of a woman's (*ib.* 9). f. 60, col. 2.

68. Vision of the Child-Christ, seen by St. Edmund of Canterbury (*ib.* 18). f. 60, col. 2.

69. Magician foiled by monk before King William of Scotland (*ib.* 19). f. 60 b.

70. Miner kept alive by his wife's masses (see above, p. 85). f. 60 b.

71. Dying youth cannot swallow the viaticum while he persists in denying a charge of adultery. f. 60 b, col. 2. From Petrus Venerabilis, De Miraculis, i. 3 (Migne, clxxxix. col. 855).

72–82. Extracts from the lives of the Eleven Thousand Virgins, of SS. Andrew, Lucy, Thomas, John, Peter, Paul, Simon and Jude, Anastasia, and Silvester. ff. 60 b, col. 2–62 b.

83–86. From Vit. Pat. (Migne, lxxiii. cols. 978, 1046, 998, 984):—The hermit who doubted of the Real Presence;—Paulus Simplex sees a sinner freed from devils by repentance;—Bishop reads communicants' state by their faces;—Pyoterius and the nun who feigned idiocy. ff. 62 b, col. 2–63 b.

87. The King of Scotland who found his wife's ring on a knight's finger (= Roy. 7 D. i., No. 44). "Legitur in uita beati Remigii" (*sic*). f. 63 b.

88. Sinner escapes from fiend's custody to hear a sermon, and the fiend cannot recognize him after confession (*ib.* No. 52). f. 63 b, col. 2.

89. Beginning of the story of the adulterous squire who was taken by his lord to a demoniac, but who escaped denunciation by doing penance on the way (*ib.* 53). f. 63 b, col. 2. Breaks off at the foot of the page; the next leaf is almost entirely lost.

90. End of a tale in which a devil tells a Jew that Christians can always escape him by confession. f. 65. This is the tale of the spendthrift who entered the service of a Jew wizard, and who deflowered his daughter and robbed him (*ib.* 70).

91. Knight's penance of hearing mass in silence (*ib.* 80). f. 65.

92. Crucifix kisses merciful knight (*ib.* 99). f. 65, col. 2.

93. Lady lays a leper in her husband's bed (*ib.* 120). f. 65 b.

94. Girl named Cecilia, who married a clerk on her deathbed, and appeared to him after death, telling him that her hair would turn white in token of her release from purgatory (*ib.* 192). f. 65 b, col. 2.

95. The dead knight who bade his comrade ask their lord

[Humbert de Beaujeu] for masses (*ib.* 193). Imperf. at end, the leaf being mutilated. f. 66.

96. The dying miser who could only say "Ha," until the priest demanded his money-chest (*ib.* 255). Imperf. at beg. and end. f. 66, col. 2.

97. Miser is led by a dead friend to see the latter's torment of swallowing foul liquid, and is told that his own punishment will be worse, if he does not renounce his avarice. Slightly imperf. at beg. f. 66 b.

98. A sinful woman is so moved by a sermon that her heart bursts; preacher and people pray, and she revives to make confession, and to tell them that she is saved, and that as a token they will find the words "Ave Maria," *etc.*, on a scroll in her mouth. f. 66 b. *Cf.* this *Cat.*, ii. p. 677.

99. The man who dreamt that he saw the registers of his good and bad deeds, and who told his wife that it would be useless for him to attempt to confess all those sins (= Roy. 7 D. i., No. 71). f. 66 b, col. 2.

100. The priest who knew only the mass of the Virgin (see this *Cat.*, ii. p. 607). f. 67.

101. Vision of Dryhthelm, abridged from Bede, Hist. Eccl., v. 12. f. 67.

102. Vision of judgment, seen as it were in the Valley of Jehoshaphat: the Virgin pleads with Christ for the sinner, and he is given time to make full confession. Slightly imperf. at beg. f. 67 b.

103. The old robber who repented and confessed to a hermit, and whose soul was carried to heaven (= Roy. 7 D. i., No. 79). f. 67 b, col. 2.

104. Cistercian told to dip his crusts in Christ's wounds (*ib.* 72). f. 67 b, col. 2.

105. Hugh, the perjurer, who appeared after death to Maurice fil. Huberti (*ib.* 93). Ends: "Hec predicta narrauit uir fidedignus fratribus predicatoribus, et contingit (*sic*) in episcopatu Norwyoensi." f. 68.

106. Servant of Fountains Abbey, sent out woodcutting on Sunday (*ib.* 86). "Contigit in cella de Hyneseye, que pertinet abacie de Fontibus." The woodcutter is at first blinded when the tree bleeds, but recovers his sight when the boy with him signs the cross. f. 68, col. 2.

107. Rich man, led astray by devil in human form, nearly falls down a precipice, but is rescued by an angel in the form of a poor man to whom he has given food (*cf. ib.* 126). f. 68, col. 2.

108. Sayings from the "proverbia philosophorum," introducing an anecdote of a youth who spent the treasures left him by his father upon the poor. f. 68 b.

109. Vision of judgment at Cambridge; Dominicans escape flogging (the vision of Bartholomew de Grimestune, see Roy. 7 D. i., No. 185). f. 68 b, col. 2.

110. The repentant robber whom the devil persuaded to relapse and afterwards helped to hang (*ib.* 203). f. 69.

111. The woman who kept off a demon-incubus by wearing St. John's wort (*ib.* 206). Beginning and end only, the rest lost through the mutilation of the leaf. f. 69.

112. The converted usurer who became Bishop of Toulouse (*ib.* 256). Beginning only. f. 69, col. 2.

113. The dead soldier who appeared to a citizen of Castile (*ib.* 190). Imperfect. f. 69 b.

114. Beginning of a tale of perjury in the diocese of Norwich: a man refuses to fulfil a marriage-contract, alleging a previous contract with another woman; his witnesses invent accidents to themselves to account for remembering the day of the pretended contract. f. 69 b, col. 2. The next leaf is lost.

115. A monk at his prior's advice says 150 Aves a day; the Virgin appears to him in a cloak covered with Aves, all but one corner, and bids him come to her when that corner too is covered; a few days later he dies. Imperfect, wanting the beginning. f. 70. *Cf.* "Hundred Aves a Day" and "Spendthrift reclaimed," noticed in this *Cat.*, ii. pp. 634, 684.

116 (Entirely lost except the first few words and the last four lines). Heading: "De muliere"... Beg. "Narratur de quadam que multum ... delectabatur in pe ... que frequenter monita." Ends: "et lesionem ictus in fronte dure sensit postquam uigilauerit; et mane consurgens conuocauit filias suas, et ipsas fecit afidare ne talibus artibus uterentur." f. 70, cols. 1–2.

117. Saying of an old hermit, on weaning one's self from sordid thoughts. From Vit. Pat. (Migne, lxxiii. col. 881). f. 70, col. 2.

118. Fragment of the story of the gardener who ceased almsgiving (*ib.* col. 892, see above, p. 53). f. 70 b.

119. End of the story of the hermit whose years of resisted temptation were his crown (*ib.*, col. 903). f. 70 b, col. 2.

120. The sick hermit who was tended by an angel (*ib.*, col. 904). Imperf. at end. f. 67 b, col. 2.

Additional 11579.

ff. 4–12 b, 29, 87–90 b, 94 b–95, 117–122, 140 b–141.

Vellum; early xivth cent. Small octavo; ff. 24, having 23 lines to a full page. With initials and headings in red. The volume, which includes the Fables of Odo of Cheriton (ff. 95–116 b), has been described above, p. 38.

Religious Tales. In small groups or singly, in various parts of a theological miscellany. *Latin.*

1. Hermit, arriving too late to hear a repentant outlaw's confession, sees his soul carried to heaven by angels; he renounces the service of God, and is visited by the devil in form of a woman, but he is reclaimed by an angel. f. 4. *Cf.* above, pp. 60, 473, *etc.*

2. Adulterous priest cleansed by an angel before celebrating mass, and befouled by a devil at the end of the sacrament. f. 4 b. *Cf.* above, p. 347.

3. Dying woman forgets her own pain by thinking of the sufferings of Christ on the cross. f. 4 b.

4. A rich man's tomb is opened by his servant, who finds a toad devouring the corpse. f. 5.

5. The boy who still sang the antiphon "Ave Regina" after his head had been cut off by the Jews. The priest is in doubt whether to sing the mass of the Dead or of the Virgin at his burial, until the corpse rises and begins the "Salve sancta parens." f. 5 b. For other versions see this *Cat.*, ii. pp. 656, 697, *etc.*, and Carleton F. Brown, "Chaucer's Prioresses Tale and its analogues," in the *Publications of the Mod. Lang. Assoc. of America*, xxi. (1906), pp. 486–518.

6. Rich man gives a feast, inviting only his rich friends; one of them says "I do not see God here." f. 6.

7. Clerk steals an abbot's book, and offers it for sale; the abbot follows him and tells him it is not worth the price he asks. f. 6.

8. Dying usurer takes no notice of the priest, but when his

money-chest is broken he dies with his eyes fixed on it. f. 6. *Cf.* Roy. 7 D. i., Nos. 254, 255 (above, pp. 498–9).

9. Usurer's corpse carried by ass to gallows (see above, p. 86). f. 6 b.

10. Ghost from hell says that, if it could return to the flesh, it would walk barefoot over a bridge of sharp razors till Doomsday, to escape its present torment. f. 6 b. *Cf.* Caesarius of Heisterbach, *Dial. Mirac.*, v. 10 (above, p. 357).

11. True son will not shoot at his father's corpse (see Gesta Romanorum, above, p. 206). f. 7. Printed by T. Wright, *Lat. Stories* (Percy Soc., 1843), No. 21, from this MS.

12. The Jew who accepted Christ and the Virgin as sureties for a loan (see this *Cat.*, ii. p. 638). f. 7 b.

13. Devil in form of preacher denounces a woman for incest and infanticide, but cannot recognize her after she has confessed to the priest. f. 8 b. *Cf.* this *Cat.*, ii. p. 627; above, pp. 22, 56, *etc.*

14. Hermit sees the tortures of a man and woman, who when alive had only refrained from sin through fear. f. 9.

15. Devil takes the form of a fish, hoping to deceive St. Guthlac; but the saint recognizes and boils him. f. 9 b.

16. Apparition of chaste but quarrelsome nun, with half her body on fire. Beg.: "Vnde in vitas patrum" (but really from Gregory, Dial., iv. 51, see above, pp. 23, 279, *etc.*). f. 10.

17. Woman stands before a cross, and devotes her six sons and four daughters to the devil; they all go mad, but two are cured at St. Stephen's tomb. f. 10 b. Based on the story told by St. Augustine, Serm. 322, and De Civ. Dei, xxii. 8 (Migne, xxxviii. col. 1443, xli. col. 769), and abridged in *Legenda Aurea*, cap. 8, p. 54. f. 10 b.

18. Dainty food on a dirty table-cloth, offered by the Virgin to a devotee whose life was impure (*cf.* this *Cat.*, ii. p. 651, *etc.*). f. 10 b.

19. Clerk of Rome, claimed by the Virgin on his wedding-day. ff. 11–12 b. The same version as in Harl. 2851 (*ib.*, p. 671).

20. Woman complains to fortune-teller about her husband; she is told to go to a wood, and there repeat her complaint in *English* verse; and she gets the answer (from the fortune-teller concealed) "Þyf þy bonde ys ylle, Held þy tonge stille." f. 29. Printed by Wright, *Lat. Stories*, No. 22, from this MS.

21. Toad on tongue of "golden-tongued" advocate in Flanders (= Roy. 7 D. i., No. 249). f. 87.

22. Clerk nurses his six comrades at Paris; when they recover he enters Clairvaux (*ib.* 165). f. 87.

23. St. Bernard's [youngest] brother follows him into the cloister (see above, p. 25). f. 87.

24. Dead Cistercian describes the joys of heaven (= Roy. 7 D. i., No. 196). f. 87 b.

25. Priest sells his ass because it disturbs his prayers; "Tu fecisti me cantare Paternoster asini" (*ib.* 136). f. 87 b.

26. Clerk cured of love by carrying part of his sweetheart's corpse (*ib.* 288). Begins: "Nota de clerico Cantoris Parisius, qui tantum dilexit," *etc.* f. 88.

27. Hermit puts obedience above book-collecting and study (*ib.* 223). f. 88.

28. Maurice [de Sully], Bishop of Paris [1160–1196], refuses an unconsecrated wafer, but dies in peace when he sees the Host (*cf. ib.* 10). f. 88 b.

29. Old woman greases prefect's hand (*ib.* 250). f. 89.

30. Man with three friends (see this *Cat.*, ii. p. 123). Moralized. f. 89.

31. Monk of Cologne, saved by St. Peter with the Virgin's help (*ib.*, p. 606). ff. 89 b–90 b.

32. Hermit adopts a little girl, who is really the devil in disguise; she grows into a beautiful woman and tempts him, but is foiled by the intervention of the Virgin (a variant of Harl. 2851, No. 4, above, p. 504). ff. 94 b–95. This is followed (ff. 95–116 b) by the Fables of Odo of Cheriton, described above, pp. 38–41.

33. Rich man with a beautiful and an ugly daughter makes the latter his heiress (see Gesta Romanorum, above, p. 195). Attributed to St. Bernard, and moralized. f. 117.

34. Dead nun appears to her sister, and sings four lines in *English*, ending "For in helle nis no pite"; she goes on to say that she is damned for concealing a sin in confession. f. 117.

35. Devil enters a church during the celebration of the "Servicium Angelorum," and disturbs the congregation; he tells the priest that he has done this from envy of the angels, and that he would gladly undergo the utmost tortures to regain his lost estate. f. 117 b.

36. A woman of apparent saintliness is denounced to the Pope

by the devil disguised as a doctor, and is cited; but before appearing she makes full confession, and the devil cannot recognize her. f. 118. *Cf.* No. 13 above.

37. St. Bernard persuades a sinner to make a truce ("treugas, id est *trues*") with God (see above, pp. 379, 415). f. 118.

38. Partnership between two French knights: coward must share wounds as well as prizes (see above, pp. 132, 170). f. 118 b.

39. Devout woman explains why she is almost always weeping in church. f. 118 b.

40. Hermit and Angel (= Harl. 463, No. 37, above, p. 8). f. 119.

41. Grasping rich men, father and son, are heard cursing each other in hell. f. 119 b. See above, p. 53.

42. Two youths ask Christ for wealth, and their request is granted; two blind beggars ask for joy in the next world, and the youths then ask for this too; but Christ bids them go and buy it of the beggars. "Episcopus Lincolniensis Robertus [Grosseteste] dixit in sermone." f. 120.

43. Poor man sells his one cow for the poor, trusting that God will restore it an hundredfold; he becomes destitute, but ultimately a bishop gives him a hundred cows. f. 120. *Cf.* No. 44 below.

44. Hundredfold acknowledged after death (see above, pp. 7, 73, 140), by a pagan merchant who had brought his wares to the Christian camp in time of truce, and had there heard a preacher proclaim the promised reward for alms-giving. f. 120 b.

45. English merchant vows to give up excessive gains, and grows richer than ever. f. 121.

46. Money hoarded is compared to a bean which a woman sows, saying "Þis y me wene"; while money given in alms is compared to a bean which she puts in her mouth, saying "Þis y me wot." f. 121.

47. Similitudes:—(a) The hawk that never rests;—(b) The diamond that can be dissolved in goats' blood;—(c) The ear of corn which droops the more the fuller it grows;—(d) The woman who wants to leave her husband for love of another man;—(e) The hen that hatches ducks' eggs;—(f) The unicorn which dies of rage if captured. ff. 121 b–122.

The two following tales illustrate a treatise on tithes:—

48. A man is excommunicated by his parish priest for not paying full tithes; long afterwards, both he and the priest being dead,

St. Augustine comes to preach in the parish church; when he bids all excommunicated persons leave the church, the dead man rises from his tomb (*cf.* above, p. 504) and waits outside till the sermon is finished; St. Augustine questions him, and raises the dead priest to absolve him; the two corpses then return to their tombs. f. 140 b. The full story, of which this is an abridgment, is in Cotton MSS. Vesp. B. xx., f. 285 (13th cent.), Vesp. A. ix., f. 149 (early 15th cent.) and Harl. MS. 1288, f. 42 (15th cent.), also apparently in MS. 29 of University College, Oxford (15th cent., see H. O. Coxe, *Catalogus*, 1852). In the first, third, and last of these the miracle is localized in Oxfordshire, at a place named Cometona or Conetona, six miles from Woodstock; but in Vesp. A. ix. the names are altered to Hertfordshire, Emmetona, and Wdeslixi (!) respectively. A slightly abridged text is in the "Chronicon Johannis Bromton" (Twysden, *Scriptores*, col. 736; *Acta SS.*, 26 May, p. 392) and in John of Tinmouth's Life of St. Augustine (Horstmann, *Nova Legenda Anglie*, i., 1901, p. 100), naming the place as Cumpton or Cometoun in Oxfordshire, and (translated into English) in Caxton's *Legenda Aurea*, 1483, f. 174.

49. A man tries to defraud the Church by putting all his poorest blades of corn into his tenth "shokke." f. 141.

Royal 8 B. iv. ff. 86–91 b.

Vellum; towards the middle of the xivth cent. Octavo; ff. 6, having 33 to 39 lines to a page. The volume formerly belonged to Bury St. Edmund's abbey, and afterwards to John, Lord Lumley (*ob.* 1609), whose signature is on f. 2. The first part of it has been described in this *Cat.*, i. p. 98; the remaining contents are as follows, in various hands of the 13th and 14th centt.:—(1) "Narracio libri de Suda, quem Robertus episcopus Lincolniēnsis de Greco transtulit in Latinum." f. 73;—(2) Notes on the seven deadly sins, and on penance and confession. ff. 81, 82 b;—(3) The present article. f. 86;—(4) Treatise beg.: "Templum Dei sanctum est" [by Grosseteste]. f. 92;—(5) "Penitencie in canonibus diffinite." f. 100;—(6) Boethius, De Consolatione Philosophiae; 12th cent. Left unfinished in Lib. ii. Prosa vi., the conclusion of that Prosa being added by a modern hand. ff. 102–112 b. For fuller description see the forthcoming *Cat. of Royal MSS.*

Religious Tales. In a collection, imperfect at the beginning, of examples from Scripture, from the Vitae Patrum and other sources, with moral reflections, *etc.* *Latin.*

No heading. Entitled "Narraciones et exempla" in the tables of contents on ff. 1 b, 72 b.

1. The monk who renounced God for love of an Egyptian girl (see above, p. 67). f. 86.

2. Condemned thief saves his life by telling the king three indisputable truths. f. 86 b. See Gesta Romanorum, above, p. 203; and *cf.* Hauréau, *Not. et Extr.*, iii. pp. 232–3, v. p. 50.

3. King and Queen have two vipers, male and female, on whose lives their own lives depend; the King grows old, and insists on killing his viper. Moralized. f. 88. Substantially the same as *Gesta Romanorum* (ed. Oesterley, 1872), cap. 92, "Zwei Schlangen." Probably taken from the story of Tib. Gracchus (Cicero, De Divin., i. 18, 36; ii. 29, 62).

4. Jewish prince invites a master in theology, with whom he has been disputing, to visit him, undertaking to show him the Virgin; the master brings the Host secretly, and produces it in presence of the pseudo-Virgin, who is really the devil in form of a beautiful woman; the devil immediately flies away, carrying the roof with him, and the Jew and his household are baptized. f. 88 b. *Cf.* "Devil in Mary-image," noted in this *Cat.*, ii. p. 668.

5. Hermit advises three penitents how to keep their thoughts from wandering in church. f. 89.

6. Nobleman dies in his pride; one of his household sees him, in a vision, brought to judgment and given to Satan. f. 89 b.

7. Discourses on various saints' days and festivals, including (f. 91) an account of the murder of St. Thomas. ff. 89 b–91 b.

8. Wife and mistress reconciled through their devotion to the Virgin (see this *Cat.*, ii. p. 621). f. 91 b.

9. The contradictory wife, who fell into the river (see above, p. 18); the sequel, how her husband went up-stream to look for her, is omitted. f. 91 b.

Harley 495. ff. 58–98.

Vellum; early xivth cent. Octavo; ff. 41, in double columns of 30 lines. Headings in red, blank spaces left for initials. The contents of the volume are as follows, all in *Latin*, in various 14th cent. hands:—(1) Titus and Vespasian (to be described in the Appendix to this *Catalogue*), beg. "In diebus imperii Tiberii Cesaris." f. 3;—(2) "Ordines et numerus Cardinalium." f. 9;—(3) List of relics in the chapel of S. Lorenzo in Palatio at Rome. f. 10;—(4) Narrative, purporting to be by Thomas Becket, of an apparition of the Virgin to him at Sens [in 1164], giving him a golden eagle enclosing a vessel of oil for anointing a future king of England (another copy, in Claudius E. viii., f 1 b, adds "Suprascripta erant casualiter inuenta" by Edward III. in 1338). f. 10;—(5) "Liber Ysodori de Numero," beg.: "Domino nostro altissimo adiuuante" (for some notice of this work see Migne, *Patrol. Lat.*, lxxxi. col. 409). f. 11;—(6) Sermons on the Assumption and Nativity of the Virgin. ff. 35, 39 b;—(7) Moral verses, in rhymed couplets, beg.: "Contempletur homo quid sit, quid erit (*for* erat), quid erit, quid." f. 41 b;—(8) Life of Adam and Eve after their expulsion from Paradise; imperf. at beg. (*cf.* Harl. 2432, f. 1 b). f. 43;—(9) Prophecy beginning: "Asinus coronatus turbabit regnum," apparently referring to Richard II. f. 50 b;—(10) Legend of the Oil of Mercy and wood of the Cross (*v.* H. Suchier, *Denkm. Prov. Lit.*, i., 1883, p. 166). f. 51;—(11) The present article. f. 58;—(12) Subjects of sermons revealed to "Sanctus Albertus episcopus Collonie." f. 99;—(13) Fragment of the Life of Adam and Eve (*cf.* above, ff. 44–48), in a somewhat earlier hand than art. 8. ff. 100–107 b. These eight leaves belong to Harl. 526, where they should come between ff. 71, 72.

RELIGIOUS TALES. A large collection of extracts from the Vitae Patrum and other sources. Imperfect at the beginning. *Latin.*

The great majority of the tales (which number in all about 200) are taken directly from such well-known works as the Vitae Patrum, the Dialogues of Gregory the Great, the Historia Tripartita of Cassiodorus, the Historia Ecclesiastica of Bede, and the lives of saints (including Cuthbert and Godric); they do not, therefore, require detailed notice here. Among the remainder are:—

1. The clerk who left his bride for love of the Virgin (see this *Cat.*, ii. p. 609). Imperf at beg. f. 58.

2. Theophilus (*ib.*, p. 595). Headed: "De Theophilo a vicedecanatu amoto per Fulbertum Carnocensem (*for* Carnotensem)

episcopum." Begins: "[A]nno Domini m̊.cc̊.xxviij.(!) Theophilus quidam prudens." f. 58, col. 2.

3. Nun [Eulalia] bidden by the Virgin to say the Ave more slowly (*ib.*, p. 614). f. 58 b, col. 2.

4. St. Dunstan's vision of the Virgin and her choir (*ib.*, p. 631). f. 58 b, col. 2.

5. Cistercian monk, finding the rule too strict, becomes a Benedictine at St. Swithin's, Winchester; in spite of his evil living he is promoted, through family influence, to an abbacy in Cornwall; he is smitten with morbid hunger ("percutitur morbo canino, sc. bolissimo [*for* boulimo], ita quod oportuit eum xv. uicibus commedere per diem"), and has himself carried in a litter to Alexander Neckam at Cirencester, who cures him and exhorts him to amend his life. He relapses into vice, and the disease returns, but leaves him when he invokes the Virgin; relapsing again, he is attacked more acutely, so that he is pronounced dead by the doctors, and Neckam on arriving can only just feel his pulse. He revives, and tells Neckam that he has been brought to judgment and condemned, but respited for three days through the intercession of the Virgin. At the appointed time he dies repentant. The story is told on the authority of Neckam himself: "[S]cribit abbas Cirnecestrie, peritus in theologia et medicina, sc. Alexander Nequam, ut aiunt." f. 59.

6. Devil enters a servant of Stephen [Langton], Archbishop of Canterbury, and defies the latter's attempts to exorcize him; but the Archbishop drives him out eventually by inducing the man to eat a dish of plums, one of which has been secretly consecrated. f. 61.

7. Lady "in partibus borealibus" pays too much attention to the adornment of her hair; a toad fastens on the top of her head, and cannot be removed except by a pilgrim. f. 81, col. 2. *Cf.* Speculum Laicorum, No. 438 (above, p. 397).

8. Gluttonous Count of Pontoise dies, and is succeeded by his son; the latter opens his father's tomb, and finds a toad on the dead man's neck; he assigns all his property to the King of France, and goes on a pilgrimage to Jerusalem. "Alexander Nequam de naturis rerum narrat." f. 84 b. This agrees with Neckam, *De Nat. Rer.*, lib. ii. cap. 188 (Rolls ed., p. 334). For other versions see above, pp. 99, 172.

9. Lais foiled by Demosthenes; from "Valerius ad Ruffinum"

(*i.e.* Walter Map, *De Nugis Curialium,* Dist. iv. cap. 3, ed. Wright, p. 149). f. 85 b, col. 2.

10. Two young priests at Nantes swear that whichever dies first shall appear to the other; one of them dies, and appears some weeks afterwards, and tells his friend that he is in eternal torment, and burns him with four drops of sweat from his hand; he shows him a letter of thanks from Satan to vicious prelates, and exhorts him to enter the monastery of St. Melanius at Rennes. "Willelmus monachus Meldunensis de gestis Anglorum." f. 89, col. 2. From William of Malmesbury, *Gesta Reg.*, Rolls ed., vol. ii. p. 295. *Cf.* above, p. 171.

11. St. Anselm's barns become full after he has taken tithes out of them (= Spec. Laic., No. 174, above, p. 384). "Legitur de beato Anselmo Cantu[a]r[iensi] Archiepiscopo, et habetur in summa de uiciis." f. 96 b.

Additional 24641. ff. 210–211.

Vellum; xivth cent. (first half). Small octavo; ff. 2, in double columns of 33 to 37 lines. Initials in blue, flourished with red. For description of the volume, see this *Cat.*, ii. p. 243.

Moral Tales: derived for the most part from Étienne de Bourbon (for whom see description of Add. 28682, above, pp. 78–87). *Latin.*

1. Apologue of the town with three inns (= Add. 16589, No. 23, above, p. 468). With moralization, agreeing practically *verbatim* with É. de Bourbon, *Anecdotes,* p. 17. f. 210.

2. Vision of hell seen by Peter, who afterwards became a hermit. From Gregory, Dial. (iv. 36). f. 210. Probably taken by the present writer from Étienne, for it occurs in Add. 28682, at f. 208 b; but it is not included in the printed *Anecdotes.*

3. Necromancer tests his pupil's gratitude by making him think himself Emperor of Constantinople (= Add. 28682, No. 7); moralized. f. 210, col. 2.

4. King [Lear] and his daughters (*ib.* 15); moralized. f. 210 b.

5. Thief at gallows bites his father's nose off (an abridged version of É. de Bourbon, *Anecdotes,* pp. 51–2). f. 210 b, col. 2.

6. St. Bernard in the logic school at Paris (see Roy. 7 D. i., No. 222, above, p. 496). f. 210 b, col. 2.

7. Dying Aristotle's last words to his disciples: "In hunc mundum nudus veni, vixi anxius, exeo inscius et ignarus." f. 210 b, col. 2. See É. de Bourbon, p. 222; Hauréau, *Not. et Extr.*, iv. p. 155, and in *Mémoires de l'Institut*, xxviii. ii. (1876), p. 242.

8. Alexander the Great and the magic stone (see above, p. 109); moralized. f. 211.

9. King's orchard robbed by its blind and lame guardians (= Add. 28682, No. 22); moralized. f. 211.

10. Mendicant cripple avoids St. Martin, for fear of being cured (*cf.* Harl. 463, No. 41, above, p. 9). f. 211, col. 2. The present version is in Herolt, *Prompt. Exempl.*, No. 594.

11. Image of crucifix found on martyr's heart (see above, p. 77). f. 211, col. 2.

Royal 12 E. i. ff. 145 b–170 b.

Vellum; early xivth cent., in various hands. Small quarto; ff. 26, having 24 to 37 lines to a page. Headings in red, initials in red and blue. Immediately preceded by the Iter Alexandri ad Paradisum, which will be treated in a later volume of this *Catalogue.* For the rest of the volume see this *Cat.*, ii. p. 130, and the forthcoming *Catalogue of the Royal MSS.*

Religious Tales, intermingled with Lives of Saints and short theological pieces. *Latin.*

1. Painting of Christ on the cross, pierced by Jews at Antioch (see above, p. 342). f. 145 b.

2. Devil in human form serves a robber-knight, intending to kill him, but is prevented by his daily invocation of the Virgin, and is finally unmasked by a monk through his unwillingness to confess. f. 146. *Cf.* this *Cat.*, ii. p. 628.

3. Octavian and the Sibyl: Vision of the Virgin and Child, seen by the Emperor in his chamber, "vbi nunc est ecclesia sancte Marie in Capitolio, ubi nunc fratres minores sunt. Ideo dicta est ecclesia sancte Marie Ara Celi." f. 146. The present version of

this well-known legend agrees almost *verbatim* with Pt. ii. ch. i. of the *Mirabilia Urbis Romae:* see the translation by F. M. Nichols, 1889, pp. 35–8. For its history, see Nichols's note on p. 35.

4. Girl near Toul lives on bread and water for six months, and then fasts absolutely for three years, after an Easter communion. f. 146.

5. Accursed dancers (see above, pp. 283, 312, 381). "Ego peccator nomine Osbertus . . . Colouice regionis Saxonie . . . Acta sunt hec anno dominice incarnacionis .m̊.xxi̊., regnante Henrico anno secundo." f. 146 b.

6. King who never laughed, and his brother; trumpet of doom. "[I]n annalibus libris Gregorii est ista narracio" (*cf.* above, p. 26). f. 147.

7. Wise man follows fool; both are captured by robbers (*cf.* above, pp. 84, 97, 192). Moralized. f. 147.

8, 9. King Oswald's alms-giving hand; St. Aidan and the horse given him by King Oswin (= Sl. 2478, Nos. 66, 67, above, p. 515). From Bede, Hist. Eccl., iii. 6, 14. f. 147 b.

10, 11. From the Life of St. Gregory (Migne, lxxv. cols. 47, 66, 96): his attempt to evade the papacy, and his kindness to an angel in the form of a shipwrecked sailor. ff. 147 b, 148. Followed by many extracts from the Vitae Patrum, the Dialogues and Homilies of Gregory, the lives of SS. Godric, Juliana, *etc.* ff. 148–153 b.

12. Alexander and the stone of varying weight (see above, p. 109). "In libro de gestis Alexandri magni." f. 154 b.

13. Trajan turns back from an expedition in order to do justice to a poor widow. "Helinandus dicit de Traiano imperatore." f. 155 b. See Vincent de Beauvais, *Spec. Hist.*, x. 46, where Helinand is cited, as here. This is the story which is said by St. Gregory's biographers to have moved him to compassion for the pagan emperor (see above, p. 325).

14. Pope Benedict [IX.] appears after death in the form of a monster with ass's head and bear's body, and says that he is made to take this shape because of his bestial life. f. 156. Given more fully by V. de Beauvais, xxv. 21, from Petrus Damianus, Opusc. xix. cap. 3 (Migne, cxlv. col. 428).

This is followed by a paragraph on the life of the Virgin, headed "Jeronimus in quodam libello ad Cromacium et Elyodorum," *etc.* (*cf.* Migne, xxx. col. 301), and beg. "Erat autem

Maria in admiracione";—and by "Descripcio Saluatoris," beg. "Legitur in libris annalibus apud Romanos existentibus" (a version of the so-called Epistola Lentuli; for other copies see Royal MSS. 7 B. vii., f. 8, and 13 D. i., f. 243, and Harl. MS. 2321, f. 131 b). f. 156.

15. Lady gives St. Gregory bread of her own baking, and smiles when he uses it for mass; but she is convinced by a miracle of Transubstantiation. "Legitur in uita beati Gregorii" (Migne, lxxv. col. 52). f. 156 b.

16. Sudden death of blaspheming boy (see above, p. 25). f. 156 b.

17. Vision of Carpus (see p. 281). f. 157.

18. Terrible death of Bishop Udo (see pp. 258, 449); he is here called "Eudo, Hyldensemensis episcopus Alemannie prouincie," *i.e.* Udo von Gleichen-Reinhausen, Bishop of Hildesheim 1079–1114. Much abridged. f. 157 b, continued on f. 159 (f. 158 containing theological notes in another hand).

19. Dead Franciscan appears, and tells his friend that he was in purgatory only for the time of a De Profundis and prayer, but that he would rather do penance on earth from Creation to Doomsday than go through it again. f. 159.

20. St. Gregory's choice of penalties (= Spec. Laic., No. 494, above, p. 400). f. 159.

21. Paschasius the Deacon's purgatorial service in hot baths (see above, p. 284). f. 159.

22, 23. Visions of Dryhthelm and Fursey, abridged from Bede, Hist. Eccl., v. 12, iii. 19. ff. 159 b, 160 b.

24. Name of Jesus inscribed on the heart of St. Ignatius (see above, p. 487). f. 161.

25. Titus and Vespasian, abridged (most probably from *Legenda Aurea*, cap. 67, pp. 299–303). ff. 161 b–162 b.

26. Bolognese scholar's vision of Justice, Truth, Peace and Mercy (see above, p. 435). "Magister Alexander episcopus Vindomensis in postillis suis" (= *Leg. Aur.*, cap. 113, p. 482). f. 162 b.

27. Sins outweighed by a drop of Christ's blood (see this *Cat.*, ii. p. 685). f. 163.

28. The Virgin answers her devotee: "Et tu benedictus inter omnes clericos" (see above, pp. 465, 470, 513). f. 163 b.

29. Latter part of the legendary life of Pilate, beginning with

the incident of the holy tunic (evidently abridged from *Leg. Aur.*, cap. 53, pp. 233–4). f. 163 b.

30. St. Andrew, in guise of a pilgrim, saves a bishop from the devil who has come to him as a beautiful woman (*ib.*, cap. 2, p. 19). f. 163 b. *Cf.* above, p. 66.

This is followed by a paragraph on the measurements of the planetary circles, beg. "Refert Rabymosse vel Rabymoyses." f. 165 b.

31. Life of Judas (abridged from *Leg. Aur.*, cap. 45, pp. 184–5). f. 165 b, continued on f. 154. Followed by an abridged extract from *Leg. Aur.*, cap. 67, p. 298, on the warnings before the siege of Jerusalem. f. 154.

The remaining numbers are in a different hand. They are headed "Prima pars de miraculis beate virginis habens capitula 7. Aue Maria," at the top of f. 166; and consist of 12 Mary-legends, most of which have been noticed in vol. ii. of this *Catalogue*. The first of them begins: "Primum capitulum principale huius opusculi . de miraculis beate uirginis . de Hyldofonso episcopo," *etc.* The tales are:—

32. Hildefonsus (see this *Cat.*, ii. p. 604). f. 166.
33. Conception, Egelsinus of Ramsey (*ib.*, p. 614). f. 167.
34. Nativity, angel-music (p. 633). f. 167.
35. Purification, heresies of "Julianus" (p. 638). f. 167 b.
36. Prayer to live for confession (p. 653); 1235, "in comitatu Niuernensi." f. 168.
37. Woman reminded of her vow (p. 654). f. 168 b.
38. Unshriven communicant tormented by devil (= Harl. 2385, No. 34, above, p. 523). f. 169.
39. Death of Julian the Apostate (*Cat.*, ii. p. 602). f. 169.
40. Mary-image insulted by Jew; combined with "Saturday" (*ib.*, pp. 611, 616). f. 170.
41. Chorister killed by Jew (p. 656), at Toledo; he begins the "Salve sancta parens," and revives completely when the priest has finished the "Agnus Dei." f. 170. *Cf.* Add. 11579, No. 5, above, p. 528.
42. Knight kicks a pilgrim of the Virgin and St. James, who will not sell his hat; the knight loses both feet by infernal fire. f. 170.
43. Toledo, crucifix outraged (*Cat.*, ii. p. 610). f. 170 b.

Arundel 506. ff. 1 b–29 b, 40–57 b.

Vellum; xivth cent. (1st half). Small quarto; ff. 47, the first two parts (ff. 1 b–9 b, 10–29 b) in double columns of 33 to 37, and 48 to 52, lines respectively, the third part (ff. 40–57 b) in single columns, having 28 to 31 lines to a page. Initials in red. The volume, which belonged to the monastery of St. Michael near Mainz (f. 1, "Pertinet ad domum sancti Michaelis prope Mogunciam"), contains (1) Denunciations of usurers and perjurers. f. 1;—(2, 3) The present article, parts i., ii. ff. 1 b, 10;—(4) Notes on "Liber generationis Jesu Christi" (Matth. i. 1), "Beati pauperes spiritu" (Matth. v. 3), *etc.* ff. 30–35 b;—(5) Bestiary, beg. "Tres leo naturas habet." Often attributed to Hugh of St. Victor, but see Hauréau, *Hugues de St. Victor*, 1886, p. 171; *cf.* Sloane MS. 278, f. 44. f. 36;—(6) The present article, part iii. f. 40;—(7) Theological notes and extracts, including an exposition of the text "Egredietur virga de radice Jesse," and two hymns to the Virgin, all three in *German* (printed by R. Priebsch, *Deutsche Handschriften in England*, ii., 1901, pp. 56–7). ff. 58–59 b.

Religious Tales. Three distinct collections, the third by a writer named Richard. *Latin.*

Part i. (Nos. 1–41) consists of 41 stories. Authorities are not cited, except in one or two instances, but the following 21 numbers are plainly derived from the Dialogus Miraculorum of Caesarius of Heisterbach (for which see above, pp. 348–369), giving his text in an abridged form :—

1. Date and Dabitur (= Caes., Dial., iv. 68). f. 1 b.
2. Three grains of pepper (*ib.*, iv. 78). f. 1 b.
5. Cuckoo's song misleads lay brother (v. 17). f. 2. Printed by T. Wright, *Latin Stories*, 1843, No. 41, from this MS.
10. Hundred Aves a day (vii. 32). f. 2 b, col. 2.
11. Friesland flooded (vii. 3). f. 3.
14. Priest of one mass, and Becket, "episcopum Thomam de Cantelenberge" (vii. 4, see this *Cat.*, ii. p. 660). f. 3 b.
15. Convent-door barred by Crucifix (vii. 33). f. 3 b.
16. Beatrice, the nun who saw the world (vii. 34, see above, p. 342). f. 3 b, col. 2.
17. Blaspheming dicer's death (vii. 43). f. 4.
18. Christ denied, but not the Virgin (ii. 12). f. 4.
21. Crucifix bows to merciful man (viii. 21). f. 5.
22. Apostate monk chooses his own penance (ii. 2). f. 5, col. 2.
23. Count Theobald and the leper (viii. 31, *cf.* above, p. 7). f. 5 b.
24. Christ in form of leper tended by French Bishop (viii. 32). f. 5 b, col. 2.

25. Dispute between devotees of St. John the Baptist and St. John the Evangelist (viii. 51). f. 5 b, col. 2.
26. The Bishop of Liége, who consulted his Psalter when asked how a criminal was to be dealt with (iii. 20). f. 6.
27. Butcher at Coblenz smothered by ashes on Ash-Wednesday (x. 53). f. 6, col. 2.
29. Beheaded robber buried honourably by order of the Virgin (vii. 58). f. 6, col. 2.
32. Knight fears lice too much to become a monk (iv. 48). f. 7.
35. Devil comes to confession (iii. 26). f. 7 b, col. 2.
41. Confession in a stable (iii. 2). f. 9 b.

The remainder are as follows :—

3. King spends his substance in alms and masses for the dead; he is attacked by another king, but is defended by a mighty army of the souls which he has freed from purgatory. "In uitas patrum legitur." f. 1 b, col. 2. Substantially the same story is in T. de Cantimpré, *De Apibus*, lib. ii. cap. 53 (Douay ed., 1627, p. 510). *Cf.* too *Magnum Speculum Exemplorum* (Douay, 1605), ii. p. 313; and Harl. 7322, No. 11 (above, p. 167).

4. Woman comes to confess to St. John, Patriarch of Alexandria, but cannot speak for shame; he bids her write her confession and send it to him; she does so, but he dies just afterwards. She weeps fasting by his tomb for three days; the saint then rises, and gives her back her letter; she opens it, and finds nothing written there except her absolution. f. 1 b, col. 2. From the Life of St. John the Almoner (Migne, lxxiii. col. 380).

6. Traveller harbours evil thoughts, and is immediately joined by a devil in human form; they come to a church, and the man goes in and is shriven; when he comes out, the devil cannot recognize him. f. 2. A variant of the tale of sinner chained to devil (above, pp. 284, 327, 471, 483); for another, see No. 142 below.

7. Vain woman's tomb is opened, and two serpents are found coiled round her neck and waist. f. 2, col. 2. From Caesarius of Heisterbach, *Libri VIII. Miraculorum* (ed. Meister, 1901), lib. i. cap. 32.

8. Rich glutton in Lombardy bids his cellarer refuse him food one day every week in honour of the Virgin; a dumb man in his household, who likewise fasts in honour of the Virgin, is visited by her on his deathbed, and given the power of speech for confession. f. 2 b.

9. Nun saying Ave Maria before an image of the Virgin and Child is asked by the Child to salute Him too. f. 2 b, col. 2. A version in Latin hexameters has been noted in this *Cat.*, ii. p. 697.

12. Girl spared by knight because her name was Mary (see this *Cat.*, ii. pp. 628, 697, *etc.*). f. 3, col. 2. From Caesarius, *Libri VIII. Mirac.*, iii. 4.

13. Heretic brings home the Host, and mixes it with the food for his pigs; they refuse to eat it. f. 3, col. 2. *Cf.* Spec. Laic., No. 269 (above, p. 389).

19. Knight in Poland becomes a Cistercian, but can only learn the two words Ave Maria (see this *Cat.*, ii. pp. 654, 697, *etc.*). f. 4 b. From Caesarius, *Libri VIII. Mirac.*, iii. 3.

20. Neglected Mary-image; agreeing with Add. 18929, No. 26 (see this *Cat.*, ii. p. 659), but adding that the clerk is charged by the Virgin with a message to a certain Bishop Hugh (*cf. ib.*, p. 698), and that he sees the Host transformed into the Child-Christ when Hugh is celebrating. f. 4 b, col. 2.

28. The two cobblers, pious and worldly. f. 6, col. 2. From the Life of St. John the Almoner (Migne, lxxiii. col. 378).

30. Canon "sancti Cussiani in Francia" (usually a clerk of St. Cassian at Pisa, see introd. to J. Mielot's *Miracles de N. D.*, 1885, p. xi.), who left his bride on their wedding-day, to devote himself to the service of the Virgin (see this *Cat.*, ii. pp. 609, 696, *etc.*). f. 6 b, col. 2.

31. Servant, sent to buy the best meat in the market, buys neats' tongues only; sent later to buy the worst meat, he buys tongues of all kinds. f. 6 b, col. 2. Printed by Wright, No. 42, from this MS. The same moral is put somewhat differently in the *Anecdotes* of É. de Bourbon, p. 210.

33. Five Gaudes (see this *Cat.*, ii. p. 605). f. 7.

34. Theophilus (*ib.*, p. 595). f. 7, col. 2.

36. Roman matron denounced by devil to Emperor for incest and infanticide (*ib.*, p. 627). "Legitur in miraculis beate Marie." f. 8.

37. Prayers ordered for a robber's soul (*ib.*, p. 667). f. 8, col. 2. Printed by Wright, No. 145, from this MS.

38. Robber, who used frequently to say Ave Maria, is broken on the wheel; a rose springs from his grave, rooted in his tongue. "Legitur in beata uirgine" (*sic*). f. 8 b, col. 2.

39. Pillager takes a poor widow's cow, saying "The land is full

of marauders, and if I leave your cow another will take it." He dies, and is tormented by a devil who borrows his argument. "Legitur in libro regum." f. 9.

40. Hundredfold acknowledged after death (= Ar. 231, No. 155, above, p. 73). f. 9, col. 2.

Part ii. (Nos. 42–161) begins on f. 10, in a different hand, with the complaints of God and the Virgin against sinners. Then come the following tales, arranged for use in homilies on the Gospels:—

42. Vision of Carpus (see above, p. 281). Headed: "Istud miraculum conuenit ewangelio Estote misericordes." f. 10 b.

43. Turbulent knight makes a pilgrimage to Rome barefoot, but relapses on returning home; he is surrounded by his enemies, and has just time to commend his soul to St. Peter; a demoniac complains that the Virgin and St. Peter have saved him. "Istud miraculum conuenit ewangelio Cum turbe irruerent." f. 10 b.

44. David is sent with his harp to assist St. Michael in drawing a hesitating soul from its body. "Istud miraculum conuenit . . . Sanctus Gregorius dicit, In Roma fuit." f. 10 b, col. 2. Actually taken, however, from Vit. Pat. (Migne, lxxiii. col. 1012): see above, pp. 11–12.

45. Roman usurer's deathbed surrounded by devils, who disregard his prayers and tear his soul out of his body. f. 10 b, col. 2. Also apparently derived from Vit. Pat. (*ib.*, col. 1012); *cf.* this *Cat.*, ii. p. 665.

46. Peter the toll-collector (see above, p. 281). f. 10 b, col. 2.

47. Daughter of good father and bad mother (see this *Cat.*, ii. p. 654). f. 11.

48. Stephen, a charitable but self-indulgent man, is seen after death by a neighbour, making his way across the Bridge of Dread; constantly slipping and being dragged down by devils, but constantly upheld by angels. f. 11 b. From Gregory, Dial., iv. 36 (see above, p. 279).

49. St. John the Almoner appeases the anger of a quarrelsome advocate by his humility. f. 11 b. From Vit. S. Joh. Eleem., cap. 13 (Migne, lxxiii. col. 350).

50. Deathbed of Servulus, who asked the bystanders to make way for Christ and the Apostles. "Scribit Gregorius" (Dial., iv. 14; Homil. in Evang., No. 15). f. 11 b, col. 2.

51. Gravedigger finds a woman's corpse entire, with two serpents at her breasts; she rises, and confesses to St. Hilary that she has murdered her two children; he absolves her, and the serpents vanish and the corpse dissolves. f. 11 b, col. 2.

52. Vision [of Arsenius]. f. 12. From Vit. Pat., see above, p. 77.

53. Death of a boy who used to scoff at the holy cross. f. 12. From Gregory, Dial., iv. 18, *cf.* above, p. 25.

54. Mouth of hell shown to nun (see this *Cat.*, ii. p. 721; Vienna Acad. *Denkschr.*, phil.-hist., xliv., 1896, Abh., i. p. 19). f. 12.

55. Dying usurer commends his wife and sons, and the priest who often dined with him but never corrected him, to the devils. f. 12, col. 2. *Cf.* Add. 28682, No. 47 (above, p. 86).

56. Student wishing to be rich raises the devil, and worships him for gold; but finds afterwards that the devil has given him stones instead. f. 12, col. 2.

57. Famous Master, afterwards Bishop of Paris [Maurice de Sully], will not recognize his mother in borrowed finery. f. 12 b. See Spec. Laic., No. 450 (above, p. 398).

58. Undutiful son punished for refusing food to his old father by a toad clinging to his face, so that he dies miserably (*cf.* this *Cat.*, ii. p. 664, and below, No. 240). f. 12 b, col. 2.

59. Hermit [Paulus Simplex] reads church-goers' states by their faces, and sees their good or bad angels. f. 12 b, col. 2. From Vit. Pat. (Migne, lxxiii. cols. 795, 985, 1046).

60. Vision of the torments of hell [seen by Dryhthelm; abridged from Bede, Hist. Eccl., v. 12]. f. 13.

61. Funerals of rich usurer and pious hermit (see above, pp. 59, 459, *etc.*). f. 13, col. 2.

62. Two impoverished scholars at Paris raise the devil, and offer to sell their souls, agreeing to renounce God and the Virgin; but they repent when they see the devil kneel before a priest carrying the Sacrament to a sick man (*cf.* above, p. 407). f. 13, col. 2. The concluding part of this tale, the whole of the next, and the beginning of the next but one, are in a different hand. The first hand resumes at the top of f. 14.

63. King builds a church, and inscribes it with his name; an angel substitutes the name of a poor widow, who had given a farthing's worth of hay to the asses employed in the building. f. 13 b.

Then follow twelve Mary-Legends:—

64. "Elbo" the thief (see this *Cat.*, ii. p. 606). f. 13 b, col. 2.

65. By favour of the Virgin a woman is allotted twenty years of paralysis, instead of purgatory after death; she bears it for nineteen years, and is then sent at her prayer to purgatory for one day; but after an hour she prays to be sent back. f. 14. *Cf.* Sl. 3102, No. 34 (above, p. 96).

66. Hildefonsus (not named; see this *Cat.*, ii. p. 604). f. 14, col. 2.

67. Sight given to blind man (*ib.*, p. 648). f. 14 b.

68. Jew lends to Christian (*ib.*, p. 638). f. 15.

69. Milk; tongue and lips (*ib.*, p. 626). f. 15 b, col. 2.

70. Five Gaudes (*ib.*, p. 605). f. 16, col. 2.

71. Clerk [of Chartres] (*ib.*, p. 605). f. 16, col. 2.

72. Monk of St. Peter's (*ib.*, p. 606). f. 16 b.

73. Priest of one mass (*ib.*, p. 607). f. 16 b, col. 2.

74. Two brothers at Rome (*ib.*, p. 607). f. 16 b, col. 2.

75. The youth who left his bride (variant of "Clerk of Pisa," *ib.*, p. 609). f. 17, col. 2.

76. Death of a child, whose father has allowed him to mock at the holy cross (= No. 53 above). f. 17 b, col. 2.

This is followed by the colophon "Expliciunt miracula vtilia" at the foot of the page; but the collection is continued, in the same hand, on the next page.

77–80. Four Mary-Legends, *viz.* Mouth of hell shown to a nun, Remover of landmarks, Toledo (with the prologue "Ad excitanda corda humilium," *etc.*), and the Three Soldiers who killed a man in church. ff. 18–19. See this *Cat.*, ii. pp. 721, 607, 610, 613.

81. The dead rise to save their friend from his pursuers (see above, p. 383). f. 19. Repeated below, No. 109.

82. Dying hermit will not let his wife approach him: "Adhuc vivit igniculus." f. 19, col. 2. Derived from Gregory, Dial., iv. 11. A setting in French verse forms part of No. 52 in the Steiger-Mai MS. of the Vie des anciens Pères (see above, p. 339).

83. Jew of Bourges (see this *Cat.*, ii. p. 601). f. 19, col. 2.

84–87. From J. de Vitry (see above, pp. 10, 20, 29):—Bad custom in the world; Devil on lady's train; Bertha the miserly wife; Tomb filled with alms-food. ff. 19, col. 2–19 b.

88. Mark, a pious and humble monk, receives the Communion from an angel. f. 19 b. From Vit. Pat. (Migne, lxxiv. cols. 275, 364).

89. Hermit [Pior], who has vowed never to see his friends

again, shuts his eyes when his sister visits him after forty years. f. 19 b. From Vit. Pat. (Migne, lxxiii. cols. 759, 1185).

90. Monk, asked by another monk to pray for him, sees the latter, in a vision, grieving his guardian angel by indulgence in evil thoughts; he tells him that medicine is useless while the patient persists in swallowing unwholesome food. f. 19 b.

91. Woman spits the Host into her hand, and is smitten with leprosy. f. 19 b, col. 2.

92. Voice from the pyx tells a penitent nun that she is forgiven (*cf.* this *Cat.*, ii. p. 659, and above, p. 448). f. 19 b, col. 2.

93. Abbot sees many devils assailing his monastery; passing through a town he sees only one, seated on a jongleur's shoulder (*cf.* above, pp. 343, 405, *etc.*). f. 19 b, col. 2.

94. Hermit runs after thieves to give them his satchel (see above, p. 328). f. 20.

95. Devil seen by a saint in church, recording the misdeeds of a lady who is wearing a long train; in stretching the parchment with his teeth he falls over, making the saint laugh. f. 20. Repeated below, No. 157. A combination of "Recording devil in church" (see above, p. 19) with "Devil on lady's train" (p. 20). For another variant of the former, see No. 110 below.

96. Monk resolves to live in solitude, as a cure for his bad temper; but he flies into a rage with his own water-bottle. f. 20. From Vit. Pat. (Migne, lxxiii. cols. 778, 901).

97. The gardener who ceased alms-giving (see above, p. 53). f. 20, col. 2.

98. Knight carves an image of the Virgin on a tree in his orchard, and adores it daily; devil in form of an old woman persuades his wife that he goes to the orchard to meet his mistress; she kills herself, but is restored to life by the Virgin at the knight's prayers. f. 20, col. 2.

99. Saracens capture a monk named Malchus and a Christian woman, and set them to serve as shepherds. They refuse to renounce their chastity, and take refuge in a lioness's den; she kills their pursuers, and then takes her cubs out of the den and leaves it to the two Christians. f. 20 b, col. 2.

100. The abbess delivered by the Virgin (see this *Cat.*, ii. p. 626); a meagre abridgment. f. 20 b, col. 2.

101. The king who never laughed, and his brother; as in

Add. 26770, No. 2 (above, p. 26), but much abridged. f. 20 b, col. 2.

102. The Jew who refused to be pulled out of a sewer on the Sabbath (see above, p. 130); moralized. f. 21. In Cleop. D. viii., f. 1 (see this *Cat.*, i. p. 249), this story is told of Richard de Clare, Earl of Gloucester, and a Jew at Tewkesbury in 1258.

103. Vision of the Virgin offering her Son to crusaders, seen by one Symon, who had doubts of the plenary indulgence granted by "beatus Iacobus" [*i.e.* Jacques de Vitry, see above, p. 10]. f. 21.

104. Bishop tells a usurer, who comes to make confession, that he cannot be absolved unless he will restore all his unjust gains; he goes away unshriven, and meets an abbot, who gives him absolution on his promising a large sum towards the cost of the new abbey church; usurer and abbot die, and are buried side by side in the new church. When the bishop comes to consecrate the church, he finds it full of devils, who claim it for their own; he bids them depart with whatever is theirs, and they carry off the abbot and the usurer. f. 21, col. 2. *Cf.* No. 132 below.

105. Usurer's corpse carried by ass to gallows (see above, pp. 86, 473, *etc.*). A fuller version than usual: the usurer has refused for his children's sake to make restitution; they claim Christian burial for his corpse, and it is put on the priest's ass, which used to graze in the cemetery. f. 21, col. 2.

106. Usurer plays with his money when his people go to church; one day the lid of his money-chest falls on him, and his people on returning find him dead within the chest. f. 21 b.

107. Usurers compared to ants, which store up enough corn to last them ten years, but are eaten with their hoard by swine. f. 21 b, col. 2. *Cf.* Odo of Cheriton's fables, above, pp. 35, 45, *etc.*

108. Angel helps hermit to bury a corpse (see above, p. 8). f. 21 b, col. 2.

109. The dead rise to save their friend (= No. 81 above). f. 21 b, col. 2.

110. Priest sees a devil behind the altar, writing down all the sins committed in church; after mass he makes the devil read them aloud; the sinners weep, and the scroll becomes a blank. f. 22. *Cf.* No. 95 above.

111. Monk haunted by a devil clinging to his neck prays before a Mary-image, which strikes the devil to the ground. f. 22.

112. Boy saved from drowning by the Virgin (see this *Cat.*, ii. p. 665). f. 22.

113. Old sinner becomes a Cistercian monk; on his deathbed he is visited by the Virgin, and assured of salvation, because he always used to bend the knee at her name. f. 22.

114. Matron, who frequents the church of SS. John and Paul, offers alms one day to two pilgrims as she comes out; they promise to stand by her on the Day of Judgment, and vanish. "Beatus Gregorius papa narrat super omeliam ewan. Si quis wlt venire post me." f. 22, col. 2. See Gregory, Homil. 32 in Evang. (Migne, lxxvi. col. 1237), where the saints are Processus and Martinianus. See Vesp. D. ii., No. 12 (above, p. 455).

115. St. Ludger's steward ("villicus") complains of damage done to his crops by the wild geese; the saint bids him summon the geese in his name, and shut them up for the night; he does so, and while he is asleep his servants eat one of them. Next day St. Ludger comes, and the geese clamour to him; he makes the servants produce the bones, and restores the goose to life, and charges it and its fellows not to trouble the steward any more. f. 22, col. 2.

116. St. Ludger hears a thief's confession at the gallows, and after pleading vainly for his life bids him sup with him that night; the thief comes to supper, with the rope still round his neck, and thanks the saint for delivering him from the gallows. f. 22 b.

117. Two devils chained by the Virgin in place of monk and matron (see above, pp. 24, 261, *etc.*). f. 22 b.

118. The youth who left his bride for the service of the Virgin (see above, Nos. 30, 75). f. 22 b, col. 2.

119. Girl saved from suicide by the Virgin, after incest (with her uncle) and infanticide. f. 22 b, col. 2. See this *Cat.*, ii. p. 650; and for fuller analysis of this and other versions, see introd. to Mielot's *Miracles de N. D.* (Roxburghe Club, 1885), p. xxx.

120. Imprisoned miner fed by his wife's masses (see above, p. 85). f. 23.

121. After the surrender of Bingen to "Rex Albertus" [Emperor Albert I., in 1301], two soldiers break into Rupertsberg abbey in search of plunder; one of them climbs on to the altar of St. Catherine and tears the crystals out of the crown and breast of the Mary-image above it; the image sweats and bleeds, and the soldier goes mad and drowns himself. f. 23, col. 2. Recorded in

the chronicles of Trithemius and Scholl: see the latter's *Annales Bingenses*, ed. E. Sander, 1853, p. 138.

122. The knight who sold his wife to the devil, and brought him the Virgin in her stead (see this *Cat.*, ii. p. 661). f. 23 b.

123. The talkative nun, whose corpse was half-burnt (see above, p. 279). f. 23 b, col. 2.

124. Knight makes money by usury; on his deathbed his confessor bids him restore it, but he refuses, wanting to dower his daughter. The confessor then bids her hold a live coal in her hand, for her father's sake, while he says a Paternoster; she fails, and the knight then surrenders the money. f. 24.

125. The tithe-paying knight, whose vineyard yielded a double crop (from Caesarius, x. 13, see above, p. 364). f. 24, col. 2.

126. The robber who fasted in honour of the Virgin (Caesarius, vii. 58, see p. 361). f. 24, col. 2.

127. Malefactor saved by his dying words (*ib.*, vii. 57, see p. 361). f. 24 b.

128. The one-eyed knight who buffeted a Jew for blasphemy (see this *Cat.*, ii. p. 658). f. 24 b.

129. Girl named Mary (= No. 12 above). f. 24 b, col. 2.

130. Voice from the pyx tells a penitent harlot that she is pardoned (= Add. 18929, No. 24, described in this *Cat.*, ii. p. 659). f. 24 b, col. 2.

131. Roman widow denounced by devil for incest (*ib.*, ii. p. 627). f. 25.

132. Usurer builds a church with his ill-gotten gains; the bishop coming to consecrate it finds a devil in possession, and bids him depart with all that belongs to him; he carries off the whole church. f. 25. *Cf.* No. 104 above, and *Legenda Aurea*, cap. 182, p. 854.

133. "Gylardus," the pilgrim of St. James, who was deceived by the devil but saved by his patron and the Virgin (see this *Cat.*, ii. p. 606). "Hugo abbas Cluniacensis de sui monasteri[i] fratre refert." f. 25.

134. Lost foot restored (*ib.*, ii. p. 619), "in vrbe Vinaria." f. 25, col. 2.

.135. Wife and mistress reconciled (*ib.*, ii. p. 621). f. 25 b.

136. Sick monk, who has always been devoted to the Virgin, lies in a trance for two days; he says on waking that he has been tossed on a stormy sea, but saved by "Stella maris." f. 25 b, col. 2.

"Expliciunt miracula plurima" at foot of page (*cf.* above, after No. 76).

137. Knight beats his wife savagely for her devotion to the Virgin; she bears this patiently for years, but at last despairs, and goes into the orchard to hang herself while he is at a tournament; the Virgin saves her from suicide, and sends her into the chapel, where she has a vision of Christ crucified; the knight is converted by seeing Christ's blood on the chapel-wall. f. 26.

138. Friendship tested, by bailiff with three friends (see above, p. 243). Moralized. f. 27.

139. Hermit has a vision of a Child weeping bitterly because, though Christ died for all, scarcely one in a hundred is for Him. f. 27.

140. Undutiful son rebuked by his own young son (see above, pp. 25, 279, *etc.*). f. 27.

141. Robber-knight served by devil (see this *Cat.*, ii. p. 628). f. 27, col. 2.

142. Devil accompanies a robber to the door of a hermit's cell, but cannot recognize him when he comes out shriven. f. 27, col. 2. *Cf.* No. 6 above.

143. Usurer buried by monks before the altar in their church rises and beats them with a candlestick; his corpse is moved into unconsecrated ground, but he still haunts the neighbourhood until the monks surrender his endowments. f. 27, col. 2. *Cf.* above, pp. 83, 86, *etc.*

144. Old knight resolves to transfer his service to the Lord who can cure his fever (see above, p. 98). f. 27 b.

145. Impoverished knight denies Christ, but will not deny the Virgin (see above, p. 26). f. 27 b.

146. Hermit spits his tongue at temptress (see above, p. 343). f. 27 b, col. 2.

147. Hermit sees angels or devils with the brethren while they talk. "Legitur in uitas patrum" (see above, p. 68). f. 27 b, col. 2.

148. Hermit and robber (*cf.* above, pp. 60, 342, *etc.*): the latter is ordered as penance never to tell a lie, and so pleads guilty to a charge of murder, and is put to death; the hermit sees his soul borne to heaven by angels, and goes into the world, but breaks his neck after one day's sinful pleasure, and is carried to hell by devils. f. 28.

149. Five Dolours of our Lady, told by her to Christ, and

indulgenced by Him: a vision seen by St. John after her Assumption. f. 28. An Engl. version, with Lat. prayers, *etc.*, is in Add. 37787, f. 161. See too J. B. Thiers, *Traité des Superstitions*, iv., 1704, p. 77; *Anal. Bolland.*, xii., 1893, p. 338; and this *Cat.*, ii. p. 681.

150. Anchoress learns by a miraculous voice the number of Christ's wounds (5460) and how to venerate them; she tells a hermit, who tells the nuns of a neighbouring abbey, and who afterwards has a vision of the effect of their prayers. f. 28, col. 2. This is in Add. 37787, f. 71 b, and (Engl., naming the anchoress St. Bride of Sweden) Harl. 2869, f. 204; the first part only in Add. 33381, f. 152, and Harl. 211, f. 130. In all these the number is 15 × 365 = 5475. *Cf.* Add. 37049, f. 24.

151. Lay-brother has the gift of seeing people's private sins; he induces a girl to come to his abbot for confession; but her tongue is tied by the devil until he tells the abbot her greatest sin. f. 28 b, col. 2. *Cf.* above, pp. 473, 484.

152. Parable of a poor man, who neglected to bring his five shillings, and so lost the field which his rich brother would have bought for him. f. 28 b, col. 2.

153. Robber, allowed to choose his own gallows, goes from tree to tree, until his lord is enraged and has him burnt. f. 28 b, col. 2. For other versions see above, pp. 24, 69.

154. Three devils named Claudens cor, Claudens os, and Claudens bursam (*cf.* above, pp. 86, 431). f. 29.

155. Widow wishing to marry her servant, who is afraid of men's talk, sends him thrice to market with a burnt ox, to show him how quickly anything ceases to excite remark. f. 29.

156. Demoniac denounces a clerk as a fornicator; but says he has never seen him before, when he comes back after confession. f. 29. For similar stories, see above, pp. 21–2, 284, *etc.*

157. Devil in church, recording sins of woman with long train (= No. 95 above). f. 29.

158. Crucifix embraces merciful man (see this *Cat.*, ii. p. 665); an abridged version. f. 29, col. 2.

159. The Virgin answers her devotee: "Benedictus eris in omnibus" (see above, pp. 465, 470, *etc.*). f. 29, col. 2.

160. Fifteen signs of the Day of Judgment. Beg. "Hec sunt xv. signa ante diem iudicii, que inuenit beatus Iheronimus in annalibus libris Iudeorum." f. 29, col. 2.

161. Knight at the point of death bids his jester farewell; the jester does not believe he is going, for this time he has sent no servants in advance with provisions; he takes the hint, and offers alms and prayers. f. 29 b. This ends on col. 1; the rest of the page is blank.

Part iii. (Nos. 162–241) is headed by the invocation "As (*sic*) in principio sancta Maria meo," and introduced by 8 leonine hexameters, in which the author gives his name as Richard:—

> "Mira parabolica, que sunt racionis amica,
> Colligo per multos libros reddencia cultos
> Et quasi mellitos sermones luce politos,
> Que faciunt mentes populi recreamen habentes.
> Extra sermones ad diuersas raciones
> Dulcius aptabis loca, tempora rite notabis.
> Inspira, Christe, quod sit liber utilis iste,
> Vtque seges nardi crescat zelus iste Richardi." f. 40.

This Richard was, however, a compiler rather than an author, most of the exempla being taken from Jacques de Vitry, for whom see description of Harl. 463 and Add. 26770 (above, pp. 1–30). In the following list we denote Harl. 463 by H, Add. 26770 by A, and Crane's edition of J. de Vitry's *Exempla*, 1890, by C.

162. Rustic, who always cheats about his tithes and gives bad money at the offertory, comes to communion at Easter, and is given his own bad penny instead of the Host; he thinks that a miracle has happened, and is conscience-stricken. f. 40.

163. Monk vain of his voice sees a woman weeping while he chants; after mass he asks the reason, and she says that his chanting reminds her of the braying of her lost ass. f. 40. From J. de Vitry (C 56).

164. The man who would not receive the sacraments from unworthy priests, and who dreamt that a leper gave him pure water (J. de Vitry, C 155, H 94). f. 40 b.

165. Cow and calf vowed to St. Michael (C 102, H 30). f. 40 b.

166. Two beggars, with glove and sack (C 77, H 5). f. 41.

167. Jongleur thanks niggardly abbot for his entertainment, and so gets the hostellarius into disgrace (C 67, see above, p. 434). f. 41. Printed from this MS. by T. Wright, *Lat. Stories*, 1843, No. 39.

168. Advocate turns monk, and can no longer win suits (C 52, see above, p. 418). f. 41 b.

169. Knight turns monk, and is sent to market to sell asses for the monastery; he tells all their defects, and returns with them all unsold (C 53). f. 41 b. Wright, 40.

170. Abbot, who has fasted and eaten only small fishes while he was a simple monk, begins to eat large fishes as soon as he is promoted (C 70). f. 41 b. Wright, 98.

171. The lady who gave her cloak during mass to a poor woman (C 93, H 19). f. 42.

172. Tirade against bad prelates, introducing the letter of thanks from devils to the negligent prelates of Sicily (C 2, see above, p. 66), and the fable of mouse, frog and kite (C 3, A 28). f. 42.

173. King for one year (C 9, A 24). f. 42.

174. Young hermit rails at Adam, but falls himself, letting a mouse escape from between two plates (C 13, see above, p. 60). f. 42 b.

175. Two similitudes:—(1) Ape throws nut away because its rind is bitter (C 127, H 57);—(2) Cat longs for fish, but shrinks from wetting its feet. f. 42 b.

176. Jew overhears devils holding a council in a temple of idols; he is discovered, but crossing himself is described by them as "Vas vacuum sed signatum," and is left in peace. "Narrat beatus Gregorius" (Dial., iii. 7; but reference and story are both no doubt taken from J. de Vitry, C 131, H 61). f. 42 b.

177. Knight taunted by his friends with not amending his life, though he attends sermons constantly (C 139, H 67). f. 42 b.

178. Tournaments involve all the seven deadly sins (C 141, H 69). f. 43.

179. Devil preaches truth, to enhance his hearers' guilt (C 151, H 79). f. 43.

180. Insane man, dragged by his relations before an image of the Virgin, protests that he is saner than they; compelled to adore the crucifix, he says "Si cogitis adorare, nunquam possum diligere." Compared to usurers, and to an old woman praying that she may make pure cheese, and then putting wormwood in the milk (C 172). f. 43.

181. Rustic stifled by perfume but revived by dunghill (C 191, see above, p. 64). f. 43 b. Wright, 99.

182. German student at Orleans spends all his substance on a

harlot, until he has nothing left but the cloak he wears; she weeps piteously, until he gives her that too. f. 43 b. The same in substance, but not in detail, as C 200, H 116.

183. "Saltus Galteri" in Normandy (C 214, H 131). In this version the lover is not drowned, but hides behind a rock, waiting to save his mistress; as in J. de Vitry, she refuses to leap, and soon after marries another man. f. 43 b.

184. Fox and badger (C 292, H 214). f. 44.

185. Wife makes her husband part with his best tooth, to please her lover (C 248, H 167). f. 44.

186. Priest undertakes to cure cripples, by burning the most afflicted (C 254, H 174). f. 44.

187. The woman who could defend her property but not her person (C 255, H 175). f. 44 b.

188. Demoniac denounces nobleman's wife, but cannot name her lover (C 261, H 181). f. 44 b.

189. Old woman fancies herself a witch, till the priest cures her of her delusion (C 269, H 189). f. 45.

190. The Host, hidden in a tree, is enshrined by bees with honeycombs (H 191). f. 45.

191. Undutiful son rebuked by his own son (C 288, H 210). f. 45.

192. Wise man follows his foolish brother; both are hung (= Sl. 3102, No. 51, above, p. 97). f. 45 b.

193. Pilgrim on his way home from Compostella is fed by St. James in a dream. f. 4. "Legitur in uita sancti Iacobi maioris" (*i.e.* Pseudo-Calixtus, Miracula S. Jacobi, cap. 7, *Acta SS.*, 25 Jul., p. 58). f. 45 b.

194. The clerk who left his bride for the service of the Virgin (see above, Nos. 30, 75, 118). f. 46.

195. Youth ("puer," for "pauper") consoles himself in his cold bed by thinking how many prisoners would envy his freedom. f. 46. From J. de Vitry, C 108, H 36. *Cf.* No. 242 below.

196. Faithless procurators compared to the cat which ate cheese as well as mice (*cf.* C 11, A 10). f. 46.

197. Those who pamper the flesh and neglect the soul compared to the provost who starved the princess and pampered the dog (see above, p. 99). f. 46.

198. Devil named Tityvillus, seen carrying a sackful of syllables and verses clipped or omitted by clerks in chanting the

psalms. f. 46. Wright, 46, from this MS. For other versions see Wright's notes (pp. 225–6), J. de Vitry (C 19), and above, p. 354. The devil Tityvillus is one of the characters in the morality play of Mankind, written about 1475 (*The Macro Plays*, E. E. T. S., 1904).

199. Rustic persuaded by rogues that his lamb is a dog (J. de Vitry, C 20). f. 46 b.

200. Two similitudes:—(1) Man mutilates himself to spite his wife (C 22);—(2) Rustic destroys his fruit-tree to spite his neighbour's bees. f. 46 b.

201. Mother-ape with two young ones, pursued by hunter (C 25). f. 46 b.

202. Archer and nightingale (C 28; see above, p. 209). f. 47.

203. Magister "Sella" of Paris and his pupil (C 31, A 30). In this version it is the master who appears after death, and the pupil who is converted. f. 47.

204. Fable of the fox who asked a mule for his pedigree, and was told to read it in his hoof (C 33). f. 47. See Crane's notes on pp. 147–8 for the literature of the subject.

205. The rustic who waited for the river to run by before trying to recover his dropped axe. Horace, Epist. i. 2. 42–3 quoted (C 34). f. 47 b.

206. Judge's hand larded by simple old woman (C 38, *cf.* above, p. 68). f. 47 b. Wright, 43.

207. Dying advocate appeals against his friends' decision that he must communicate (C 39; above, p. 77). f. 47 b.

208. King, reproved by his knights for embracing a beggar, shows them by means of two caskets how ill-judged their reproof was. f. 48. Derived from Barlaam and Josaphat: see this *Cat.*, ii. p. 122.

209. Fool burns his house down to rid it of flies (J. de Vitry, C 306). f. 48.

210. Poor man sings gaily every night, till he finds a bag full of money (C 66, see above, p. 433). f. 48 b. Wright, 70.

211. Robber-captain, invited by an abbot to stay as a guest at his monastery, is moved by the spare diet of the monk who waits on him, and finally becomes a monk himself (C 68). ff. 48 b, 49, 50 (omitting f. 49 b, which is filled with hymns to the Virgin, in a later hand). Wright, 149.

212. Virgin martyr [St. Dorothy] promises a spectator of her

martyrdom [Theophilus], at his derisive request, to ask her Bridegroom to send him roses; he receives a golden basket filled with wondrous roses, and immediately seeks and obtains martyrdom himself (C 307). "Ambrosius narrat." f. 50. See Acta S. Dorotheae et sociorum, in *Acta SS.*, 6 Feb., p. 782.

213. Hermit and robber (see above, p. 60). In the present version the only penance the robber will accept is to kneel and say a prayer whenever he passes a wayside cross, and the faithful performance of this leads to his capture and death; the ending is unusual: "vidit predictus heremita angelos Dei animam latronis portantes, et benedixit dominum Ihesum Cristum." f. 50. Identical with J. de Vitry, C 72, except that there, as in most versions, the hermit comes to a bad end.

214. Macarius and the devil with tempting drinks (as in J. de Vitry, C 75, H 2). f. 50 b.

215. King envies poor man's gaiety (C 78, H 6). f. 50 b.

216. Lady puts leper on her bed (C 95, H 22). f. 50 b.

217. Sage bids his servant say "Tu morieris" at every meal (C 113, H 42). f. 51.

218. The knight who thought that the priests had invented the mass for the sake of the offerings (C 140, H 68). f. 51.

219. Usurer buried in cloister rises and beats the monks with a candlestick for taking his money and not giving him the salvation they had promised (C 176, above, p. 86). f. 51.

220. St. Martin, riding on an ass, is passed by hurrying travellers, who ask him if they can reach Paris before nightfall. He says "Yes, if you go more leisurely." They revile him and drive all the more furiously; their carriage breaks down, and the saint rides in before them (C 188). f. 51 b.

The twelve Mary-Legends which follow have evidently been extracted from the *Legenda Aurea*, capp. 37, 51, 119, 131 (Purification, Annunciation, Assumption, Nativity). The subjects have all been noticed in vol. ii. of this *Catalogue*:—

221. Taper left by angel (*Cat.* p. 658; *L. A.* p. 165). f. 52.

222. Devil in service (*Cat.* p. 628; *L. A.* p. 221). f. 52 b.

223. Five Gaudes (*Cat.* p. 605; *L. A.* p. 513). f. 54.

224. Drowned Sacristan (*Cat.* p. 604; *L. A.* p. 516). f. 54.

225. Mary comes to Devil (*Cat.* p. 661; *L. A.* p. 513; Wright, 29). f. 54.

226. Mary acts as a knight (*Cat.* p. 662; *L. A.* p. 590). f. 55.

227. Bishop [Dunstan] and the Virgin's choir (*Cat.* p. 631; *L. A.* p. 591). f. 55.

228. Child-Christ seized as pledge (*Cat.* p. 662; *L. A.* p. 591). f. 55 b.

229. Thief [Ebbo] upheld on gallows (*Cat.* p. 606; *L. A.* p. 592). f. 55 b.

230. Clerk leaves his bride (*Cat.* p. 609; *L. A.* p. 592). f. 56.

231. Priest of one mass (*Cat.* p. 607; *L. A.* p. 592). f. 56.

232. Wanton clerk respited (*Cat.* p. 663; *L. A.* p. 593). f. 56.

233. Vision of Mercy, seen by St. John the Almoner (= *Leg. Aur.*, cap. 27, p. 126). f. 56 b.

234. St. Ambrose and the rich man whose luck was too good to last (*ib.*, cap. 57, p. 253; see this *Cat.*, ii. p. 663). f. 56 b.

235. Nobleman converted by vision of Gloria Mundi (see this *Cat.*, ii. p. 663, also *Gesta Romanorum*, ed. Oesterley, 1872, cap. 202). f. 56 b.

236. Hermit [Macarius] and pagan's skull (*Cat.*, ii. p. 663). f. 56 b.

237. Three days in purgatory chosen by hermit, instead of thirty years' life in misery (*ib.*). f. 57.

238. Hermit is visited daily by an angel; one day the angel is late, and says that he has been conducting the soul of St. Thomas of Canterbury to heaven. Of those dead that day, he says, St. Thomas and a hermit went to heaven, a pilgrim to purgatory, and all the rest (5,000) to hell (*cf.* Roy, 15 D. v., No. 18, above, p. 446). f. 57.

239. Robber, ordered as penance to fill a flagon from a stream flowing upwards, fills it with a contrite tear (see this *Cat.*, ii. p. 664, iii. p. 344). f. 57.

240. Undutiful son punished for sending his mother away hungry by two frogs clinging to his jaws (*cf.* No. 58 above). f. 57 b.

241. Worldly-minded nobleman, in fear of death, asks that his favourite horse may be given in alms for his soul. Left unfinished at the words "quod filius se facturum," the rest of the line being filled with the colophon "Expliciunt miracula Richardi, Amen," added by another hand. f. 57 b.

The margins of ff. 40–57 b are filled with theological notes, *etc.*, in various hands of the 14th cent., including a few *German* words and short passages (see R. Priebsch, *Deutsche Handschriften in England*, ii., 1901, p. 55), also the following *Latin* exempla:—

242. Poor monk consoles himself in his cold bed by thinking

of the rich in hell (*cf.* No. 195 above). "Legitur in uitas patrum." f. 42 b.

243. Claudens aurem, Claudens cor, Claudens os, and Claudens bursam (*cf.* No. 154 above). f. 44.

244. Choice of two cities, offered to pilgrims at cross-roads (= Sl. 3102, No. 75, above, p. 99). Moralized. f. 44 b.

245. Devil visits the deathbed of a Roman who has led a self-indulgent life, and drags him to judgment; he appeals to God's mercy, but God's justice gives sentence against him. f. 46. *Cf.* Roy. 8 B. iv., No. 6 (above, p. 533).

246. Two hermits living in one cell try in vain to quarrel. "Legitur in vitas patrum" (Migne, lxxiii. cols. 777, 977). f. 47.

247. Monk has a vision of Transubstantiation, and fears to communicate; he is reproved by the Virgin for his timidity. f. 50 b.

248. Usurers, father and son, curse one another in hell (see above, p. 53). f. 55.

Harley 268. ff. 3–44.

Vellum; xivth cent. (2nd half). Octavo; ff. 42, having 29 to 31 lines to a page. Headings in red, initials in red and blue. For the rest of the volume, see above, p. 423.

Religious Tales, Fables and Similitudes: 209 in number, consisting of extracts from the Vitae Patrum, the Homilies and Dialogues of Gregory the Great, the Exempla of Jacques de Vitry (who is not, however, cited by name), the collections of Mary-legends, and other sources. *Latin.*

Heading: "Hic incipiunt exempla bona et moralia." f. 3.

1. St. John the Almoner gives alms thrice to the same beggar (see above, p. 282). f. 3.

2. Robber-knight confesses to a hermit, and is ordered as penance never to tell a lie; he meets with enemies who only half recognize him, but he admits his identity and is killed: devils flock to seize his soul, but it is rescued by angels. f. 3. *Cf.* above, p. 551.

3. Twelve-year-old boy, the devout son of devout parents, is heard talking with Our Lady on his deathbed, and he says that she is coming for him next day. f. 3 b.

4. Monk listens to bird for 200 years (see above, pp. 67, 474, *etc.*). In this version the monk had often prayed before the altar of Our Lady for a foretaste of the joys of Paradise, and the bird appeared to him when he was washing his hands in the lavatory. f. 3 b.

5. King gives his kingdom to provost, out of regard for his own dignity, not for the provost's merits. f. 4.

6. King's seneschal called to account; his two best friends fail him, but a half-friend saves him (*cf.* above, p. 243). Moralized. f. 4.

7. Similitude: as herrings are sold at 1000 a penny for want of salt, so when good prelates are lacking the devil gets souls cheap. f. 4.

8. St. Bernard cries "Thieves" (see above, p. 17). f. 4 b.

9. Archer, angry with his bad luck at dice, shoots at heaven; next day the arrow falls, stained with blood, on the dice-board ("aliarium"). f. 4 b. *Cf.* p. 458.

10. Philosopher spits in king's face (see p. 13). f. 4 b.

11. Mary-image bows at the words "Dominus tecum" to a nun who says the Ave in church every night after the sisters have gone. f. 4 b.

12. Nun [Eulalia] told to say the Ave more slowly (see this *Cat.*, ii. p. 614). f. 5.

13. Bad custom in the world: the young die (see above, p. 10). f. 5.

14. Deathbed of Stephen, Abbot of Rieti, deserted by the monks from awe of the angels. f. 5. From Gregory, Homil. 35 in Evang. (Migne, lxxvi. col. 1263).

15. Usurer repents, and restores his ill-gotten gains; he is now reduced to beggary, and soon afterwards becomes a leper; he prays to be sent at once to purgatory, but he has a vision which makes him pray instead for a thousand years of misery on earth. f. 5 b.

16. Abbot resigns and becomes a Cistercian monk, in order to prepare for his death as bailiffs prepare their accounts for audit. f. 6.

17. The clerk who wrote his confession on a scroll, which was afterwards found blank. f. 6. An abridgment of Caesarius, ii. 10 (above, p. 351).

18. Tyrant ravishes a girl, and wounds her lawful lover mortally; the latter before dying gives the girl his shield to keep

in her bedroom. Moralized in the manner of the Gesta Romanorum. f. 6. *Cf.* "Bloody Arms" and "Bloody Shirt" in Gesta Rom., *etc.* (above, pp. 55, 192, 240, *etc.*), especially the version in Roy. 15 D. v., No. 15 (p. 445), where the memorial preserved, as here, is the dead champion's shield.

19. The gardener who ceased alms-giving, and had to spend his savings on doctors. Vit. Pat. (see above, p. 53, No. 79). f. 6.

20. Monk sees his dead father and brother, two rich men, cursing one another in hell (*ib.* No. 84). f. 6 b.

21. Two youths overtake the Holy Family; one of them, seeing that St. Joseph is tired, takes the Child-Christ and carries Him, but the other refuses to help. Christ tells His Mother that the kind youth will suffer lifelong illness and the churlish youth will prosper, but that their parts will be reversed hereafter. f. 6 b.

22. The wonder-working image of Our Lady [of Sardenay]. f. 6 b. See this *Cat.*, ii. p. 655.

23. Hermit runs after thieves with his satchel (see above, p. 328). f. 7 b.

24. Knight says a Paternoster for the dead every time he goes through a cemetery; on one occasion he is hotly pursued by his enemies, but still he dismounts and prays as usual; the dead thrust forth their arms and protect him. f. 7 b. *Cf.* pp. 383, 488, 494.

25. Misers compared to the ape with two young ones, pursued by hunter. f. 7 b.

26. Rich man and his heirs compared to an ass, whose masters feed and tend it while it lives, but flay it when it dies. f. 8.

27. Hesitating man compared to a dove, shot while debating which way to fly. f. 8.

28. Two brothers try in vain to quarrel (see p. 559). f. 8.

29. Bishop, exhausted with fasting, is just about to eat an eel ("murena"), when a poor man appears at the gate and demands the whole fish; the bishop sends it, and the poor man vanishes, promising to reward the bishop in His kingdom. f. 8. Derived from Petrus Damianus (see p. 347).

30. The robber whose fiend-companion could not recognize him after confession to a hermit (see p. 551). f. 8 b.

31. Priest in England sees the Crucifix close its ears at a funeral (*cf.* p. 431). f. 8 b.

32. In digging foundations for a church, the workmen find an old sarcophagus. When they go to dinner they ask "Who will look after our tools?" Their employer, a knight, answers "The man in that sarcophagus, and presently he shall have dinner too." When the workmen return, the dead man appears at the door of the knight's castle, and demands admission. He refuses meat and drink, saying that masses are his only food, and that he still wants forty to free him from purgatory. The knight has these said for him, and afterwards sees him dressed in white, riding on a white horse. f. 8 b.

33. Bishop has a benefactress of the clergy buried before the altar in his cathedral; but he learns from a devil, whom he sees in her tomb, that she has concealed a deadly sin, and he turns her corpse out of the church. f. 9.

34. Vision of judgment seen by a clerk in England, whose one merit was devotion to the Virgin: devils produce a volume of his sins, but the Virgin snatches it away and gives it to him; he wakes, and finding it still in his hand reads it through, and amends his life. f. 9.

35. Usurer buried in cloister beats the monks with a candlestick (see p. 557). f. 9.

36. Rich man gives all he has to the poor, including a borrowed £200: his creditor threatens to distrain, but has a vision of judgment, in which this loan is the only merit that he can claim; and he wakes, crying "Je mi atort, je mi atort," and forgives the debt. f. 9 b.

37. Rich man [Peter the tax-collector] saved by the loaf which he threw at a beggar's head (see p. 281). f. 10.

38. Vision of three fools, shown by an angel [to Arsenius, *cf.* p. 250]. Moralized. f. 10 b.

39. Bishop, unable to compose a sermon for the synod, bids a theologian compose one; the latter is met on his way to the synod by the devil, who gives him a letter of thanks for bad prelates, and strikes him in the face for a token (*cf.* pp. 66, 400, 449, *etc.*). f. 10 b.

40. Old knight laments that he has neglected God's service for that of a king who cannot cure his fever (see pp. 98, 402, *etc.*). f. 11.

41. Spendthrift knight, near Paris, renounces Christ but not the Virgin (see p. 26). f. 11.

42. Priest sees devil gripping a woman's throat; he tells her her five greatest sins, and the devil's fingers let go one by one (*cf.* p. 484). f. 11.

43. Wanton English knight promises amendment when sick, but relapses on recovery; falling sick again, he sees two angels with a little book of his good deeds, and two devils with an enormous register of his bad deeds, and learns that his time for repentance is past (*cf.* Coenred's knight, above, p. 175). f. 11 b.

The stories which form Nos. 44–49, 51–55, 58, are also contained in the Vie des Anciens Pères, for which see the description of Add. 32678, above, pp. 337–346:—

44. (A 24, Ermite accusé; Tobler, 5). Hermit [Macarius] falsely accused by girl (see p. 333). f. 12.
45. (A 25, Brûlure; Tobler, 6). Hermit burns his fingers (p. 20). f. 12.
46. (A 31, Sénéchal; Tobler, 47; Add. 32678, No. 26). Queen kills King's Bailiff. f. 12 b.
47. (A 2, Juitel). Jew [of Bourges] throws his son into oven (see this *Cat.*, ii. p. 601). f. 13.
48. (A 3, Sarrasine; Tobler, 22; Add. 32678, No. 6). Hermit and Saracen girl. f. 13 b.
49. (A 4, Renieur; Add. 32678, No. 7). Burgher renounces God for love of widow. f. 13 b.
51. (A 15, Queue; Tobler, 41; Add. 32678, No. 18). Devil on lady's train, seen by St. Jerome at Bethlehem. f. 14 b.
52. (A 23, Vision de diables; Tobler, 46; Add. 32678, No. 22). One devil stands astride a walled city, while swarms assail a monastery. f. 14 b.
53. (A 30, Colombe; Tobler, 45; Add. 32678, No. 25). Four hermits. f. 15.
54. (A 35, Ivresse; Tobler, 9; Add. 32678, No. 2). Hermit gets drunk. f. 15 b.
55. (A 40, Inceste; Add. 32678, No. 33). Roman matron denounced by devil. f. 15 b.
58. (A 16, Crapaud; Tobler, 17; Add. 32678, No. 20). Undutiful son and toad. f. 16 b.

50. Shooting at a father's corpse. f. 14. See p. 206. Another early version, probably quite as early as that of Étienne de Bourbon, is in Caesarius of Heisterbach, *Libri VIII. Miraculorum* (ed. Meister, 1901), ii. 50.

56. Man in ecstasy sees his mother in purgatory, seated on burning coals; he weeps incessantly for a fortnight, and then learns that his tears have extinguished the fire. f. 16.

57. Monk shown in a vision the uselessness of praying for one who harbours evil thoughts (see above, p. 547). f. 16 b.

59. Benedictine abbot is nicknamed Date (MS. "Dare") and deposed by his monks, because of his prodigal alms-giving in time of famine; after his deposition the abbey grows poorer than ever,

and it is revealed to the monks that by deposing "Date" they have also deposed "Dabitur vobis." f. 17. For other versions see p. 71.

60. In 1235, on the Sunday after St. Lawrence's day [*i.e.* on Aug. 12], a girl in Anjou spends the day in dances and games, instead of going to church, where Fr. Alexander is preaching; at night she is seized by two devils and tortured by fire, which burns off all her hair and covers her body with blisters; but she is relieved by confession to Fr. Alexander. f. 17.

61. Magister Serlo of Paris and his dead pupil (see p. 30); here "magister . . . Cello nomine, nacione Anglicus," and "alter magister, qui eius socius fuerat." f. 17 b. See above, p. 30.

62. Saint sees the Child-Christ weeping because He has scarcely saved one soul in a hundred (see p. 551). f. 17 b.

63. Boy saved from drowning by the Virgin, to whom he cried "Ave Maria" as the waves approached (see this *Cat.*, ii. p. 665). f. 18. The earliest extant version of this seems to be that of Caesarius, *Libri VIII. Mirac.*, iii. 52.

64. Bishop murdered and succeeded by his murderer, but miraculously avenged (see p. 97); an abridged version. f. 18.

65. Funerals of usurer and hermit (see p. 59). f. 18.

66. Hermit weeps at sight of dancing girls (*cf.* pp. 54–5). f. 18 b.

67. Father, having enriched his son, becomes destitute, and asks him for bread; but the son always explains that the bread is not fit to eat. f. 18 b. *Cf.* "Wine-Casks," above, pp. 25, 196.

68. Oppressive Provost of Montdidier dies, and a sumptuous tomb is prepared, but is found full of toads when the corpse is carried there; the same occurs at other tombs to which it is taken, so it is finally thrown on the ground, and the toads tear it to pieces. f. 18 b.

69. Householder gives his last penny to a beggar; a stranger comes and presents him with a fish, inside which he finds a piece of gold. f. 19.

70. Count turns monk, preferring salvation in rags to damnation in silk. f. 19. From Odo of Cheriton, see above, p. 59.

71. King and his brother; trumpet of doom (see p. 26). f. 19.

72. Hermit far from spring (p. 11). f. 19 b.

73. Hermit leads wanton into market-place (p. 21). f. 19 b.

74. Woman who has allowed herself to be deflowered dreams of hell-fire; she wakes and sends for a priest, and has just time to confess before she dies; her corpse is found half-burnt. f. 19 b.

75. Abbess delivered by the Virgin (see this *Cat.*, ii. p. 626); the present version tells how a hind took refuge in the hermit's cell, and nourished the child with her milk. f. 19 b.

76. Nun who saw the world (see above, p. 342). f. 20.

77. St. Martin commends an anchoress for refusing to see him. f. 20 b.

78. Instance of the power of St. Mamertus ("qui incitauit ordinem Carturiencium") to lead sinners to confession. f. 20 b.

79. Jew falls into sewer on the Sabbath day (see above, p. 548). f. 21.

80. Magister [Alanus de Insulis] and the knights at Montpellier (p. 419). f. 21.

81. Bishop induces his nephew, a robber and profligate, to confess, but cannot persuade him to accept more than one day's penance; for that one day a devil tortures him so that he thinks he has been suffering for a hundred years (*cf.* p. 96). f. 21.

82. Monk sees his dead mother with two dragons at her breasts (see p. 9); a fuller version than usual. f. 22.

83. Devil vainly tempts a girl to break a vow of virginity, and is compelled to serve her; she calls him "Tricherie," and makes him beat a profligate suitor. f. 22 b.

84. Old man walks four leagues to hear a sermon; on the way home he falls asleep at the foot of a steep hill, which he is too tired to climb; when he wakes, he finds himself almost at home. f. 23. From J. de Vitry, see above, p. 29.

85. Knight goes to fight against the Saracens, and dies, leaving instructions for his nephew to sell his horse for the poor; the nephew keeps the horse instead, and, after a warning apparition of the dead knight, is carried off by devils in the form of ravens. f. 23. A variant of "False Executor," for which see above, p. 9.

86. Hermit saved from the demon of lust by invoking the Virgin. f. 23 b.

87. Miser, devoted to the Virgin, flings a loaf at a beggar who asks alms in her name; he has a vision of judgment, in which the Virgin puts the loaf among his good deeds, and so turns the scale in his favour. f. 23 b. *Cf.* No. 37 above.

88. Hermit named John prays that a poor disciple of his may be enriched; he is warned in a vision that this will be good for neither of them, but eventually his prayer is granted; the disciple finds a treasure, and deserts the hermit; John is summoned in a vision to answer for his disciple's soul; at length, by the Virgin's help, he regains his disciple, now reduced once more to poverty. f. 24. *Cf.* "Âme en gage" in the Vie des Anciens Pères, *etc.* (above, pp. 377–8).

89. Remover of landmarks saved by the Virgin (see this *Cat.*, ii. p. 607). f. 24 b.

90. Painter and devil (*ib*, p. 628). f. 25.

91. Girl [Musa] invited to join the Virgin's choir (p. 620). f. 25.

92. Converted knight can only learn the two words Ave Maria (p. 654). f. 25 b.

93. Pilgrim is killed by robbers in a wood, and his staff is planted in his grave, with the point in his mouth; it grows into a tree, with every leaf inscribed "Ave Maria," *etc.* f. 25 b.

94. Devil serves robber-castellan (see this *Cat.*, ii. p. 628); "in Alemannia" [*for* Alvernia? See Mielot, introd., p. xi.]. f. 26.

95. Devil in form of a woman's lover haunts her till she puts him to flight with the words Ave Maria. f. 26 b.

96. Lay-brother, guarding cattle in a grange of Clairvaux, laments that he cannot join the monks on a certain feast of the Virgin; she appears to him, and her choir sings the service; this miracle is revealed to St. Bernard, who alludes to it in his sermon at Clairvaux next day. Followed by a paragraph containing a prayer for innocence, addressed by a nun to an image of the Child-Christ. f. 26 b.

97. Knight begs his King (whom he has long served faithfully) to help him in a lawsuit by appearing in court; the King offers to send a Count as his proxy, but the knight rejoins that he did not receive wounds by proxy while fighting for the King. f. 27. *Cf.* the story of Antipater, and "Scars shown" in Gesta Romanorum (above, pp. 140, 193).

98. Young monk persuades his abbot to let him go into the desert; he lives alone there for six years, when the devil, after tempting him (in the form of an abbot) to leave his cell in order to receive the Eucharist on Sunday, comes in the form of a layman,

and entices him back to the world with false news of his father's death. f. 27. From Vitae Patrum (Migne, lxxiii. cols. 897–900). The last part is versified in the North-English Gospel-Homilies, see above, pp. 328, 331, 334.

99. Hermit, captured "a rege Malaquino" and tempted, spits his tongue in his temptress's face (see above, p. 343). f. 28 b.

100. Lover tests his mistress's protestations (see p. 16). f. 28 b.

101. Three classes of men made by God, *viz.* clergy, soldiers, and labourers; fourth class devised by the devil, consisting of burghers and usurers. f. 29.

102. The chaste married couple [Eucharistius and his wife] upheld as models of sanctity (see above, p. 514). Followed by sentences in praise of obedience, and on the necessity for constant prayer (Migne, lxxiii. cols. 952, 787, 953, 941–2). ff. 29–29 b.

103. Simple rustic, finding that his lord cannot cure him, vows henceforth to serve none but God. f. 29 b. *Cf.* No. 40 above.

104. Hermit converts three men by comparing the wages given by his Lord and by theirs. f. 29 b.

105. Man chased by unicorn (see this *Cat.*, ii. p. 123). f. 29 b.

106. Rustic on his way to feast drinks ditchwater (see above, p. 54). f. 30.

107. Hundredfold acknowledged after death (see pp. 7, 73, *etc.*), by pagan who had been converted by hearing a priest say "Centuplum accipies," *etc.*, after the offertory. f. 30.

108. Priest comes too late to a dying man; at his prayers the dead man revives for confession, saying "Nigri me rapuerunt." f. 30.

109. King for a year (see this *Cat.*, ii. p. 123). f. 30.

110. Man dies wearing a usurer's tunic unwittingly, and is seized by devils, but rescued by an angel. f. 30 b. An abridged variant of an episode in the vision of Fursey, Bede, iii. 19.

111. The earth refuses to receive the body of a disobedient monk. f. 30 b.

112. Lady lays Christ in the form of a leper on her husband's bed (see above, p. 7). f. 30 b.

113. Man giving alms on Christmas Day washes the feet of an almsman, and finds them pierced. f. 30 b. *Cf.* Roy. 7 D. i., No. 119 (above, p. 489).

114. Monk [Martyrius] carries Christ in the form of a leper (see p. 392). f. 30 b.

115. St. Andrew saves a preacher from the devil in form of a woman (p. 66). f. 30 b.

116. Hermit carrying his mother wraps his hands in his cloak (p. 8). f. 31.

117. Hermit tricked by devil into killing his father (p. 5). f. 31.

118. Bad custom in the world (see No. 13 above). f. 31.

119. The widow who had sold herself to the devil, but who was saved by her son making confession and doing penance for her after her death (see above, p. 407). f. 31 b.

120. Silent vigil as penance (p. 468); abridged. f. 31 b.

121. Priest on his way to his mistress is seized by devils and hung; but he is rescued by the Virgin, to whom he always said the "Salve regina" before starting. f. 32.

122. Conversion of St. Cyprian through the failure of his magic against St. Justina (see above, pp. 282, 467). f. 32.

123. Jew overhears devils in council, and escapes their fury by crossing himself (p. 76). f. 32 b.

124. Devil on lettuce, swallowed by nun (p. 11). f. 32 b.

125. Traitor's two friends fail him, half-friend is ready to die for him (p. 10). Moralized. f. 32 b.

126. Dying man hears his wife and maidservant disputing about his shroud, and breaks in: "Curta fac michi vestimenta, quia longa michi restat via." f. 33. *Cf.* pp. 8, 436, 498.

127–129. Gorged wolf in larder; mouse, frog and kite; cat locked up with cheese. Moralized. f. 33 b.

130. Devil compared to cat playing with mouse. f. 33 b.

131. Recording devil in church, seen by St. Brice while St. Martin was celebrating. f. 34. See above, pp. 19, 384, *etc.* The present version agrees with Herolt, *Prompt. Exempl.*, No. 100.

132. Hermit [Macarius] sees devil with tempting drinks (see above, p. 4). f. 34.

133. Bertha, the merchant's niggardly wife (pp. 29, 431). The widower's words are "Berte fu alamet sele i prist si en ait." f. 34.

134. Cow and calf vowed to St. Michael (p. 8): "Saint Michel, saint Michel, ne vache ne veel." f. 34.

135. Angel helps hermit to bury a corpse (*ib.*). "Legitur in uita patrum." f. 34 b.

136. Usurer compared to ape, miser to toad. f. 34 b.

137. St. Fursey and the usurer's cloak (above, p. 7; *cf.* No. 110 in this collection). "Legitur in uita beati Fursei." f. 34 b.

138. Devil compared to a juggler with the device now called "the magic blow-mill": "Diabolus facit sicut incantator qui habet pixidem cum duobus foraminibus. Primo in vno eorum sufflat; et cum stulti vident nichil ei mali accidisse, confidenter sufflant, vnde ad ultimum verso foramine pixidis cum fiducia sufflans carbonatur." f. 34 b.

139. Novice sent to curse dead bones (see p. 10). "Legitur in vita patrum." f. 35.

140. Similitude: as smoke drives a man from his house, so tears drive the devil from the soul. f. 35.

141. David sent with his harp, to draw a pilgrim's soul out of his body. f. 35. See above, p. 11.

142. Count receiving extreme unction hears the priest say "Pax tecum," and asks "How can I be at peace with my nephew, who has robbed me of my castle?" f. 35.

143. Knight and blaspheming burgher (see p. 17); a brief and confused version. f. 35 b.

144. "De domino Eustachio de Tedio": Crusader's speech to his black horse (see p. 6). f. 35 b.

145. Bald knight slain as a priest by Saracens (p. 5). f. 35 b.

146. Monastic methods for resisting temptations. f. 35 b.

147. Monk spits his tongue at temptress (see No. 99 above). "In vita patrum legitur." f. 35 b.

148. Another stands in cold water in midwinter. f. 35 b.

149. Macarius and the pagan's skull (see this *Cat.*, ii. p. 663). f. 36.

150. The monk who quarrelled with his water-jug (see above, p. 547). f. 36.

151. Saying of an old monk, on being dead to the world. f. 36.

152. Dead monk of Clairvaux speaks to a brother-monk on the joys of Heaven. f. 36. See above, pp. 465, 494.

153. Hermit expels devil from girl by his meekness (see pp. 66, 465). f. 36 b.

154. Ungrateful son refuses to give his old father a cask of wine (*cf.* p. 25; a somewhat confused version). Moralized. f. 36 b.

155. Nobleman enters a Cistercian monastery; he is vexed at having his shoes greased by an officious brother, and insists on doing him the like service. f. 36 b.

156. Conversion of St. Bernard's young brother (see p. 25). f. 36 b.

157. Hermit [Zeno] tortures himself, and so overcomes temptation to steal fruit (*cf.* p. 280). f. 37.

158. Hermit in fear of pride prays that no miracles may be wrought for him. "Refert beatus Jeronimus." f. 37.

159–162. Four Mary-Legends: Sight given to a blind man, named Victor (see this *Cat.*, ii. p. 648);—Drowned Sacristan (*ib.*, p. 604);—Clerk of Chartres (*ib.*, p. 605);—Boy devoted to the devil (*ib.*, p. 632, and above, p. 504). ff. 37–38.

163. Demoniac cannot denounce adulterer who has just been shriven (see above, p. 21); all he can say is "Peccata sua sub lingua habeo, sed publicare nequeo." f. 38.

164. Man does homage to the devil, in the diocese of Paris, and his hand turns black; five years later he confesses to Bishop Odo [de Sully, 1196–1208], and the blackness disappears. f. 38. *Cf.* pp. 119, 380.

165. Robber converted by gentle hermit, after killing the confessors who bade him despair (see p. 505). f. 38.

166. Dog pampered, princess neglected (see pp. 99, 193, *etc.*). In this version the dog, a mastiff ("mastiuus"), breaks loose and devours the princess. Moralized. f. 38 b.

167. Rustic neglects his beautiful princess-wife, but takes care of his ass. Moralized. f. 38 b.

168. St. Severin, Archbishop of Cologne, appears after death to one of his archdeacons with a fiery cloud about his head, and says he is suffering for inattention during the singing of the office. The archdeacon is described as the one who had heard, with him, the angels singing as they wafted St. Martin to heaven (see Gregory of Tours, De Mirac. S. Martini, i. 4, in Migne, lxxi. col. 918). f. 38 b. Evidently based on Petrus Damianus, Opusc. xxxiv. (De variis miraculosis narrationibus), cap. 5 (Migne, cxlv. col. 578), but with many variations in detail. In some versions (*e.g.* in the Cologne edition, 1483, of the *Legenda Aurea*, f. ccclvi.) the archdeacon is replaced by St. Evergislus, St. Severin's successor as archbishop. See W. Levison, *Die Entwicklung der Legende Severins von Köln*, 1909 (from *Bonner Jahrbücher*, Heft 118), p. 52.

See too H. Quentin, "La plus ancienne vie de St. Seurin de Bordeaux," in *Mélanges Léonce Couture,* 1902, p. 55.

169. Note on the three parts of a rich man, riches, body and soul. f. 39.

170. The hermit who renounced God for love of a Saracen girl (= No. 48 above). "Legitur in vita patrum." f. 39.

171. Dying monk smiles thrice, and tells St. Bernard that he has overcome the flesh, the world, and the devil. f. 39 b.

172. Prisoner, having fallen in love, refuses to return home, though his father has spent all his estate to ransom him. Moralized. f. 39 b.

173. King Louis never fears to cross a shaky bridge, be it of stone or wood, when he has said "Surrexit Christus de sepulcro, qui pro nobis pependit in ligno." f. 39 b. *Cf.* above, pp. 62, 415.

174, Dying rich man tries in vain to coax his soul to stay, and finally bids it go in the devils' name. f. 39 b. *Cf.* pp. 15, 98, *etc.* Perhaps derived from Hadrian's address to his soul, Spartianus, Vita Hadriani, cap. 25.

175. Hermit, wanting to know what sin is like, commits adultery, and is led on to murder; repenting, he goes on all-fours, until after many years a newly-baptized infant tells him he is forgiven (see p. 465). f. 40.

176. Dying man sees his friends stealing his goods and wrangling over the spoil; he cries "Hastez vous, hastez, que la foir faut." f. 40.

177. Christ compared to (a) Lioness offering her life for her young;—(b) Pelican reviving her young with her blood;—(c) "Kalendrinus" drawing sick man's disease to itself by gazing at him. f. 40. For the last, usually called Caladrius in the Bestiaries, see above, p. 162, and P. Meyer, *Contes moralisés de N. Bozon,* 1889, p. 248.

178. Just man compared to bee expelling drones, carrying earth to steady it in its flight, and keeping its wings clean. f. 40 b.

179–182. From Gregory's Dialogues:—The first Trental, on behalf of the monk [Justus], whose corpse had been flung on a dunghill because money was found in his possession (iv. 55);—Vision of Cassius, Bishop of Narni, commending his devotion and foretelling the day of his death (iv. 56);—Captive's chains loosened whenever his wife had masses said for him (iv. 57);—Shipwrecked sailor, to whom an angel brought bread when Bishop Agatho of Palermo offered a mass for him (*ib.*). ff. 40 b–41 b.

183. Bird with human face, named "apericia" [harpy], having killed a man, sees its own image in water, and mourns for having caused the death of its like. "In libro de anima[li]bus inuenitur." Moralized. f. 41 b. See above, pp. 56, 128, 176.

184. The painter whose children were less pleasing than his pictures (see p. 418). Moralized. f. 42.

185. Ribald and haughty knight on sinking ship, soon to drink from the same cup; the ribald eats salt meat ("carnes nimis assatas," *i.e.* overdone, in this MS.), to prepare for his long sea-draught (see p. 16). f. 42.

186. Ribald's revenge for his mean entertainment at an abbey (see pp. 434, 553). f. 42.

187. Note of the servant who wanted his master to sell the sun, and of the man who called his servant "Devil" (Harl. 463, Nos. 78, 218, above, pp. 13, 26). f. 42 b.

188. The ruined dicer who would not renounce the Virgin (*ib.* No. 219). f. 42 b.

189. Blind men trying to kill a pig strike one another instead. f. 42 b. From Odo of Cheriton (above, p. 71) or J. de Vitry (*Exempla*, ed. Crane, No. 43).

190. Fool burns his house down to rid it of flies. f. 42 b. From J. de Vitry, *Exempla*, No. 306.

191. Devil "Guineochet" and the rustic who thought he had two sons (= Harl. 463, No. 148, abridged). f. 42 b.

192. Priest's concubine shown to latrine (*ib.* 159). f. 43.

193. Priest deserted by his concubine, after leaving his parish for her (*ib.* 160). f. 43.

194. Procuress persuades a matron that another woman is weeping because she let a youth die of unrequited love. f. 43. A variant of "Crying bitch": *cf.* this *Cat.*, ii. p. 255.

195. Husband persuaded that he has seen double (= Harl. 463, No. 172). f. 43.

196. Old woman, taking milk to market, reckons how it is going to enrich her, fancies herself on horseback, and upsets the milk-pail. f. 43. Abridged from J. de Vitry, *Exempla*, ed. Crane, No. 51. The various forms of this well-known fable are discussed by Max Müller, "On the Migration of Fables" (*Selected Essays*, i., 1881, pp. 500–531, 560–563); H. Regnier, *Œuvres de La Fontaine*, ii., 1884, pp. 145–150; and W. A. Clouston, *Popular Tales and Fictions*, ii., 1887, pp. 432–443. For other references ee Crane, *op. cit.*, p. 155.

197. Knight, turned monk, sent to sell asses (J. de Vitry, No. 53; see above, p. 554). f. 43.

198. Advocate, turned monk, loses all his suits (*ib.* No. 52; above, pp. 418, 554). f. 43.

199. Condemned malefactor cannot find a tree to his liking (*ib.* No. 285; above, p. 24). f. 43 b.

200. Robber invited as guest to an abbey, and so converted (*ib.* No. 68; above, p. 556). f. 43 b.

201. Captive is allowed to return home, giving Christ as surety for his ransom; the time for payment passes, and the captor meets a monk riding a fine horse, which he seizes in place of the ransom, the monk having described himself as "de familia Christi" (*ib.* No. 69). f. 43 b.

202. Monk fasts till he becomes abbot, and then begins to feast (*ib.* No. 70; above, p. 554). f. 43 b.

203. St. Macarius and the devil with bottles (*ib.* No. 75; above, p. 4). f. 44.

204. Two beggars, with glove and sack (*ib.* No. 77; above, p. 5). f. 44.

205. Devils that seduce men (*ib.* No. 82; above, p. 5). f. 44.

206. St. Martin's relics cure blind and lame against their will (*ib.* 112; above, p. 9). f. 44.

207. Two beggars, envious and greedy (*ib.* 196; above, p. 15). f. 44.

208, 209. Fables of Horse and Dr. Lion, and of Lion and grateful Mouse. f. 44.

Harley 2316. ff. 1–15, 54–58 b, 61–64 b.

Vellum; xivth cent. (2nd half). Duodecimo; ff. 24, having respectively 30 to 36, 44 to 50, and 46 to 52 lines to a page. For the rest of the MS. see this *Cat.*, ii. pp. 307, 677, and *Cat. of Harleian MSS.*, ii., 1808, pp. 651–2. The Legends of Saints on ff. 16 b–24 b, 28 b–32, 37–52 b, appear to have been extracted from the *Legenda Aurea*, all except the Life of St. Eugenia (ff. 52–52 b), which is an abridgment of the Life in Migne, lxxiii. cols. 605–620.

Religious Tales. Three collections, in different parts of a theological miscellany written in England. *Latin*, with a few *English* and *French* passages in prose and verse.

Part i. (Nos. 1–37) consists of 37 stories of miracles, visions, *etc.*; including a miracle witnessed by Lady Bourge de Vaux at the Scottish Court *circ.* 1331 (No. 27), another said to have happened in Lincolnshire in 1343 (No. 29), and two others with dates attached, *viz.* 1340 and 1343 (Nos. 32, 31); for No. 30 a Dominican named John of Chester is cited as an eye-witness. Abstracts of the stories in Part i., and of the Legends of Saints which follow, are in Add. MS. 22911, ff. 357–364 b, in Dr. John Covel's hand, apparently copied from abstracts made by Edward Harley, Lord Harley, 1711–24.

1. Spectres of knight and lady, who had been lovers in intention only, seen by a servant of the Count of Nevers, the knight riding a black horse and transfixing the lady with his lance; the Count has masses said, and the spectres vanish. f. 1. *Cf.* above, pp. 134, 167.

2. Boy and girl are betrothed by their parents at Vercelli, but the boy joins the Dominicans, and eventually becomes General; the girl turns harlot, but in her old age he visits her, and saves her from despair by transferring all his merits to her; she dies soon after, and appears to him and says that she has his seat in heaven, and that he will be put among the cherubim. f. 1. Told more briefly of Jordanus Saxo, above, pp. 378, 487.

3. Bishop expels a courtesan from his cathedral city, and refuses to go to her deathbed, so she dies without the last rites; Christ tells him in a vision that she is in heaven because of her contrition; he fetches her body for burial in the cathedral, and as it enters the city the bells ring of their own accord. f. 1 b.

4. Merchant neglects the dying wishes of another merchant, his friend, who had made him sole executor, until a voice appeals to him in eight lines of *English* verse: "Weilawey, what me is wo! | Now rote ik in molde," *etc.* f. 2.

5. Blood-marked hand of queen who has committed incest and infanticide (see Gesta Romanorum, above, p. 236). The letters on her hand are explained in four lines of *Lat.* verse, with *Engl.* translation. "Refert quidam Colosensis." f. 2 b. Printed by T. Wright, *Lat. Stories*, 1843, No. 112, from this MS.

6. Demoniac cannot denounce an adulterous squire who has confessed and done penance (see above, p. 483). f. 2 b. Wright, 30.

7. Righteous king, appealed to for mercy by his sinful subjects, sends them a shield inscribed C O R and F F F. A sage's inter-

pretation follows, in *Lat.* and in *Engl.* verse. f. 3. Wright, 111* (p. 105).

Next follow nine Mary-Legends:—

8. Woman revived for confession, near Langres (see this *Cat.*, ii. p. 633). f. 3.
9. Painter and devil, in Flanders (*ib.*, p. 628). f. 3 b. Wright, 31.
10. Girl named Mary (*ib.*, p. 628; above, p. 543). f. 3 b.
11. Roman matron denounced by devil (*ib.*, p. 627). f. 4 b.
12. Chaste Empress (p. 680). f. 5.
13. Abbess delivered (p. 626). f. 6 b. Wright, 38.
14. Mary comes to devil (p. 661). f. 7. Wright, 29.
15. Jew of Bourges (p. 601). "In ciuitate Bituricensi circa annos Domini DXXVII." f. 7 b.
16. Five Gaudes (p. 605). f. 8.

17. Vision of Dryhthelm, abridged from Bede, Hist. Eccl., v. 12. f. 8.

18. The two friends, merchants of Egypt and Bagdad. "Narrat Petrus Alphonsus" (see this *Cat.*, ii. p. 238). f. 8 b.

19. False executor carried off by devils. "Refert Vincentius in speculo hystoriali" (xxiv. 8). f. 9.

20. Incest, parenticide, death from remorse (see above, p. 259). f. 9.

21. Death of unshriven communicant (as above, pp. 132–3). f. 9 b.

The verses are as follows:—

"Weylawey þat I was boren.
For sinne vnschriuen I am forloren.
Now what is sinne ye mowen se.
Wel is him ȝat is war bi me."

Wright, 112* (p. 107).

22. The story of Coriolanus, as in Roy. 12 E. xxi. (above, p. 158), including the brief moralization. "Eusebius in cronicis refert." f. 10.

23. Vision of judgment of London lawyer: condemned by the Father and Son, he is advised by his friend to appeal to the Holy Ghost (see above, pp. 133, 154). The same curious analogy is used as in Sloane 1616, but somewhat differently expressed. Beg. "Londoniis fuerunt duo iuriste." f. 10.

24–26. Extracts from T. de Cantimpré, *De Apibus*, lib. ii. cap. 57 (Douay ed., 1627, pp. 568, 574, 585):—Dance of devils near Cologne, "in villa que opidum regis vocatur," in 1258;—Devil tries to deceive Jordanus Saxo with a wondrous fragrance when he is celebrating;—Devil in form of a nun tells a Westphalian knight, the brother of a Cardinal, that he will not die until he is in the Holy Land, and so nearly tricks him into dying unshriven. f. 10 b.

27. Englishman at the Scottish court goes to Easter Communion in unconfessed mortal sin; his head is twisted round as the Host is offered to him. "In curia regis Scocie contigit in die Pasche, vidente fratre Henrico Scoto [et] domina Burga le Vaws." f. 11. Bourge de Vaux occurs in 1331 as widow of William de Vaux and as a lady in attendance on the Queen of Scotland: see J. Bain, *Cal. of Doc. rel. to Scotland*, iii., 1887, p. 189.

28. Two women make up a quarrel just before Easter; they meet coming out of church on Easter Day, and one of them declares that she only feigned reconciliation so as to receive Communion; the Host leaps out of her mouth. f. 11 b.

29. Woman of Pinchbeck or Moulton ("apud Pincebek vel Multonam") in Holland (Lincolnshire), in 1343, thinks to punish God for her bad luck at market by taking the Eucharist home and locking it in a box together with a toad; her husband hears a cry, breaks the box open, and finds a Child. The woman confesses the sacrilege, and is persuaded to communicate again, but instead of the Host a toad enters her mouth and kills her. f. 11 b. Wright, 148.

30. Lady's pet monkey strays into church and swallows the Host through the priest's negligence; she has the monkey burnt, and the Host is found unchanged. "Johannes de Cestria fr. pred. vidit istud." f. 12.

31. Dominican, who can only say a word or two of Latin, is possessed by a devil, and converses fluently in Latin with the brethren, who lay the Host in a pyx on his chest and thus expel the fiend; another fiend takes its place, and when that is driven out a third comes, and has to be expelled before the cure is complete. Ends: "Vixit autem anno Domini M°CCC° 43." f. 12.

32. Jew killed by a knight for wearing the Host in the sole of his shoe. "Fuit tempore Bonifacii (*for* Benedicti ?) pape, circa annum Domini M^{m}. CCC^{m}. 40^{m}." f. 12 b.

33. Duchess, cherishing hatred in her heart, dares not swallow the Host at Easter, but brings it home and hides it in a hollow tree. On Low Sunday her husband's brother, an Archbishop, sees the tree full of leaf and blossom and fruit and smells a wondrous fragrance: the same perception comes to his companions when

shriven, and finally the Duchess is led to confess, and a bleeding Child is found where she had hidden the Host. "Narrat Esopus quod dux Peyters duxit vxorem." f. 13.

34. The three Roman soldiers who crucified Christ meet three apostles on the evening of Good Friday, and give their several reasons for believing Him to be the Son of God. "Narrat compilator super illud, Relicto (*sic*) sindone [Mark xiv. 52], et super illud, Relicto eo fugerunt [Matth. xxvi. 56], et allegat pro eo euangelium Nazareorum." f. 14.

35. Viaticum received through dying man's chest (see above, pp. 126, 375, 514). f. 14.

36. Dying Lombard wishes to receive viaticum without confessing a long-concealed deadly sin; the priest brings the pyx from church in a solemn procession, according to local custom ("ibidem modus est patrie, quod quando infirmus debilis debet communicari, est vna campana in campanili ecclesie que debet pulsari," *etc.*), but on opening it in the sick-room he finds it empty; he returns to the church for a second Host, but this too disappears, and so does a third. Devils appear to the sick man and bid him despair, but Christ shows His wounds and the instruments of His Passion, and the man makes full confession: the priest brings a fourth Host in the pyx, and the other three are found there too. f. 14 b.

37. The hermit who got drunk (see pp. 131, 339, *etc.*). Afterwards he repeats a moral distich, which is followed by an *English* translation. f. 15. Wright, 97.

Part ii. (Nos. 38–67) contains 30 stories of the same general character as Part i., but for the most part mere repetitions of exempla already noted in the earlier collections. The citation of the Dominican Simon de Henton, in No. 62, is of some interest.

38. Nun of chaste life but wanton mind appears after death, with half her body on fire. f. 54. *Cf.* above, pp. 23, 279, *etc.*

39. Glutton feasts while others are in church, and then strolls towards a wood, singing "Jolyfte, jolyfte," *etc.*, when sudden death overtakes him. f. 54. Wright, 94.

40. Gluttonous magnate's tomb is opened, and a toad is found on his corpse; his son becomes a monk. f. 54. See above, p. 535, and No. 55 below.

41. Fox and badger (see p. 25); moralized. f. 54.

42. Sailors light a fire on the back of a whale, and are drowned when it dives. f. 54 b. A favourite subject for illustration in the Bestiaries, *e.g.* Harl. 4751, f. 69.

43. Man asks each of his three friends to appear to him after death; in each case an apparition tells him of the friend's damnation, and he is driven to despair, but a monk convinces him that the apparitions were evil spirits and not his friends' ghosts. f. 54 b.

44. Pelican and her young (see p. 37); moralised. f. 54 b.

45. Roses found instead of a leper on a lady's bed (see p. 392). f. 55.

46. Fool follows his own nose, and goes into a pond in spite of warning (given him in *French*). f. 55. Wright, 95.

47. Christ appears, with a knife in His side, to a man who has tried to violate a girl; the man wakes, and finds a bloody knife in his bed. f. 55.

48. Terrible end of Bishop Udo (see pp. 258, 449). Abridged. f. 55.

49. Wise man follows fool (*cf.* pp. 84, 97, 192); in this version the wise man is robbed, the fool hides and escapes capture. f. 55 b.

50. Wanton woman does homage to the devil, and receives a black mark on her hand; but she repents and confesses, and the mark disappears. f. 56.

51. St. Anselm and his untithed barn (see pp. 384, 536); he sees a devil sitting on the corn, but it vanishes, and the barns become full, as soon as the tithes have been taken. "Legitur in vita beati Anselmi Cantuariensis archiepiscopi." f. 56.

52. Man with three sons leaves his land to the eldest, his money to the second, and a ring that heals the sick to the youngest; the ring is claimed by the elder brothers successively, but loses its virtue in their hands. Moralized. f. 56. *Cf.* pp. 159, 236, 250.

53. Godfrey does nothing for the soul of his dead wife, who has left everything to him, but marries again, and in his turn leaves all to his second wife; she too neglects the dead, and marries a minstrel, who helps her to spend the inheritance merrily. On one anniversary of Godfrey's death she sends an offering to the priest, but the minstrel turns back the messenger, and sings "Godefray, Godefray, tu ne feistis, ne ieo ne fray." The tale is

followed by moral remarks, and by *Lat.* and *Engl.* verses. f. 56 b. Wright, 96.

54. Macarius converts a priest of idols by his courtesy (see p. 458). f. 56 b.

55. Glutton's son converted by finding toads devouring his father's corpse (*cf.* No. 40 above). Introduced by remarks on the prevalence of gluttony in England, and attributing the falling sickness to this cause. f. 57.

56. Christ appears as a pilgrim, with eyes at the back of his head, to a man who, impoverished by hospitality, has stolen a pig. "Gregorius narrat" (but the source is really Petrus Damianus, see above, p. 348). f. 57.

57. Beggar shares his food with an angel in form of another beggar, despite the attempts of the devil in form of a youth to dissuade him; the youth afterwards pushes him over a precipice, but the angel saves him. f. 57. *Cf.* pp. 388, 489, 527; also No. 79 below.

58. Cistercian's vision of Christ bidding him dip his dry bread in the wound in His side (see p. 485). f. 57 b.

59. Death of the monk whose fasting was a pretence (see p. 63). f. 57 b.

60. Devil riding on lady's train. "Narracio magistri Jacobi de Vitri" (p. 20). f. 57 b.

61. Priest sees his dead mother in torment (p. 9). f. 58.

62. Two stewards of an English Archbishop, one a drunkard, the other a miser, agree that whichever dies first shall appear to the other; the drunkard dies first, and shows his torments to his friend, with warnings of worse pains in store for the latter. "Narrauit frater Simon de Henton in leccione sua." f. 58. Simon de Henton, a Dominican writer, none of whose works seem to be extant, is said to have flourished about 1360: see *Dict. Nat. Biogr.*

63. Torments of two dead lovers shown to "literatus" (= Roy. 7 D. i., No. 282, above, p. 500). f. 58.

64. Monk of Clairvaux suffers in purgatory for neglecting services for the dead (*ib.* No. 199). f. 58 b.

65. Torments of backbiting English monk (*ib.* 226). f. 58 b.

66. Torments of landgrabber and his successors (*ib.* 230). f. 58 b.

67. King Louis of France conquered by a fly (*ib.* 159). f. 58 b.

Part iii. (Nos. 68-86) consists almost entirely of tales with which we are already familiar, *viz.* :—

68. Cyprian and Justina (see p. 282). f. 61.

69. St. Helena finds three crosses, and recognizes the true one by the cure of a sick woman. "Legitur in 10 libro ecclesiastice historie." f. 61 b.

70. Heraclius stopped at the gate of Jerusalem (see p. 524). f. 61 b.

71. St. John and the archer. "Legitur in vita beati Remigii" (above, p. 514). f. 61 b.

72. Stephen calls his servant "Devil" (p. 26). f. 62.

73. SS. Simon and Jude make a newborn child declare the innocence of a deacon on whom it has been fathered. f. 62. See *Legenda Aurea*, cap. 159, p. 710.

74. Monk listens to bird for 200 years (above, p. 67). f. 62.

75. Vision of heaven and purgatory, seen by a monk at Rome on All Hallow Eve. f. 62 b. *Cf. Legenda Aurea*, cap. 162, p. 727.

76. Devil tries to stir up strife between two brothers, but is foiled by the meekness with which the younger allows the elder to beat him. "Legitur in vitis patrum" (Migne, lxxiii. cols. 748, 969). f. 62 b.

77. King of Scotland sees his wife's ring on a knight's finger (above, p. 380). "Legitur in vita beati Kentegre (*sic*) confessoris." f. 63.

78. Fox and wolf in larder. "Narracio magistri Jacobi de Vitri. Aristotiles libro priorum" (above, p. 30). Moralized. f. 63.

79. The man who shared his dinner, in the market-place at Berwick, with an angel in the form of a beggar (as in Spec. Laic., see p. 388). f. 63 b. *Cf.* No. 57 above.

80. Barlaam, when more than 70 years old, gives his age as 40, not reckoning the years which he wasted in vanity. "Legitur in libro Barlam" (cap. 18, Migne, lxxiii. col. 510). f. 63 b.

81. St. Gregory's kindness to an angel in the form of a shipwrecked sailor. "In vita beati Gregorii legitur" (Migne, lxxv. cols. 66, 96). f. 63 b.

82. Merchant's alms repaid hundredfold. "Narratur quod quidam predicabat in Gallia in nundinis apud Lewry" (see p. 489). f. 64.

83. St. Germanus and his deacon who grudged alms-giving (p. 524). f. 64.

84. The two cobblers (p. 169). f. 64 b.

85. Man chased by unicorn. "Legitur in libro Barlam" (see this *Cat.*, ii. p. 123). f. 84 b.

86. Young sophist turns monk, but afterwards wearies of the religious life; a youth appears, and argues successfully against his intended desertion. f. 64 b.

Additional 15833. ff. 81–176 b.

Vellum; xivth cent., in various hands. Duodecimo; ff. 96, having 20 to 37 lines to a page. Initials in red. The volume, which belonged to the Augustinian monastery of Waldhausen in Upper Austria (f. 75, "Hic libellus attinet monasterio Walthusiensi"), contains (1) Vita ven. Wilbirgis virginis inclusae S. Floriani, "quam scripsit [Eynw]icus frater eiusdem monasterii et decanus," printed by H. Pez, *Script. Rer. Austr.*, ii., 1743, p. 216, from this MS. f. 2;—(2) Note on the three masses celebrated on Christmas Day, followed by sermons on St. Nicholas and on the text "Si quis mihi ministraverit" [Joh. xii. 26]. ff. 75, 75 b, 77;—(3) The present article. f. 81;—(4) Two sermons on "Egredietur virga de radice Jesse" [Isai. xi. 1]. ff. 177, 179. The fly-leaves (ff. 1, 181) are from a 15th cent. Missal. On f. 181 is the inscription "Johannes Drosser de Dross presbyter huius loci."

Religious Tales, 168 in number; partly derived from the Vitae Patrum, the Dialogus Miraculorum of Caesarius, and the early records of the Cistercian order; but including several tales that have not occurred in the collections described hitherto in this volume. *Latin.*

Most of the new tales are plainly of German origin, containing German local or personal names or (in Nos. 96, 104) phrases. Perhaps the most interesting are Nos. 52 and 104, in each of which a man remains in ecstasy for centuries, and shows no signs of age until he tastes food after his emergence. Many of the others, too, are curious, *e.g.* especially Nos. 74, 78, 96–98, 108, 147. At the end is a series (Nos. 157–167) of miracles connected with dedications of churches.

1. Matron revives on her bier, through the Virgin's intercession, in order to confess a long-concealed sin. f. 81. See this *Cat.*, ii. p. 633; the present text is that of Exordium Magnum Ord. Cist., v. 5 (Migne, clxxxv. cols. 1129–31), somewhat abridged.

2. Robber, who has always fasted and refrained from crime on Saturday in honour of the Virgin, is allowed to stop at a church,

on the way to execution, for a last prayer to his Patroness; he prays to be delivered from the gallows, and dies at the end of his prayer. f. 82.

3. Lady praying in church sees a beautiful boy; at his request she repeats the Ave, and at the words "Et benedictus fructus ventris tui" he says "Hoc ego sum" and vanishes. For thirty days she prays for a return of the vision; on the thirtieth day her prayer is granted and she dies. f. 82 b. *Cf.* this *Cat.*, ii. p. 658.

4. Achardus ("Echardus" in this MS.), a novice at Clairvaux, is warned by St. Bernard to watch another novice, who will try to desert that night; he sees two devils bring a roasted fowl to the nostrils of the sleeping novice, who wakes and tries to escape; Achardus and his companions stop him, but a devil enters him, and he dies mad (= Exord. Mag. Ord. Cist., iii. 20, and Herberti Turritani De Miraculis, i. 5: see Migne, clxxxv. cols. 453, 1078, 1285). f. 82 b.

5. Monk at Clairvaux usually has a taste of honey in his mouth after communion; but one day he communicates while angry with a friend, and then he has a taste like wormwood (Exord., iv. 3; Herb., i. 22). f. 83 b.

6. Monk [at Clairvaux] is cured of his intention to desert by a vision, in which SS. Bernard and Malachi come to his bedside, and the former beats him till he cannot stir (Exord., iv. 22; Herb., i. 28). f. 83 b.

7. St. Bernard rebukes a dying lay-brother [at Clairvaux] for over confidence, but afterwards blesses him (Herb., i. 29). f. 84.

8. Cistercian monk on his deathbed sees a devil in form of an ape, licking a patch which he had sewn without leave into his scapular (Herb., ii. 34). f. 85.

9. Master of novices prays after communion that he may never swallow earthly food again; he dies, and appears in glory to his servant (Herb., iii. 1; Exord., ii. 24). f. 85 b.

10. "Elquirius" [Alquerius or Alquirinus], monk and physician at Clairvaux, describes his visions of Christ to Abbot Pontius (Herb., iii. 15; Exord., iv. 1). f. 85 b.

11. False executor of the knight Romaricus (see above, p. 9). f. 86 b.

12. Ill-tempered and impenitent monk "in ordine nostro" has a vision of two demon-wolves, from which he is saved by the Virgin (*cf.* Exord., v. 8). f. 87.

The next 15 numbers are from the Vitae Patrum:—

13. Ill-tempered monk quarrels with his water-bottle (see above, p. 547). f. 87 b.
14. Christian compared to untiring hound (Migne, lxxiii. col. 901). f. 88.
15. Vision of leper dispensing pure water rebukes a hermit for refusing communion from a sinful priest (*ib.*, col. 911; *cf.* above, p. 14). f. 88.
16. Agathon admits all sins imputed to him but heresy (*ib.*, cols. 751, 913). f. 88 b.
17. Self-righteous elder rebuked by Abbot Abraham (*ib.*, cols. 782, 914). f. 89.
18. Young hermit's vision of lust (*ib.*, col. 879). f. 89 b.
19. Hermit falls into sin; his brother pretends that he too has fallen, and both do penance together (*ib.*, cols. 744, 880). f. 89 b.
20. Hermit burns his fingers (*ib.*, col. 883). f. 90.
21. Elder's prayers for young hermit are vain, so long as the latter harbours evil thoughts (see above, p. 547). f. 90 b.
22. God renounced for love of a pagan priest's daughter (Migne, lxxiii. col. 884; above, pp. 67, 340, *etc.*). f. 91. Repeated below, No. 136.
23. Antony's object-lesson to the man who, renouncing the world, still retained some of his possessions (*ib.*, cols. 772, 888). f. 91 b.
24. Bequest refused by Arsenius, who died to the world before the testator (*ib.*, col. 888). f. 92.
25. Monks claiming to pray without ceasing are rebuked for not working with their hands (*ib.*, cols. 807, 942). f. 92.
26. Abbot Joseph on the duty of cheerful hospitality (*ib.*, cols. 767, 943). f. 92 b.
27. Obedient monk unharmed by crocodiles; his prayers revive a dead man (*ib.*, cols. 789, 951). f. 93.

28. Vision of the Virgin and Child, seen by the instructress of novices in a Cistercian convent: the Child drinks some of her tears, washes Himself with some, and her face with the rest. f. 93 b.

29. Persistent absentee from mass, riding over his farm instead of going to church, is met by the devil, who says "Come and hear my mass," and carries him off to hell. f. 94 b.

30. Hermit prays to be shown what service is most acceptable; Christ appears at his cell-door, in the form of a naked man, shivering with cold and trailing a heavy cross. f. 95.

31. Hospitable man pours water on the hands of Christ in the form of a pilgrim with pierced hands. f. 95 b. St. Gregory, from whose Homilies this is taken (see above, pp. 392, 455), is here said himself to have been the host.

32. Abbot Paulus Simplex sees churchgoers accompanied by their good or bad angels, and sees a sinner freed from devils by

repentance. f. 95 b. From Vit. Pat. (Migne, lxxiii. cols. 795, 985, 1046).

33. Demoniac says the joys of heaven are as innumerable as the atoms in the sun. f. 96 b. *Cf.* No. 125 below.

34. Hermit and angel (see above, pp. 8–9). f. 97.

35. Sudden death of blaspheming boy (p. 25). f. 98.

36. Three graces which enable a busy man to lead inwardly a contemplative life. f. 98.

37. Titivillus, the demon who collected many sackfuls daily of omissions in chanting the psalms (see above, p. 555). f. 98 b.

The next nine numbers are from Vit. Pat. :—

38. Penitent sinner shuts himself up in tomb (Migne, lxxiii. col. 1148; above, p. 181). f. 98 b.

39. Abbot Poemen refuses to see a judge, even when begged by his own sister to intercede for her imprisoned son (*ib.*, col. 750; told of Abbot Pastor on col. 907). f. 100.

40. Hermit lends his spare cell to a new-comer; he grows jealous of the latter's popularity, and resolves to turn him out, but is won over by his disciple's adroitness and his guest's courtesy (col. 754). f. 100 b.

41. Water rises in well at young hermit's prayer (cols. 756, 1004). f. 101 b.

42. Arsenius' vision of men's futility (cols. 763, 978, 1054). f. 101 b.

43. Count's son, on joining a monastery, is sent out to sell baskets (col. 833). f. 102.

44. Hermit fasts at Easter and throws himself down a pit (col. 841). f. 102 b.

45. Gardener ceases alms-giving (col. 892). f. 102 b.

46. Macarius sees devils disturbing the brethren in church (col. 765; xxi. col. 454). f. 103.

47. Excommunicate's tomb found full of boiling water (see above, p. 390). f. 104.

48. Trumpet of Doom, and Four Caskets (Apologues 2 and 3 of Barlaam and Josaphat, see this *Cat.*, ii. p. 122). f. 104 b.

49. Archer and nightingale (*ib.*, Ap. 4). f. 105 b.

50. Man chased by Unicorn (*ib.*, p. 123, Ap. 5). f. 106.

51. Subdeacon "in letans [*for* Toletana ?] ciuitate," while assisting at mass, sees a devil in form of an ape recording the talk of two squabbling women in church, and laughs when the devil loses his balance with his efforts to stretch the parchment; afterwards the Virgin gives him the devil's schedule to show the bishop, and thus saves him from the disgrace incurred by his laughter. f. 106 b. *Cf.* above, pp. 19, 547, *etc.*

52. Young bridegroom, on his way home after praying in a hill-side church, meets a venerable stranger on a white mule, and

brings him to preside at the wedding-feast, at the end of which he departs, inviting the bridegroom to return three days later to their first meeting-place; he does so, finds the white mule waiting for him, and is borne by it to a delectable land, where the stranger welcomes him and entertains him for three hundred years, which seem to him but a few hours. He then returns home, and finds instead of his father's castle a cloister, which his parents and bride had founded after seeking vainly for him. He is shown their tombs, and the record which they left of his disappearance; and the abbot gives a feast in honour of his return. At his first mouthful he suddenly ages (*cf.* No. 104 below), and is led into the church, where he dies after receiving the last rites. f. 107 b. For a study of the family of tales of which this is a member, see Reinhold Köhler, *Kleinere Schriften,* ed. J. Bolte, ii., 1900, pp. 224–241 ("Zur Legende vom italienischen jungen Herzog im Paradiese"). The present setting agrees almost exactly with that of Hermann Korner's Low-German version, printed by F. Pfeiffer in *Germania,* ix., 1864, p. 265, and analysed by W. Hertz, *Deutsche Sage im Elsass,* 1872, p. 268.

53. Eusebius, Duke of Sardinia, assigns his revenue from one of his cities to masses for the dead; the city is besieged by the Duke of Sicily, but he is put to flight by the souls freed from purgatory, who appear as an army clad in white. f. 110 b. An abridgment of the version printed in *Mag. Spec. Exempl.*, ii. p. 313: *cf.* above, p. 542.

54. Sick man refuses extreme unction for fear of accelerating his death; he dies, but revives to say that he is doomed to 100 years' purgatory for his rejection of the sacrament. "Hoc idem Johannes Beleth refert in sacramentali." f. 111. See Herolt, *Prompt. Exempl.*, No. 609.

55. Devil in human form shows the drugs he has brought from Montpellier, and says that the best is a black ointment for sending men to sleep during sermons. f. 111.

56. Abbot of Morimond, who when a scholar in Paris was given a magic stone by the devil. f. 111 b. From Caesarius of Heisterbach, *Dial. Mirac.*, i. 32: see above, p. 350.

57. Béguine goes to Rome to complain to the Pope that she has served God for 18 years and never been comforted by a vision; she has a vision of Christ on the night of her arrival, and dies next morning. f. 113.

58. Dean of Mainz, "de genere illorum qui dicuntur Paulander [*i.e.* Bolanden ?], qui custodiunt clenodia imperii," has a nephew named John, who is addicted to tournaments and dissipation, but who says three Aves and a Salve Regina daily; this nephew dies suddenly at a feast, and his corpse is laid in the Dean's private chapel; he revives while his sister is watching at night, and tells the Dean, whom she summons, that the fiends were about to hurl his soul into the pit when the Virgin intervened, spreading her cloak over the pit's mouth; and that he was sent back to life, at her prayer, for confession and communion, and for his punishment to be awarded by the Dean. The latter asks how long he thinks he has suffered already, and he says forty-four years; whereupon the Dean absolves him, and he lies down on the bier in peace. f. 114.

59. Ludwig Otlinger, a youth of noble birth but ignoble life, prays for a good end. On the way to visit his aunt, an abbess of brown canonesses ("ad quoddam claustrum illarum dominarum que canonice uocantur, que vestiuntur bruneto"), he is attacked and beaten almost to death; but he contrives to reach the abbey, where for nine days he lies alone in a shed, tormented by fiends, but is finally left in peace, confesses, and dies. f. 116.

60. Possessed woman "in villa que dicitur Wlchsnaw circa Vngariam" is questioned about a dead matron, and says she goes about like a Bishopess ("quasi vna Episcopissa") in her surplice; and she tells a widow that her husband looks like a Bishop—the matron having given a surplice, the widow a chasuble, to the parish. f. 116 b.

61. Scholar's written confession obliterated by his tears (see above, pp. 13, 351, *etc.*). f. 117 b.

62. Saintly virgin at Rome is ministered to by an angel; the Pope comes to her deathbed and gives her viaticum, and bids her show him her state after death. The honour paid her fills her with pride, and her angel departs. She dies, and appears five days later in torment to the Pope; but he is enabled to release her by seven masses. f. 118.

63. Cistercian lay-brother makes his son a monk; the young man grows tired of monastic life, deserts and marries, and becomes a shepherd; to protect his flocks he carries the Host about with him; he is struck by lightning, and dies after bidding his wife restore the Host to the monastery. f. 118 b.

64. Malefactor saved by commending his soul to the Virgin's Son (= Caesarius, vii. 57, see above, p. 361). f. 119 b.

65. Lay-brother appears just after death to his prior, and says that he is going to God, having escaped purgatory by praying whenever he passed a crucifix; but he adds that at the moment of death he seemed to have the whole world pressing on his chest. f. 120.

66. In a lawsuit at Mainz between two clerks, one rich and the other poor, the latter's advocate is bribed, and yields the case; a priest takes it up and gains it. f. 120 b.

67. Whitsunday vision of St. Remigius (see above, p. 510). f. 121.

68. Vision of the Virgin and Child seen by a noble virgin "de Guido," when meditating on the Incarnation. f. 122. An extract from Caesarius, vii. 20, see above, p. 359.

69. One of two disputants taunts the other with all his sins, and calls him "filius Gehenne"; the other listens patiently, and his reviler is strangled by the devil. f. 122 b.

70. Dead priest seen by a nun, being stoned and driven into the pit by dead parishioners who are damned through his negligence and bad example. f. 122 b. From Caesarius, xii. 6.

71. Sygerus, Prior of Clairvaux, during Abbot William's absence at Rome, prays in chapter three days for a monk without naming him, and thus leads him to make full confession (*ib.*, iii. 53). f. 123.

72. Three brothers are attacked by enemies; two are killed, and the third is found, mortally wounded, by a priest, who persuades him, though with difficulty, to forgive his murderers; a light shines above his heart after death, and he revives to declare that this act of forgiveness has saved him from hell. f. 123.

73. St. Bernard's apostate monk, whom he afterwards reclaimed, and whose corpse was found vested as a monk. f. 124. From Caesarius, ii. 3 (above, p. 350).

74. Parish priest, after being constantly harassed and plundered by a neighbouring castellan, at length loses patience, and holds the Host in his hands after consecration, and threatens the Virgin that he will not release her Son till he is avenged; he has a vision of the castellan hanging above the pit by five golden cords, and an angel with a drawn sword; he calls thrice to the angel to cut

the cords, but the Virgin interposes, and explains that the cords are Aves said daily by the castellan. The priest finishes the mass, and afterwards relates the vision to the castellan, moving him to repentance. f. 125.

75. Twin brothers enter a Cistercian monastery together: one of them relapses into sin, and begs his saintly brother to pray for him. The other sees in a vision the seats prepared for himself in heaven and his brother in hell. The latter, when told of this, accepts it meekly as the will of God; and his brother has a second vision, in which both the seats are in heaven. f. 127.

76. The sinner who confessed to the devil disguised as a priest, and who was held at the Judgment to have made a true confession (*cf.* above, p. 14). f. 128 b.

77. Usurer's corpse carried by ass to gallows (see pp. 86, 548, *etc.*). f. 129 b.

78. Peasant is helped by the devil to win a king's daughter by telling and interpreting the king's forgotten dream, *viz.* how a white sheep (faith and truth) was carried up to heaven, while a black one (fraud and guile) remained on earth; and he tells the devil, on the princess-bride's advice, that he will fulfil his part of their compact when faith and truth are fetched down from heaven. f. 130 b.

79. Devil in a possessed man descants on the beauty of the face of God, which it was his office to veil while he was in heaven. f. 131.

80. Rich man by subornation of perjury gains a poor man's land; he is carried off by two devils in the form of Aethiops, in a chariot drawn by black horses. f. 131 b.

81. The hermit whose ministrant angel conducted the soul of St. Thomas to heaven (see p. 558). f. 132.

82. Dead knight appears to a comrade, and says he is in torment for violating a cemetery by robbing a priest there of his cloak; he begs his comrade to make reparation, and to obtain for him the prayers of a certain hermit. f. 132. *Cf.* above, pp. 280, 386, 463.

83. Monk told by the Virgin to dip his crusts in the wounds of Christ (see above, p. 60). f. 133.

84. SS. Crispin and Crispinian appear at night to a bishop who has oppressed the abbey built over their tombs [at Soissons], and cut off his right arm and leg, so that he dies miserably; as the

psalms are being chanted round his bier he starts up thrice and interrupts the brethren, saying that there is no mercy for him. f. 133.

85. Drunkard invites a devil to enter him, but the devil says "I cannot, because a drop of holy water fell into your mouth to-day." f. 134 b.

86. Scholar goes to confession on Ash-Wednesday, but falls into sin daily through Lent; he confesses, however, every day, and on Maundy Thursday his confessor sees a devil with forty knives stuck into him by these confessions. f. 134 b.

87. Dead Cistercian appears to one of his brethren, and says he is in torment for keeping his old shoes against the rule; his friend makes amends for this, and sees him again, now in glory, and is shown three companies of souls, *viz.* those converted in old age, in full manhood, and in youth. f. 134 b.

88. The youth William, whom the envious secretary accused of intriguing with the queen, and who was sent by the king to the lime-burners; but whose slanderer was burnt instead. f. 135 b. This is the Fridolin-story as printed in Martinus Polonus, *Prompt. Exempl.*, cap. 18 (*cf.* above, p. 509).

89. Monk fears to communicate after a vision of Transubstantiation, but is rebuked by the Virgin (see p. 559). f. 136 b.

90. Saintly woman named Margaret is murdered by her husband, who makes it appear that she has hung herself, so she is buried in a swamp by the sea-shore; a blind man washing his face there regains his sight, and sick people are cured; her murderer confesses, and her corpse is translated to the cathedral. f. 136 b.

91. Monk at "Welez" frequently commemorates Our Lady's five joys in the Conception, Nativity, Resurrection, and Ascension of Christ, and in her own Assumption; she appears, and bids him add her seven joys in heaven. f. 137 b. *Cf.* this *Cat.*, ii. p. 681.

92. Jacob, the London Jew, whom Our Lady released from his captors (see this *Cat.*, ii. pp. 631, 690). f. 138.

93. Vision of the Virgin and Child and a heavenly company, seen by two hermits while one of them is celebrating mass in a chapel midway between their cells: at the consecration the Child eats the Host and bids the celebrant elevate, and afterwards break, Him instead; each of the three broken portions immediately

becomes a complete child, and the first is given to the saints, the second to men, the third to the souls in purgatory. f. 139.

94. Pilgrim to Jerusalem refuses to start for home on Easter Day, and is carried home by an angel in a few hours (*cf.* above, pp. 363, 508). f. 140 b.

95. Jew comes to communion, pretending to be a Christian; he spits out the Host into his hand, and sees instead a beautiful Boy, from whose head a ray of light streams upwards; he buries the Child in a cemetery, but after being haunted by a fiend for three days he confesses, and the Host is disinterred and ascends to heaven. f. 141.

96. Knight's daughter at Trier cuts off her nose on her betrothal-day so as to escape marriage, and vows herself to Christ; her father renounces her, and she takes refuge in a peasant's hut, and teaches his daughters to earn money by embroidery. She complains that Christ has treated her boorishly ("Tu potes bene esse villanus, i.e. *ein toerper*") in giving her no tokens of His love, and rejoices when she is afflicted with skin disease, falling sickness, and leprosy. The peasant builds her a cell near his hut; her father finds her there, brings her home, and has her cared for. One day she sees a path of roses, lilies, and violets, and follows it to the top of a mountain, where a castle opens to her and she is received by a beautiful Youth. Her nose and health are restored, but she dies three days after this vision. f. 141 b. Perhaps derived from the life of Margaret of St. Omer, for which see Herbert, De Mirac., ii. 41 (Migne, clxxxv. col. 1350).

97. Simple lay-brother in a Cistercian abbey at "Arnsperch" [Arnsburg, in the Wetterau] thinks the Crucifix above the altar too emaciated, and lays most of his own daily food on the altar. At Christmas he is sent to fetch a jar of butter from the neighbouring town; on the way home he sees the Child-Christ sitting on his arm, and lets the jar fall. At Easter he tells the Crucifix that he is now so weak that he needs all his food for himself, and the Crucifix invites him to a feast; he asks the Abbot's leave, which is not granted until the Abbot too is invited, and they both die after mass on Easter Day. f. 144 b.

98. Henry [II.], Emperor and Saint, climbs with his chaplain to a mountain-top hitherto supposed inaccessible, and finds a chapel there, where he hears St. Nicholas and two angels sing mass before Christ and the Virgin; the deacon-angel gives him the

pax, and then buffets him for his persecution of St. Cunegonda, laming him for life. f. 147. *Cf. Acta SS.*, 14 July, p. 729, where this is recorded (with some differences) as having occurred on Monte Gargano.

99. Robber-knight, accustomed to say fifty Aves every day, narrowly escapes capture; after thanking Our Lady for his escape, he falls asleep, and has a vision in which she offers him dainty food in foul dishes. f. 148 b. *Cf.* above, p. 513.

100. Pyoterius and the nun who feigned idiocy. "Sanctus Basilius dixit." f. 150. From Vit. Pat. (Migne, lxxiii. col. 984).

101. Devils overheard reporting to Satan (see above, p. 62). f. 151.

102. Abbot and bishop stay in church after matins; the former prays with such fervour that he seems to the latter to be actually on fire. f. 151 b.

103. St. John the Almoner cures his congregation of the habit of leaving church after the Gospel by doing the same himself, saying that the shepherd must be with his flock. f. 152. From Vit. S. Joh. Eleem., cap. 41 (Migne, lxxiii. col. 375).

104. Priest on his way to church on Christmas morning meets a girl, who insists on his turning aside to celebrate mass in her Lady's castle. At the offertory the Lady descends "de superiori parte ecclesie, *von der porchirchen*," and lays a beautiful Child on the altar; as the priest pronounces the words of consecration the Child comes into his hands, and he continues the elevation in ecstasy for five hundred years. Returning to his parish he finds another priest there, and they agree to serve the church together; but he ages suddenly at his first taste of food (*cf.* No. 52 above), and as soon as he has received the sacraments he dies, and his body crumbles into dust. f. 152.

105. Man with three friends (see this *Cat.*, ii. p. 123); moralized. f. 153 b.

106. Prince falling ill confesses to a bishop and promises amendment, but relapses into sin on recovery; falling ill again, he sends for the bishop once more, but the latter rebukes him sharply for breaking his promise, and leaves him. He has a vision of Christ on the cross, with blood flowing afresh from His wounds, and hears the Virgin (to whom he has always been devoted) pleading vainly for him. At last he pleads himself, and his repentance is accepted. f. 155.

107. Scribe elopes with a nun from a monastery in Poland, founded in honour of St. Hedwig [at Trebnitz in Silesia]; she will not take off her fillet of virginity, and when he removes it the tree under which they are sitting is struck by lightning; she flees in terror back to the convent. f. 156.

108. Devil in human form accompanies a peasant to market, saying that he is only going to take what is freely offered him. He refuses a straying sheep and a crying child, as not being sincerely offered by shepherd and mother respectively; but seizes his companion when a poor woman curses him for fraud. f. 156 b. Told of devil and advocate by Caesarius, *Libri VIII. Miraculorum* (ed. Meister, 1901), ii. 17, and by Herolt, *Prompt. Exempl.*, No. 290 (tit. Maledicentia), whose version is reprinted by Wright, *Lat. Stories*, No. 77. For other forms of the story see Skeat's note on the Freres Tale, in his edition of Chaucer's *Works*, iii., 1894, pp. 450–2.

109. Magi and King of Denmark (see above, p. 231). Beg. "Magnus exitus [cancelled by dots below, probably a blunder for "Ericus"] rex Danorum, sicut in archiuis Coloniensibus reperitur." f. 157 b.

110. Hermit and outlaw (*cf.* above, pp. 60, 342, *etc.*). Here the robber asks the hermit to take him as companion, but is rebuffed with scorn; he is killed in felling a tree to build himself a hermitage; the hermit turns robber, and is hung. f. 158.

111. Discord sown between man and wife by an old woman, of whom even the devil is afraid (see above, p. 399). f. 158.

112. Dying miser sends his soul to the devil (*cf.* p. 571). f. 158 b.

113. Thief at gallows bites his father's nose (p. 25). f. 158 b.

114. Condemned traitor's two friends fail him, half-friend dies for him (p. 10). Moralized. f. 159.

115. Devout man on his way home from mass sees thirteen devils in the form of black horses, all but one riderless, because the souls condemned to ride them have been released from torment by their friends' prayers; and he rescues the remaining soul by giving him the tenth part of his indulgence. f. 159 b.

116. Dead usurer appears to his son and heir, and asks vainly for prayers; at last he persuades the son to give him his hand, and then drags him to hell. f. 160.

117. Advice [of Abbot Ammon] to live always like a prisoner awaiting judgment. f. 160 b. From Vit. Pat. (Migne, lxxiii. col. 860).

118. Eucharistius and his wife, models of sanctity (*ib.*, col. 1006). f. 160 b.

119. Hermit [Macarius] and two good women (*ib.*, cols. 778, 1013). f. 161.

120. Voice from heaven tells a gluttonous hermit that he is leading an asinine life. f. 161.

121. Monk listens to bird for 200 years (see pp. 67, 474, *etc.*). f. 161.

122. The Virgin impersonates her devotee at a tournament (see this *Cat.*, ii. p. 662). f. 161 b.

123. Monk prays for a sight of the Virgin in her glory; being warned that it will blind him, he bandages one eye and sacrifices the other; but he afterwards prays that the vision may be repeated, and not only is his prayer granted but his sight is completely restored. f. 161 b. Agrees substantially with Herolt, *Prompt. Exempl.*, No. 713 (see this *Cat.*, ii. pp. 674, 687).

124. Hermit refuses a gift of money, either for himself or as almoner. f. 162 b.

125. Abbot's saying on the joys of heaven (*cf.* No. 33 above). f. 162 b.

126. Innocent woman, sentenced to death as the murderess of her foster-child, appeals to the Virgin, who comes with the Child-Christ in her arms; the dead infant speaks at the Child-Christ's command, and denounces the woman's husband as the real murderer. f. 163. Identical with Herolt, *Prompt. Exempl.*, No. 658, noted in this *Cat.*, ii. p. 682.

127. Bishop reads communicants' state by their faces (from Vit. Pat., Migne, lxxiii. cols. 794, 998, 1045). f. 163 b.

128. Macarius and the devil with tempting drinks (*ib.*, cols. 769, 981, 1207). f. 164.

129. Abbot "Pymeon" [Pastor] bids a monk make much of his own sins and little of others' (*ib.*, col. 918). f. 164 b.

130. Hermit, beset by temptation, leaves his cell and lies down at the mouth of a lion's den, but the beasts lick him instead of devouring him; he returns to his cell, and is tempted once more, but a voice from heaven comforts him (*ib.*, col. 1130, Abbot Pachon). f. 165.

131. "Gwilhalus," a monk, lamenting that he has been persuaded to eat meat after fifty years' abstinence, is visited by an angel, who tells him that a Spanish nun yielded to temptation

so far as to order a dish of meat to be set before her, but that on lifting the cover, after prayer, she found three live raven-chicks in the dish. f. 165 b.

132. Saintly lay-brother of Clairvaux prays for men who have robbed him, and they restore his goods; at the time of his death, a dying monk in another monastery has a vision of his admission to Paradise. f. 166 b. From Herbertus, De Miraculis, i. 7 (Migne, clxxxv. cols. 459, 1285).

133. John, a clerk, defers fulfilment of his vow to join the Cistercian order. Returning from a pilgrimage to Compostella, he has a vision of Christ bidding St. Peter strike out his name from the book of life, and of St. James interceding and standing surety for him; he becomes a monk, and is elected Abbot of Bonnevaux [1118], and afterwards Bishop of Valence [1141, *ob.* 1146]. f. 167. See Giraudus, Vita S. Johannis, Valentinensis episcopi, in Martène and Durand, *Thesaurus Nov. Anec.*, iii., 1717, col. 1693; *Gallia Christiana*, xvi. cols. 209, 306.

134. Cistercian monk deserts and marries; afterwards he repents, and returns to the abbey; tempted once more by thoughts of his wife and children, he is reclaimed by a vision of the Virgin. f. 167 b.

135. Abbot Apollo sees Ethiop shooting arrows at harsh old hermit (see above, p. 5). f. 168.

136. Hermit renounces God for love of pagan priest's daughter (= No. 22 above). f. 169.

137. Bishop of Brescia is bribed to allow a profligate named Valerian to be buried in the cathedral; he is warned by St. Faustinus, the patron, to eject the corpse within thirty days, but disregards the warning; on the thirtieth day he dies suddenly. f. 169 b. From Gregory, Dial., iv. 52; *cf.* above, p. 504.

138. Priest served at hot bath by dead lord (*ib.*, iv. 55; above, p. 283). f. 169 b.

139. Ale-wife's honesty saves her tavern from fire (see p. 364). f. 170.

140. King of France, asleep on a storm-tossed ship, is roused by his servants; he asks the time, and on learning that it is about cockcrow he goes to sleep again, saying that a good friend is praying for him; and the storm abates. f. 170.

141. Visions of hell, in which a man sees the torments of an impenitent adulteress. f. 170 b.

142. Hermit sees his dead father and brother cursing each other in hell (see above, p. 53). f. 170 b.

143. Crucifix embraces a merciful man who is constantly meditating on the Passion (*cf.* this *Cat.*, ii. p. 665). f. 170 b.

144. Harlot's heart bursts with contrition; a voice tells the preacher that she is in heaven. f. 171. *Cf.* above, pp. 259, 526.

145. Dead scholar appears to a friend, and says that his habit of devout preparation for communion has saved him. f. 171.

146. Dying usurer cries out that he is damned, despite his many pilgrimages. f. 171.

147. Deserting monk loses his way in a forest; he reaches a strange cloister, with only one monk in it, who hides him behind a door; he sees devils tormenting dead monks and seculars, and when they sink into the earth he returns terror-stricken to his own monastery. f. 171.

148. Vision of hell, by which a devout man learns that his prayers for a dead friend are useless; he afterwards mortifies his flesh severely (*cf.* Dryhthelm, in Bede, v. 12). f. 171 b.

149. Dead father appears to his son, who has prayed for him for thirty-two years, and tells him his intercession is useless so long as he is in mortal sin; he purges himself by confession, and then frees his father by a single mass. f. 171 b.

150. Claudens cor, Claudens os, Claudens bursam (see p. 86). f. 172.

151. Date and Dabitur-vobis (p. 71). f. 172.

152. Poor man, denied access to the Count of Champagne ("qui pre nimia largitate dicebatur habere palmas perforatas," *i.e.* Henry the Liberal, 1152–81), makes his way in by bringing a gift, which proves to be merely an oaten loaf wrapped up in a clean cloth. f. 172.

153. Tenant, required to give his lord a statement of his possessions, puts down 600 gold pieces which he has given in alms as his only certain possession, his tenements being liable to seizure by his lord. f. 172.

154. Ebroin's soul carried off by devils, who would have taken the gossiping monks too, but for their invocation of the Virgin (see above, p. 403). f. 172 b.

155. Merciless man kills himself, leaving a statement written in his blood that he has forfeited God's mercy. f. 172 b.

156. Vision of Our Lady and her company going in procession

to take the soul of a poor virgin to heaven; seen by two monks, one awake, the other asleep. f. 172 b.

157. Drunkard, who hardly ever goes to church, promises his wife to attend the dedication of a church; on his way there he is accompanied by the devil in human form, who tries in vain to tempt him aside to a tavern; the sermon moves him to repentance, only just in time (the devil cries out) to save him from being strangled. f. 173.

158. Peasant passing through a wood on his way to a dedication hears a dead sinner's soul wailing, and saves it from thirty years' purgatory by getting the priest and congregation to pray for it. f. 173 b.

159. St. Othmar [Abbot of St. Gall, *ob.* 759] is appealed to by souls in purgatory when on his way to preach at a dedication; it is revealed to him afterwards that over a thousand souls have been freed. f. 174.

160. Hermit prays to be shown the secrets of God; an angel leads him to a church at the feast of its dedication, where he sees flocks of birds, some black, some without feathers, some bright with gold and jewels, representing souls in hell, purgatory, and heaven. f. 174.

161. Recording devil in a church on its dedication-day, seen by St. Brice while assisting St. Martin; the congregation's tears blot out the record of their sins (substantially = Harl. 268, No. 131, above, p. 568). f. 174 b.

162. Hermit, on his way to a dedication-festival under the guidance of an angel, sees a dance attended by only two devils, whilst devils swarm about a monastery. f. 175. *Cf.* above, pp. 343, 547, *etc.*

163. Hermit on his way to a dedication-festival weeps as he passes some dancers. f. 175.

164. Demoniac, while being exorcized at a dedication-festival, first laughs and then weeps; he explains that a soul has just left the body and come up for judgment, and that he laughed when a devil flung a sackful of venial sins into the scale, but wept when this was outweighed by the oblations produced by St. Michael. f. 175 b.

165. Devil riding on a lady's train (see above, p. 20); witnessed by a demoniac at a dedication-festival. f. 175 b.

166. St. Paphnutius releases souls from purgatory by obtaining

the prayers of the congregation at a dedication-festival. "[L]egitur in vitas patrum." f. 176.

167. Poor woman gains an indulgence at a dedication-festival, but has no money for her journey home; a rich man offers to buy her indulgence for its weight in gold, and adds coin after coin, but cannot outweigh the indulgence, so he leaves her that and the money too. f. 176.

168. Preacher bids all excommunicated persons leave the church; two women rise from their graves, and tell him they were excommunicated for talking in church; he prays and absolves them, and they crumble into dust. f. 176 b.

Additional 18346. ff. 74 b–83 b.

Vellum; xivth cent. Small quarto; ff. 10, in double columns of 35 to 37 lines. Headings in red, initials in red or blue. For the rest of the volume see this *Cat.*, ii. p. 646, and above, p. 348.

Religious Tales. Thirty-three exempla, almost entirely derived from the Vitae Patrum or the Dialogues or Homilies of Gregory. *Latin.*

No general heading. The colophon, "Explicit liber de miraculis sancte Marie," to the Mary-Legends which precede this collection (see this *Cat.*, ii. pp. 646–9) is followed immediately by the first tale, headed "Item de monacho," and beg. "Monachus quidam erat in cenobio." This is the story of the frivolous monk [Theodore] who on his deathbed saw a dragon waiting to devour him, taken from Gregory, Dial., iv. 38 (see above, p. 182). Most of the collection consists of mere repetitions of tales already noted in this volume, and taken from well-known sources, especially the Vitae Patrum. There is no need, therefore, to mention in detail any but the following :—

1. Woman neglected by her husband tempts her brother-in-law, but is repulsed; she murders him, and tells her husband that he is the real murderer. f. 77.

2. Nun hoards money, which is found after her death and thrown into her grave; a few days later the grave is opened, and the money is seen pouring into her mouth in a state of fusion. f. 77, col. 2.

3. Penitent woman gives St. Basil her confession in writing and sealed up; he prays for her, then breaks the seal, and finds all

the sins but one deleted; for that one he sends her into the desert to St. Ephraem, who bids her ask St. Basil to intercede again; she returns, but finds St. Basil dead, and throws the confession on his bier; it is found blank. f. 77 b, col. 2. Cap. 10 of Vita S. Basilii ascribed to Amphilochius (Migne, lxxiii. col. 307).

4. Matron tormented by devil for attending the dedication of a church to St. Sebastian, when defiled with recent sin. f. 78, col. 2. From Gregory, Dial., i. 10.

5. King Otto ("Rex quidam dictus Otto mirabilis, qui ob hoc quodcumque audiuit mirabile voluit prospicere") stays all night in a cave on Monte Gargano, in order to witness the assemblage of angels; he is brought to judgment and condemned to death for his presumption, but is allowed 30 days' respite at the intercession of St. Michael. f. 78 b. A corruption of the story of Emperor Otto III's barefoot pilgrimage to Monte Gargano, for which see Muratori, *Annali d' Italia*, vi., 1744, p. 1. *Cf.* the legend of St. Henry on Monte Gargano, above, p. 590.

6. Sudden death of a bishop who had disregarded an order to eject the corpse of a sinner [Valerian] from his church;—Corpse of another sinner [Valentine] miraculously ejected from church. f. 78 b, col. 2. From Gregory, Dial., iv. 52, 53.

7. Paris lawyer, bereft of his only son, gives a great feast to courtesans and jongleurs, exhorts them to repent, and divides his wealth among them. His prayer to lose all his learning is granted, and he lives on alms henceforth; on his deathbed he asks that his corpse may be treated like a dog's. f. 81, col. 2.

Additional 18347. ff. 115–131 b.

Vellum; xivth cent. Small quarto; ff. 17, the first part (ff. 115–118 b) having 47 to 58 lines to a page, the second part (ff. 119–131 b) 28 to 33. Initials and headings in red. The volume formerly belonged to St. Georgenberg in the Tyrol, having traces of an erased inscription on f. 3, and a fragment of a 9th cent. MS., of which another fragment is in Add. 18344 (described above, p. 509), at the beginning. Its contents (formularies, sermons, *etc.*) are described in the *Cat. of Additions*, 1848–53, p. 102; see too *Neues Archiv d. Gesellsch. f. ält. deutsche Geschichtskunde*, xxii., 1897, p. 625.

Religious Tales. Two separate collections, the first imperfect at the end. *Latin.*

Part i. consists largely of extracts from the Vitae Patrum and the Dialogues and Homilies of Gregory. Among the remainder, the only tales that call for notice are the following:—

1. Dove brings communion to a lady who is too humble to advance beyond a remote corner of the church. f. 115.

2. Greek priest named John complains to Pope Paschasius (*sic*) of his carnal temptations. The Pope gives him a ring, which he puts on the finger of an image of St. Agnes, whose church he serves; and his temptations cease. f. 115. See *Legenda Aurea*, cap. 24, p. 116 (priest Paulinus, pope not named); above, p. 470.

3. Householder's vision, in which he is saved from devils by three beggars to whom he has given alms. f. 115.

4. Knight makes incomplete confession to a bishop, and a monk sees a black dog gripping him by the throat, even after he has received absolution; the bishop sends for him to come back and confess fully, whereupon the dog vanishes. f. 116 b. *Cf.* above, pp. 484, 563.

5. Demoniac cannot denounce adulteress after her confession. "Narrauit quidam magister Parisiensis." f. 116 b. *Cf.* pp. 21, 483, *etc.*

6. St. Gregory sees many of the congregation sleeping while he preaches, and a devil writing down their sins; he tells them, and their repentance expunges the devil's record. f. 116 b. *Cf.* p. 548.

7. Knight, turned monk, sent to sell asses (see p. 554). f. 116 b.

8. Knight buffets blaspheming Parisian (see p. 17). f. 116 b.

9. Matron invites a troublesome suitor to visit her in her husband's absence, and starves his illicit desire away. f. 116 b.

10. Heretic in Provence cries "Ayas nos" when thrown into the flames, and devils come and drag him out; by a Dominican prior's advice the Host is brought, and then the heretic is left to burn, the devils crying "Ne farams, ha li e maior chan nos." f. 116 b. *Cf.* p. 470.

11. Death of Julian the Apostate, slain by St. "Merculianus" (see this *Cat.*, ii. p. 602). f. 117.

12. Crucifix bows to merciful knight, who has spared the murderer of his only son (*cf. ib.*, p. 665). f. 117.

13. Dying rich man asks his three sons what they will do for his soul; the first two promise alms and masses, the third bids his father give alms himself in his lifetime. f. 117.

14. Bishop Anastasius, having emptied his treasury with almsgiving, obtains money from a rich man by promising him eternal life in exchange; the rich man dies, and when his tomb is opened a receipt is found in his hand. f. 117. *Cf.* above, p. 7.

15. By deposing Abbot Date, monks have expelled Brother Dabitur (see above, p. 563). f. 117 b.

16. The nun whose secret hoard of money was thrown into her grave (see p. 597). f. 117 b.

17. Woman persuades her infidel husband to lend money to Christ, by giving it to the poor at a church-door; afterwards he becomes indigent, and goes to the church-door to claim his money; he finds a penny, and buys a fish, in which his wife finds a precious stone. f. 117 b. *Cf.* p. 564.

18. Eulogius the hospitable mason, demoralized by riches acquired through the prayers of Abbot Daniel, who pledged his own soul for him; but impoverished again and reclaimed through the intervention of the Virgin (a variant of "Âme en gage," *cf.* pp. 377, 566). Beg. "Fuit quidam Eulogius nomine, ut refert beatus Jo." f. 117 b.

19. Lion and bear, hired as champions by two litigant lambs, eat their hirers. Moralized. f. 118.

20. Marmot ill-treating his wife, a type of unkind husbands. f. 118.

21. Man sells his only cow for the poor, trusting to be repaid an hundredfold. Reduced to beggary, he is supping in the dark one day, and cries "Lord, I will give up one of the hundred cows thou owest me for a candle"; he finds a candle in a golden candlestick in his hand. f. 118.

22. Hundredfold acknowledged after death (as above, p. 567). f. 118.

23. Undutiful son punished (see p. 545), in the diocese of Rouen; the Archbishop bids him for penance go throughout France, showing the toad on his face as a warning to the young. "Fratres predicatores plures hoc uiderunt." f. 118.

24. Mouse allowed to escape by young hermit who despises Adam (see pp. 60, 554). f. 118 b.

25. The dead rise and fight for their friend who always says a Paternoster for them (see pp. 383, 494, *etc.*). f. 118 b.

Part i. ends imperfectly at the foot of f. 118 b, in a tale headed "De pena purgatorij," about a man who thought he had done enough penance, and prayed for death, so that he might have his reward: "Deum rogabat instanter ut tolleret de vita ista et de labore peracto remunerare dignaretur in patria sua."

Part ii. begins on f. 119. It is a collection of 48 tales, quite distinct from Part i. and in a different hand. There is no general heading, but the first tale is headed "quoddam notabile," and most of the others "aliud" or "Item aliud" simply. Each of the 25 pages from f. 119 to f. 131 inclusive has in the lower margin an elegiac couplet, having in every case the words "Vado mori" as the first words of the hexameter and the last of the pentameter. The opening couplet is:

"Vado mori genitus de sanguine nobiliori.
Non genus inducas nobile. Vado mori."

Similar verses are embodied in the Compendium Morale of Roger of Waltham (Roy. 7 E. vii., f. 177). For other versions see Roy. 5 E. xxi., f. 126 b, and Add. 24660, f. 134 b; a more elaborate form in 48 couplets, each "Vado mori" answered by a "Vive Deo," is in Roy. 8 B. vi., f. 30.

In the following list the tales are numbered continuously with Part i. for convenience. The first 41 are almost all taken from the Exempla of Jacques de Vitry. In describing these we use the same symbols as on p. 553 above, *viz.* C for Crane's edition of the *Exempla*, H for Harl. MS. 463, and A for Add. MS. 26770:—

26. Owl chosen king of larks (C 4; see above, p. 86). f. 119.
27. Tigress and mirror (C 7; p. 484). f. 119.
28. Sword of Damocles (C 8; p. 100). f. 119 b.
29. Fool tries to fill cask by drawing out wine below and pouring it in at the top (C 10). f. 119 b.
30. Cat eats cheese as well as mice (C 11, A 10). f. 119 b.
31. Flies on wounded man (see pp. 133, 239, *etc.*). "Legitur in scolastica historia" [Acts, cap. 56, Migne, cxcviii. col. 1682]. f. 119 b.
32. Hermit lets bird escape (C 13, mouse; *cf.* p. 60). f. 120.
33. Monk kills and cooks a peacock, and is found by the abbot eating it inside an empty cask; the abbot's gentleness, in taking him to the infirmary and eating and drinking with him, saves him from despair (C 14). f. 120 b.
34. Leper thrown by his pampered ass (C 16). f. 120 b.
35. Dog pampered, princess neglected (C 17; *cf.* p. 99). f. 120 b.
36. Rustic persuaded that his lamb is a dog (C 20; p. 499). f. 121.
37. Reynard asks titmouse ("meisa") to come and kiss him, promising to keep his eyes shut; she throws a lump of moss, and he snaps at it (*cf.* C 20 *bis*). f. 121 b.

38. Wolf licks plough-oxen's yoke daily, and so puts ploughman off his guard (*cf.* C 21). f. 121 b.

39. Fox asks mule for his pedigree (C 33; p. 556). f. 121 b.

40. Judge's hand greased (C 38; pp. 68, 498). f. 122.

41. Sick kite asks dove to pray for him (C 41). f. 122.

42. Trumpet of death (C 42; p. 391). f. 122.

43. Crab walks backwards, because his parents taught him to do so (C 44). f. 122 b.

44. Hawk pampered in life, but when dead flung on dunghill; farmyard hen laid after death on the master's table (C 47). f. 122 b.

45. Advocate, turned monk, loses all his cases (C 52; p. 418). f. 123.

46. Knight, turned monk, cannot sell asses (C 53; p. 554). f. 123.

47. Fool burns his house down (C 306; p. 556). f. 123 b.

48. Sinner goes on all-fours and eats grass for penance; he wonders to which order of angels he will belong, and is told the order of asses (C 55). f. 123 b.

49. Priest's chanting reminds woman of her lost ass (C 56; p. 553). f. 123 b.

50. Condemned thief cannot find a tree to his liking (C 62, 285, H 207). f. 124.

51. Poor man stops singing when he finds a bag of money (C 66; p. 433). f. 124.

52. Mouse (or dormouse, "mus vel glis") thinks of turning monk; he sees two rats enclosed in traps, and thinks their order too strict, but resolves to join those whom he finds feasting in a barn (C 71). f. 124 b.

53. Monk rejoices at losing an eye (C 111, H 40, A 11). f. 125.

54. Traitor's two friends fail him, half-friend dies for him (C 120, H 49). f. 125.

55. Charlemagne and his three sons: the eldest son Gobant is jeered at in the words "Tui veuer illa buscha, id est, darde aperiens os suum" (C 123, H 54). f. 125 b.

56. Crusader prolongs his parting (C 124, H 55). f. 125 b.

57. Ass in burning mill (C 125, H 56, A 1). f. 125 b.

58. Ape and nut (C 127, H 57). f. 126.

69. Unicorn (C 134, H 64, A 9). f. 126.

60. Lion's share, with wolf and fox (C 158, H 97). f. 126.

61. Harlot strips her lover of all but his last cloak, and weeps at leaving that (C 200, H 116). f. 126.

62. Jongleur on sinking ship eats salt meat (C 203, H 119). f. 126 b.

63. Unfaithful wife tonsured (C 210, H 127). f. 126 b.

64. Contradictory wife, sure to float up-stream (C 227, H 143). f. 126 b.

65. Woman defends her purse better than her virtue (C 255, H 175). f. 127.

66. Demoniac cannot denounce shriven adulterer (C 261, H 181). f. 127.

67. Godfrey, canon of Stade on the Schwinge, is carrying the Host across the river to a sick man, followed by a multitude of men, women and children, when a gale blows down the bridge and throws them into the river; they do not even get wet, though the traders in boats are all drowned. "Beg. "Est ciuitas grandis et

populosa in extremis Saxonie finibus que Stadium nuncupatur, non procul ab occeano, super flumen Swinga, ad dyocesim Bremensem pertinens." f. 127 b.

68. Dying man's refusal of extreme unction for fear of accelerating his death costs him 100 years of purgatory (see above, p. 585). f. 127 b.

69. Wanton clerk, who never passes a cross without saying the antiphon "Ecce crucem Domini," is riding by a gallows one night, on his way home from his mistress; the gallows and a wheel, with their corpses of criminals now inhabited by devils, pursue him, and the wheel trips his horse up, but he falls on a grave set with crosses and repeats the antiphon, whereupon the devils vanish. He becomes a monk, and is embraced by the Crucifix just before his death. The authority cited is "Johannes de Rupell," *i.e.* the Franciscan Jean de la Rochelle (*ob.* 1245). f. 128.

70. Legendary life of Judas Iscariot, as in *Legenda Aurea*, cap. 45, pp. 184–6. Beg. "Legitur in quadam hystoria quod fuit quidam vir in Jerusalem." f. 128 b.

71. Young Count is betrothed to St. Catherine in a vision; he afterwards marries, and his wife, suspecting him of unfaithfulness, kills herself one day while he is in church; he prays to the saint, and by her intercession his wife is restored to life. f. 129 b.

72. Knight devoted to St. Mary Magdalene is killed in battle, but revived to make confession. f. 131. See *Legenda Aurea*, cap. 96, p. 415.

73. King of England sends his young son to a "scolasticus" named Voco at Canterbury, but the boy makes little progress, and is continually being beaten. At last he runs away in terror, and jumps into a river to escape his tutor, but is preserved and restored by St. Catherine, for whom the tutor has a special devotion. The child being naked, St. Catherine clothes him in a shirt inscribed "Da mihi intellectum," *etc.*, in letters of gold, and he begins from that day to show great aptitude for learning. ff. 131–131 b.

Additional 18349. ff. 62–66 b.

Vellum; xivth cent. Octavo; ff. 5, having 30 or 31 lines to a page. Initials and headings in red. Preceded (ff. 3–61 b) by Sermons for Sundays from Advent to Trinity, and Festivals throughout the year, and followed (ff. 66 b–68 b) by moral maxims and reflections, extracted mostly from SS. Bernard and Gregory. On ff. 69–92 b, 93–121 b, are Sermons for the Sundays after Trinity, and for Festivals. Many of the sermons in all these collections end with a "Miraculum" or illustrative tale. The volume, which belonged in 1661 to St. Georgenberg abbey in the Tyrol (see f. 4), also contains an "Opusculum fratris Gerolmi" entitled "Simplex informacio simplicium sacerdotum de confessionibus audiendis" (f. 123).

Religious Tales; twenty-three in number, derived from various sources, none of which are specified. A collection having some affinities with Add. 15833 (see especially Nos. 2–6, 19). *Latin.*

At the foot of f. 61 b is the heading "Incipiunt Miracula d. S. [de Sanctis ?]." The tales are as follows:—

1. Runaway nun personated by the Virgin until her penitent return after a year's absence (variant of "The nun who saw the world," *cf.* above, p. 342). At first the crucifix bars the door and prevents her from escaping, until she ceases to salute it and the Mary-image (*cf.* p. 360). f. 62.

2. St. Othmar appealed to by souls in purgatory (= Add. 15833, No. 159, above, p. 596). f. 62.

3. Hermit's vision of three kinds of birds representing souls of the departed (*ib.* No. 160). f. 62.

4. Recording devil in church, seen by SS. Brice and Martin (*ib.* No. 161). f. 62.

5. Usurer's corpse carried by horse to gallows (*cf. ib.* No. 77). f. 62 b.

6. Dying rich usurer, finding that his soul will not stay in his body, bids it go in the name of all the devils in hell (*cf. ib.* No. 112). f. 62 b.

7. Devil tempts a good man into sin, and accompanies him in human form; the man enters a church and confesses, and when he comes out the devil cannot recognize him (*cf.* above, p. 551). f. 62 b.

8. Monk carried off from the dormitory by fiends and tormented for three days; his wounds never heal, and he always reproves light talk. f. 63. *Cf.* the monk's visit to St. Patrick's Purgatory, above, pp. 83, 402.

9. Robber-knight is caught and hung, but cannot die unhouselled, because he used to say certain prayers daily. f. 63. An abridgment of Caesarius, ix. 49, see above, p. 363.

10. Crucifix bows to merciful knight (Caesarius, viii. 21, see above, p. 361). f. 63.

11. Philosopher spits in king's beard (see above, p. 13). f. 63 b.

12. Hermit [Apollonius] casts out a devil through his humility in classing himself among the goats. f. 63 b. From Vitae Patrum (Migne, lxxiii. cols. 753, 964).

13. Solitude is better than peacemaking or visiting the sick (see above, p. 77). f. 63 b.

14. Nun [Eulalia] told in a vision to say the Ave more slowly (see this *Cat.*, ii. p. 614). f. 64.

15. St. Bernard persuades the executioners to hand over a condemned thief [Constantius] to him for more severe and prolonged punishment than they could inflict, and makes him a monk at Clairvaux. f. 64. From Herbert, De Mirac., ii. 15 (Migne, clxxxv. col. 1324).

16. St. Bernard sees an angel writing the monk's names as they chant the Te Deum at matins on Michaelmas Day, some in gold, others in silver, red or black ink, or water. f. 64 b.

17. Painted image of Christ, found by a Jew on the wall of a church, bleeds when he pierces it and carries it home, so he is detected and stoned (*cf.* above, pp. 342, 537, *etc.*). f. 64 b.

18. King and his brother; trumpet of doom (see p. 391). f. 65.

19. Demoniac laughs and then weeps, because a soul is being judged (= Add. 15833, No. 164). f. 65.

20. Ass given away because thoughts of it disturb its owner's prayers (see pp. 27, 419, *etc.*). f. 65 b.

21. Confession in a stable saves a knight's adulterous steward ("clauiger") from denunciation by a demoniac (*cf.* Caesarius, iii. 2, above, p. 352). f. 65 b.

22. Vision of hell and the Bridge of Dread (from Gregory, Dial., iv. 36). f. 66.

23. Vision of hell, with detailed account of the torments inflicted by devils on a rich man's soul. ff. 66–66 b. A fuller version, citing Petrus Venerabilis, Abbot of Cluny, is in *Magnum Speculum Exemplorum*, 1605, ii. p. 262; the vision is there said to have been seen by a dying monk.

Additional 18364.

Vellum; xivth cent. Quarto; ff. 88, having 28 lines to a page (except the last page, f. 88 b, which has 29). Initials and headings in red.

Religious Tales, interspersed with theological notes, short moral discourses, *etc.* *Latin.*

The collection is headed "Incipiunt miracula et quedam notabilia," and opens with a short paragraph on penance, "Notandum quod agendo penitentiam inducit uos ad hoc quod Christus eam predicauit . . . et breuiter omnia exemplum [*for* exempla] eorum qui penituerunt." The first exemplum is a saying of Abbot Pastor on penance, taken from the Vitae Patrum (Migne, lxxiii. col. 920); headed "Penitentiam modicam Deus accipiet," and beg. "Exemplum in uitas patrum. Senex quidam interrogauit abbatem Pastorem." f. 1 b. In the following list the tales from such sources as the Vit. Pat. and the Dialogues of Gregory are ignored. It will be seen that many of the remainder are derived from Étienne de Bourbon, and more from Caesarius of Heisterbach.

2. Vision of Dryhthelm, abridged. "In uitas patrum legitur" (but really from Bede, v. 12). f. 1 b.

3. Novice, tempted to desert, is dissuaded by an apparition of his parents showing him the pains of hell and the joy of paradise. f. 2.

4. Deathbed of priest at Lusignan (two devils with frying-pan). "Legitur in libro Petri Clarauiacensis [*for* Cluniacensis]." f. 3 b. See above, pp. 405, 475.

5. After confession the Christians are miraculously aided in battle against the Turks. "Legitur in hystoria Antiocena." f. 4 b.

6. The Dominicans were much afflicted by the devil in the early days of their order, until they introduced the response "Te sanctum Dominum" at matins; at the words "Cherubim et seraphim" he cried through the mouth of one of the brethren that he would gladly do penance to regain his lost estate, if he had a body to do it with. f. 5.

7. Demoniac in Tuscany calls on the people who have just heard a Dominican preach to listen to him in his turn, and he preaches truth to them against his will. f. 5 b. *Cf.* above, p. 13.

8. Crippled woman cured by her eagerness to hear a preacher. f. 6. From É. de Bourbon, *Anecdotes*, p. 74.

9. Old man made young by drinking at a magic spring. "Audiui quod quidam de terra transmarina." f. 6.

10. Note of the miraculous properties of the Epistle of Abgarus to Christ (*cf.* this *Cat.*, ii. p. 641). f. 7.

11. Wisdom sold at a fair (see above, p. 97). f. 7.

12. Dead monk punished for keeping his old shoes; three companies of souls (see p. 589). "Retulit frater Hvnbertus [de Romanis ?] ordinis predicatorum." f. 9 b.

13. The pilgrim to Compostella, who would not desert his dying comrade, and who was helped on his way by St. James. "In miraculis beati Jacobi legitur" (cap. 2, see *Acta SS.*, 25 Jul., p. 49). f. 10 b.

14, 15. Two Mary-legends (see this *Cat.*, ii. pp. 612, 654): Ave Maria on the drowned monk's tongue; Knight, turned Cistercian, can only learn the two words Ave Maria. ff. 11, 11 b.

Most of the next 26 are evidently taken from Étienne de Bourbon, being included either in Lecoy de La Marche's selection of his *Anecdotes*, or in Add. MS. 28682, or both: see above, pp. 78–87:—

16. Archdeacon murders his bishop (*Anecd.*, pp. 54–6; Add. 28682, f. 220 b; above, p. 97). "Retulit Gotfridus [*for* Gaufridus de Blevex] rector in thobia [*for* theologia]." f. 11 b.

17. Saracen asked for alms by the Virgin (*Anecd.*, p. 83; Add. 28682, f. 230; above, p. 469). Followed, as in Add. 28682, by an allusion to the story of St. Mary of Egypt: "Secundo ualet ad conuersionem, proueccionem et consolacionem, quod patet exemplo Marie Egypciace in antecedenti titulo posito." f. 12.

18. Secular clerk joins an order [Dominican], but is tempted to desert; he goes to take leave of the image of the Virgin and Child, and is at once freed from temptation (*Anecd.*, p. 84; Add. 28682, f. 230 b). f. 12.

19. Monk sees the Virgin and Child on Christmas Eve, and hears the Child say "All the Church is celebrating my birthday, where is the devil now?" The devil starts up from his den, and answers "I cannot enter the church, but I can the chapter-house and dormitory"; and he tries them both, as well as the refectory, but is repulsed by all. "Legitur in uita Petri Clariacensis." f. 12 b. In Add. 28682, f. 230 b, this begins "Legitur in libro

Petri Cluniacensis quod abbas Hugo Cluniacensis retulit de se quasi de alio." Abridged from Petrus Venerabilis, De Miraculis, i. 15 (Migne, clxxxix. col. 880).

20. Thief [Ebbo] upheld three days on the gallows by the Virgin (*Anecd.*, p. 103; Add. 28682, f. 239 b; see this *Cat.*, ii. p. 606). f. 12 b.

21. Girl [Musa] visited on her deathbed by the Virgin, and given forty days' respite to conquer her undue love of dancing (Add. 28682, f. 240 b; *cf.* this *Cat.*, ii. p. 620). f. 12 b.

22. Theophilus. f. 13. In Add. 28682, f. 240 b, the authority cited is Fulbert, Bishop of Chartres, "in sermone de natiuitate beate Marie" (see Migne, cxli. col. 323). This no doubt explains part of the confusion in Harl. 495 (above, p. 534).

23. Miraculous punishment and cure of Peter, the ploughman who worked on St. Mary Magdalene's Day (Add. 28682, f. 241; see this *Cat.*, ii. p. 683). f. 13.

24. Blaspheming dicer on Maundy Thursday, in the diocese of Reims, is seized with epilepsy, shrivels up, and dies next day. f. 13 b. A combination of two of Étienne's stories: see *Anecd.*, p. 342.

25. True-born son will not shoot at his father's corpse (*Anecd.*, p. 136; Add. 28682, f. 247 b; above, p. 206). f. 13 b.

26. Coachman driving from Paris to St. Denis blasphemes, and is killed by lightning (*Anecd.*, p. 342). Followed by a somewhat confused narrative of a knight strangled by the devil with a priest's stole. f. 14.

27–32. Six Mary-legends, probably also derived from Étienne de Bourbon, *viz.*:—Death of Julian (see this *Cat.*, ii. p. 602; Add. 26862, f. 241 b). f. 14;—Office sung daily (*Cat.*, ii. p. 640). f. 14 b;—Pilgrim in the sea (*Cat.*, ii. p. 626). f. 15;—Conception, Abbot [Elsinus] (*Cat.*, ii. p. 614; *Anecd.*, p. 94; Add. 28682, f. 236 b). f. 15;—Infant saved from fire through his mother's devotion to the Virgin; saved again in like manner when grown up, he becomes a Knight Hospitaller (*Anecd.*, p. 105; Add. 28682, f. 239 b). f. 15 b;—Boy devoted to devil (*Cat.*, ii. p. 632; Add. 28682, f. 240). f. 15 b.

33. "Alexander" III., Emperor of Constantinople, saved in the mine by his wife Jordan's masses and prayers to the Virgin (Add. 28682, f. 240, see above, p. 85). f. 16. Other versions are given below, Nos. 67, 115.

34. The pilgrim to Compostella, whose written confession was found washed clean with his tears. "Legitur in miraculis sancti Jacobi" (cap. 1, *Acta SS.*, 25 July, p. 48). f. 16.

35. St. John the Almoner rises from the tomb to give absolution to a penitent woman (above, p. 542). f. 16 b.

36. Charlemagne and St. Giles (p. 524). f. 16 b.

37. Knight escapes denunciation by confessing to his squire. "Retulit magister Jacobus de Turri (*sic*)." f. 17. Derived from J. de Vitry, doubtless through É. de Bourbon: see above, pp. 21, 86.

38. Black mark on sinner's hand, token of his homage to the devil, disappears when he confesses. "Legitur quod magister Nicolaus nobis refert" (*Anecd.*, p. 159; Add. 28682, f. 253 b; above, p. 380). f. 17.

39. Adulteress, relapsing after confession and purgation by ordeal, is burnt by cold iron (see above, p. 401). Said here to have happened when Peter, Archbishop of Tarentaise (1141–74), was preaching in Burgundy. f. 17. In Add. 28682, f. 254, reference is made to the Life of St. Peter of Tarentaise. The latter work contains a story in which an innocent woman, subjected by her husband to the hot-iron ordeal, invokes the saint, and escapes unhurt: see *Acta SS.*, 8 May, p. 335.

40. During a tempest a wanton woman confesses her sins before all her fellow-voyagers; they follow her example, and the storm abates, and no one can remember her confession (*Anecd.*, p. 160; Add. 28682, f. 254; *cf.* above, pp. 14, 353). f. 17 b.

41. Dove carries off the Host at the first two masses on Christmas Day, when a sinful priest is celebrating; but restores them both at the third mass, after he has confessed. "Legitur in cronicis Karuli" (Add. 28682, f. 254, "Dicitur in cronicis quod accidit tempore Karoli magni"). f. 17 b. *Cf.* above, pp. 345, 350.

42. Magnate kills one confessor, who had bidden him go to Rome; by another he is ordered as penance to make his servants remind him of death at every meal. f. 17 b. *Cf.* above, pp. 9, 99.

43. Ape throws ill-gotten gains from masthead (see above, p. 374). A version allied to Bromyard's: the money belongs to a vintner, who used to dilute his wines. f. 18.

44. Bishop, coming to consecrate a church built by a usurer, sees a devil at the altar in episcopal garb, who claims the church as his own; the bishop flees in terror, and the devil wrecks the church. f. 18. *Cf.* above, pp. 548, 550.

45. Usurer's corpse carried by ass to gallows (see above, p. 86; but this is not the same text as in Add. 28682). f. 18.

46–48. From Barlaam and Josaphat (see this *Cat.*, ii. pp. 122–3): Trumpet of Doom, King for a year, Unicorn. ff. 18 b–19.

49. Blind man and lame man together rob an orchard, and each lays the blame on the other (*cf.* above, p. 84). f. 19.

50. Mother-ape with two young ones (*ib.*). f. 19 b.

51. St. Jerome beaten for being Ciceronian rather than Christian (see p. 77). f. 19 b.

52. Dionysius and the man [Damocles] who envied him (see p. 493). f. 20.

53. Day-dream of woman carrying a milk-pail on her head (see p. 572). f. 20.

54. Abbot [Equitius] of monks and nuns receives Basil, a magician, into his monastery at the bishop's request; a nun falls ill and asks for Basil, but the abbot expels him and the nun at once recovers. Basil admits that he has often raised the abbot's cell into the air, though unable to hurt him. He is afterwards burnt at Rome. f. 21. From Gregory, Dial., i. 4.

55. Devil on lettuce, swallowed by nun (from the same, see above, p. 11). f. 21 b.

56. The dead rise to defend their friend against his pursuers (see above, p. 383). f. 21 b.

57. One day's purgatory·chosen; choice revoked within an hour (*cf.* p. 96). f. 21 b.

58. Devil on lady's train (p. 20). f. 22.

59. Cuckoo's song makes woman believe she has ten years to live, so she dies unshriven (p. 98). f. 22.

60. Wife, wishing to win a fortune, is advised to send her husband to the well and keep him shut out till he says thrice "I am abundance" in answer to her question who he is; but she only gets a beating. f. 22.

61. Bird [Caladrius] either cures sick man or shows that his illness is mortal (see pp. 162, 571). Moralized. f. 22 b.

62. Eulogius the stone-cutter, enriched by the prayers of Abbot Daniel. "Fvit quidam Eulogius nomine, ut refert beatus Jeronimus" (= Add. 18347, No. 18, above, p. 600). f. 23 b.

63. Marmot and his ill-used mate (*ib.* No. 20). f. 24.

64. Man with three friends (as in Barl. and Jos., see this *Cat.*, ii. p. 123). f. 24.

65. English king falls in love with a nun, and bids the abbess send her to him; the nun sends her eyes instead. f. 24 b. *Cf.* above, pp. 27–8, 72. The earliest authority for the story in its present form is probably Herbert of Torre, De Mirac., ii. 42 (Migne, clxxxv. col. 1352); he names the king William [Rufus], but does not name the abbey.

66. Dead woman appears to her confessor with two serpents at her breasts, and says she is tormented for unconfessed adultery. f. 25.

67. Miner kept alive by his wife's oblations (*cf.* No. 33 above, and No. 115 below). Beg. "Est quedam uilla in Yspania que dicitur Argentena." f. 25.

68. The rich man who bought eternal life by giving alms for the poor to Bishop Anastasius (= Add. 18347, No. 14, above, p. 600). f. 25 b.

69. Undutiful son punished, in the diocese of Rouen (*ib.* No. 23). Ends: "Hunc autem hominem uidit frater Johannes de Ponte de ordine fratrum predicatorum, et alii quamplures." f. 25 b. For a different version see below, No. 120.

70. Rich man on his deathbed asks his three sons what they will do for his soul (*ib.* No. 13). f. 26.

71. Crucifix bows to merciful knight (*ib.* No. 12). f. 26 b. The usual form of the story is given below, No. 116.

72. Tigress and mirror (*ib.* No. 27). f. 27.

73. Heretic at the stake, in Provence (*ib.* No. 10). The devils' words here are "Ne furens b'alia maior che nos." f. 27.

74. Nobleman is constantly tempted to kill himself, but repels the temptation by hearing mass daily; one day he goes hunting without hearing mass first, and the temptation comes upon him; he goes apart to kill himself, but meets a rustic who has been to mass, changes clothes with him, and is freed from the suicidal impulse; but the rustic kills himself. f. 30.

75. Priest announces, in a town near the castle of Diest [in Brabant], that St. Margaret's Day is to be observed like Sunday. A woman obtains leave of him to bake bread; another woman bakes without asking leave, and her bread turns to blood. f. 31. From Caesarius, *Libri VIII. Miraculorum*, i. 16, where it is said to have happened "anno praesenti, qui est 1225 ab incarnatione Domini." Repeated below, No. 99.

76. Labourer living in a lonely wood never eats on Christmas Eve till he has fed a pauper; one Christmas Eve he searches long

in vain, but at last meets a poor man and brings him home; his wife washes the stranger's feet, and sees scars upon them; the stranger vanishes, leaving a wondrous fragrance. f. 32. *Cf.* above, pp. 489, 567. See too Herolt, Sermones de Tempore, No. 89 (*Discipulus Redivivus*, i., 1728, p. 753).

Prefixed to the next tale is the rubric "Incipiunt notabilia, primo de quodam iuuene qui uere contritus fuit, quod nullus sacerdos abhorrere debet peccatores." Many of the tales which follow are extracted from the Dialogus Miraculorum of Caesarius of Heisterbach, for which see above, pp. 348–369:—

77. Apostate monk chooses his own penance, 2000 years of purgatory (Caesarius, ii. 2). f. 32 b.

78. Impoverished knight, near Liége, refuses to renounce the Virgin (*ib.* ii. 12). f. 33 b.

79. English canon, at whom the Jews could only gape when they tried to denounce him (*ib.* ii. 23). f. 34 b.

80. Two citizens of Cologne promise their confessor to refrain from oaths and lies; for the first year their custom deserts them, and they are almost ruined, but they persevere, and ultimately grow rich (*ib.* iii. 37). f. 35.

81. The girl whose lover found her at their meeting-place, reciting the Vigils of the Dead and accompanied by the Virgin and Saints. f. 35 b. Probably from Caesarius, though not in the Dialogus: see above, p. 356.

82. Malefactor saved by his last words (Caesarius, vii. 57). f. 36.

83. Dicer carried off by the devil (*ib.* v. 34). f. 36 b.

84. Knight served faithfully by devil in human form (*ib.* v. 36). f. 36 b.

85. Gerard of Holenbach, the pilgrim of St. Thomas (*ib.* viii. 59). f. 37 b.

86. The wanton priest, from whom a dove thrice carried off the Host on Christmas Day (*ib.* ii. 5). f. 38 b.

87–9. Three stories of St. Udalric, Bishop of Augsburg (923–973):—He sees a devil in the barn of one of his tenants, tossing about the sheaves which have not been tithed, and he has the barn and its contents burnt (*cf.* above, p. 578). f. 39;—He visits a jealous nobleman, who has beheaded his steward on suspicion and has the head served up daily before his wife; he bids the head speak, and it declares the lady's innocence (see *Acta SS.*, 4 July, p. 86).

f. 39 b;—He overhears devils in conclave making their reports, one boasting that he is leading the Pope into wantonness; and he makes a devil transport him from Augsburg to Rome, where he reproves and restrains the Pope. f. 40.

90. Nobleman hears a sermon on eternity, and immediately becomes a monk, without even waiting till he has told his wife and children. f. 40 b.

91. Bees build a shrine of honeycombs for the Eucharist, put by a woman in her beehive (= Caesarius, ix. 8; *cf.* above, p. 23). f. 40 b.

92. "Erkenwaldus de Burbam" receives viaticum miraculously (*ib.* ix. 38). f. 41.

93. Woman communicates every Sunday, and takes no earthly food (*ib.* ix. 47). f. 41 b.

94. Harlot foiled by French chaplain setting his bed on fire (*ib.* x. 34). f. 42.

95. "Magister Thomas theologus" when dying sees the devil and questions him (*ib.* xi. 38). f. 42 b.

96. Knight [Walter] "in Brunensi [*for* Bonnensi] territorio" when dying sees the devil in form of an ape with goat's horns, and learns from him of the damnation of his lord William [Count of Jülich], and of his own father's release from torment through the prayers of his mother and his monk-brother (*ib.* xii. 5). f. 43.

97. Dead knight, who has left his son estates acquired by usury, knocks at his gate one night, and hangs up toads and serpents there (*ib.* xii. 18). f. 43 b.

98. Child-Christ and Ave Maria (see this *Cat.*, ii. p. 658). In this version (analysed in the introduction to Mielot, *Miracles de N. D.*, 1885, p. xxvi.) the woman first teaches Him the Paternoster and Credo. f. 43 b.

99. The woman at Diest, who baked bread without leave on St. Margaret's Day (= No. 75 above). f. 47 b.

100. Monk "in ualle sancti Petri" [*i.e.* Heisterbach], prone to sleeping in prayer-time, has a vision of Christ on the cross, turning His back on him (= Caesarius, iv. 29). f. 47 b.

101. Christian, monk at Heisterbach, rebuked by the Virgin for sleeping in church (*ib.* iv. 30). f. 47 b. *Cf.* No. 180 below.

102. Lay-brother at Himmerode sees a cat sitting on the head of a sleepy lay-brother in church, and closing his eyes with its paws (*ib.* iv. 33). f. 48.

103. Monk at Himmerode, sleeping at matins, sees the devil in form of a tall misshapen man, who strikes him in the face with a wisp of dirty straw (*ib.* iv. 34). f. 48.

104. Hundred Aves a day (*ib.* vii. 32). f. 48.

105. Beatrice, the nun who saw the world (*ib.* vii. 34). f. 48 b.

106. Robber buried with honour at the Virgin's command (*ib.* vii. 58). f. 49. Repeated below, No. 181.

107. Devout citizen of Cologne appears after death to his niece, having his hose and shoes inscribed with Aves (*ib.* xii. 50). f. 49 b.

108. Clerk says Ave Maria whenever he passes an image of the Virgin; one day the Child in her arms bids him say "Ave benigne Jesu" to Him too. f. 49 b. *Cf.* above, p. 543.

109. Thief [Ebbo] sustained on the gallows by the Virgin (as above, p. 466). f. 50.

110. Canon of St. Cassian's at Pisa, who left his bride on their wedding-day (see this *Cat.*, ii. p. 609). f. 50.

111, 112. Two Mary-legends, abridged from Caesarius, *Libri VIII. Mirac.*, iii. 3, 4 (*cf.* above, p. 543):—Cistercian "in Palonia" can only learn the two words Ave Maria;—Girl named Mary. ff. 50, 50 b.

113. Hermannus, a lay-brother at Himmerode, leaps from bed, remembering that he has omitted an Hour of the Virgin; but she appears and says she will say it for him (from Caesarius, *Dial. Mirac.*, vii. 51). f. 50 b.

114. "Winannus," the pilgrim from [Elsoo in] the diocese of Liége, who was carried home from Jerusalem in a few hours (*ib.* x. 2). f. 51.

115. Imprisoned miner saved by his wife's masses, at "Wannebach" in the diocese of Trèves (*ib.* x. 52). f. 51. *Cf.* Nos. 33, 67 above.

116. Crucifix bows to merciful man (*ib.* viii. 21). f. 51 b. *Cf.* No. 71 above.

117. Canon of Paris damned for want of true contrition (*ib.* ii. 15). f. 51 b.

118. Dying knight at Reims converted by St. Bernard (*ib.* ii. 16). f. 52.

119. Robber-knight kept alive on the gallows until he has received viaticum (*ib.* ix. 49). f. 52.

120. Henry the undutiful son, to whose throat a serpent clung (*ib.* vi. 22, see this *Cat.*, ii. p. 664). f. 52 b. *Cf.* No. 69 above.

121. Serpents found coiled about a vain woman's corpse (abridged from Caesarius, *Libri VIII. Mirac.*, i. 32, see above, p. 542). f. 53.

122. Matron at Erpel, in the diocese of Cologne, finds her Easter gown stained with blood on Good Friday (*ib.* i. 33). f. 53.

123. Tongues the best and worst meat (see above, p. 543). f. 53.

124. Provost, Cellarer, and Warden of St. Denis each give £500 to King Philip of France as a bribe to secure the vacant abbacy; but he appoints a simple monk, and gives him the £1500 to pay off the abbey's debts. f. 53 b. Caesarius, *Dial. Mirac.*, vi. 14, says that this happened "ante hoc triennium," *sc.* in 1221: see above, p. 349.

125. Lay-brother threatens to complain of Christ to His Mother (*ib.* vi. 30). f. 53 b.

126. Vision of two ways saves a novice from deserting (*ib.* iv. 53). f. 54.

127. Vision seen by lay-brother, in which he is given a crown for a monk who has overcome carnal temptation (*ib.* iv. 96). f. 54.

128. Monk at Clairvaux freed from temptation by a vision in which he is mutilated (*ib.* iv. 97). f. 54 b.

129. Matron overcomes temptation by plunging into a river (*ib.* iv. 102). f. 54 b.

130. Rustic named Henry tormented by a boundary-stone, which he had once moved for his own profit, hanging over his deathbed and burning him till he confesses (*ib.* xi. 47). f. 54 b.

131. Knight named Frederic seen after death, mounted on a black horse, clad in burning sheepskins, of which he had robbed a widow, and laden with a mass of earth, representing land gained by fraud (*ib.* xii. 14). f. 55.

132. Bread turns black when excommunicated by a bishop, and white again when he absolves it. f. 55. *Cf.* above, p. 446.

133. Usurer of Trèves spends £5 on a pilgrimage to Compostella, but does not amend his life; St. James appears at his deathbed, and returns the £5 (= Caesarius, *Libri VIII. Mirac.*, ii. 19). f. 55.

134. Monk is persuaded by his host to drink to excess, pledging saint after saint; resuming his journey next day, he is taught moderation by his horse. f. 55 b. *Cf.* above, pp. 416, 500.

135. Theobald, Count of Champagne, and the dead leper (= Caesarius, *Dial. Mirac.*, viii. 31, see above, p. 7). f. 56.

136. Knight scolds his wife for admitting a beggar, but allows him to stay till he dies; on his own deathbed the knight is beset by four devils, who hinder him from confessing, until the beggar appears with a sackful of alms and drives them off. f. 56.

137. Anchoress in Friesland obtains relief from one temptation only to be assailed by another, and is told by an angel that temptation is necessary (= Caesarius, viii. 42). f. 56 b.

138. Ass given away because it disturbs its owner's prayers (see above, pp. 27, 419, *etc.*). f. 56 b.

139. Dead Parisian scholar appears in purgatorial torment to his master, wrapped in an iron cloak, and burns a hole through his hand with a drop of sweat. f. 57. *Cf.* Serlo and his dead pupil, above, p. 30.

140. Mother-ape with two young ones, compared to usurer. f. 57.

141. King and his brother; trumpet of doom (agreeing substantially with Caesarius, *Libri VIII. Mirac.*, ii. 41). f. 57 b.

142. Usurer's corpse carried by horse to gallows (see above, p. 604). f. 57 b.

143. Monk listens to bird for 200 years (see p. 67). f. 58.

144. Knight takes his steward to a demoniac (an abridgment of Add. 18349, No. 21, above, p. 605). f. 58.

145. Dead girl tells bell-ringer that she is damned because she used to scold her mother (see p. 73). f. 58 b.

146. Thief at gallows bites his father's face (p. 25). f. 58 b.

147. Monk despised on earth is consoled in heaven (p. 74). f. 58 b.

148. The rustic who prayed St. Peter to lift his ass out of the mire, and was buffeted for not helping himself (p. 75). f. 59.

149. Archer and nightingale (see this *Cat.*, ii. p. 122). f. 59.

150. Usurer's friends bury his corpse in a cemetery; at the priest's bidding the corpse rises, and an ass carries it to the gallows (*cf.* Nos. 45, 142 above). f. 59 b.

151. Young nobleman [Simon de Crépy] converted by finding a toad in his father's tomb (see p. 99). f. 59 b.

152. Cistercian cellarer, on his way to drink against the rule, passes an altar and bows slightly; a figure in a black monk's

habit appears and says that if he had not bowed at all he would have been given a drink to last him for a year. Ends "hoc in libro uisi [*for* uidi]." f. 60.

153. Devil on lady's train (see No. 58 above). f. 60.

154. Young prince and "Devils who seduce men" (see p. 5). f. 60.

155. Prince makes his tenants pay for loss through tempest (p. 74). f. 60 b.

156. The hermit who told God what weather his herbs wanted (p. 459). f. 60 b.

157. The contented farmer, who wanted no weather but God's (p. 396). f. 60 b.

158. Steward is oppressed by his lord and by a usurer; at last both his persecutors are carried off by devils. f. 61 b.

159. Knight gets rid of his faithless wife by giving her two boxes of sweetmeats, one wholesome and the other poisonous, and bidding her eat the former and shun the latter; she disobeys him, and dies miserably. f. 62.

160. Knight tells his bishop-confessor that he cannot do penance; the bishop gives him a ring which he covets, bidding him think of death every time he looks at it. f. 63. *Cf.* above, p. 99.

161. Peter, a scholar at Ravenna, is reviled for stupidity by his master, who declares that he himself will be Pope if Peter ever rises to be Bishop of Ravenna. Peter prays all night in church before an image of the Virgin and Child; the Child gives him an apple to eat, and he becomes famous for learning and eloquence, and is eventually made Bishop of Ravenna; but his old master does not become Pope. Ends "Moxque de nomine Jhesu insigne uolumen edidit . . . Hoc idem Petrus de se tamquam de alio refert." f. 63 b.

162. Magi and King of Denmark (see above, p. 231). Beg. "Magnus Fridricus rex Danorum, sicut in annalibus Coloniensium reperitur." f. 64 b.

163. Baldwin ("Waldewinus"), a knight of the diocese of Minden, before starting on a pilgrimage to Compostella, pays his yearly visit to the shrine of the Three Kings at Cologne, where a voice tells him that he will be a king himself; he fights valiantly against the Saracens for the King of Spain, and succeeds him when he is killed in battle. f. 65.

164. Monk resolves one night to desert, but first says the hymn "Crux fidelis" before the crucifix, according to his daily custom; he finds every door barred by a crucifix, and the deserting impulse leaves him. Beg. "Religiosus quidam, ut refert Hugo Cluniacensis." f. 65.

165. Demon obsesses a girl, and torments her savagely every year on the Vigil of the Ascension; after ten years he is expelled by a saintly man, after explaining why that festival enrages him specially. f. 65 b.

166. Pious knight on his deathbed confesses and receives viaticum, but is persuaded by his wife to postpone extreme unction till the approach of the death-agony, and so dies unanointed; he revives to tell his wife that the omission will cost him seven years of purgatory. f. 66 b. *Cf.* above, p. 585.

167. Priest named Pletgils prays while celebrating for a revelation of the Real Presence; an angel bids him look up, and he sees the Child-Christ on the altar, and is allowed to embrace Him before He resumes the sacramental form. f. 66 b. Taken almost *verbatim* from Paschasius Radbertus, De Corpore et Sanguine Domini, cap. 14 (Migne, cxx. col. 1319), where reference is made, as here, to "Gesta Anglorum," and the miracle is said to have happened "ad corpus S. Niniae episcopi et confessoris," *i.e.* at Whithern in Galloway. The same extract from Paschasius was inserted in two early editions of the Verba Seniorum (Vit. Pat., lib. v., see Migne, lxxiii. col. 991), and is often found in MSS. of the 12th–15th centt., *e.g.* in Add. 35112, f. 90 b, and Cleop. D. viii., f. 109; for a French prose translation see *Hist. Litt.*, xxxiii. p. 309. Some later writers give the date 432, and identify the priest with St. Ninian's brother: see *Acta SS.*, 16 Sept., p. 328. In Roy. 7 B. xiv., f. 195 b (early 15th cent.), the story is so altered as to fall into the category of Mary-legends: the priest, named Plegis and described as "nacione Teutonicus," prays to the Virgin to allay his doubts every time he celebrates mass in her honour; one Saturday the Host vanishes after consecration, and the Virgin appears with the Child in her arms.

168. Florentius, a priest in Aquileja, drives away storm-demons with the Host. f. 67.

169. The young Count who became betrothed to St. Catherine in a vision (see Add. 18347, No. 71, above, p. 603). The garland of roses which she gave him is here said to be preserved "usque

hodie" in an abbey afterwards founded by him, "que Rosa a serto roseo nuncupatur." f. 67 b.

170. The young prince, who jumped into the river to escape a beating from his tutor "Foco" of Canterbury, but who was saved by St. Catherine (*ib.* No. 73). f. 69 b.

171. Physician at Metz, devoted to his namesake St. Thomas, has an urgent summons from the Duke of Lorraine, but stops to make up some drugs. The Duke cries impatiently "When is this devil coming?" The devil at once appears in the guise of Thomas, blows a powder into the Duke's eyes which makes them fall out, draws the soul out of his body, and vanishes. The real Thomas now comes, and is thrown into prison. Devils and angels contend for the Duke's soul, which is finally rescued and restored to the body by St. Thomas for the sake of his devotee. The Duke founds an abbey in honour of St. Thomas, and makes the physician its first abbot. f. 70.

172. Julian, a young Dominican at Pavia, has a deathbed vision of St. Mark. f. 71 b. From *Legenda Aurea,* cap. 59, p. 270.

173. Clerk in Burgundy derides the Gospel precept of humility, and is killed by a thunderbolt like a sword. "Refert Petrus Damascenus." f. 72. Abridged from Petrus Damianus, opusc. 34, De variis miraculosis narrationibus, cap. 4 (Migne, cxlv. col. 576), where, however, the clerk is killed in battle by a sword piercing him like a thunderbolt.

174. Legend of the heart of St. Augustine of Hippo: how his guardian angel brought it in a crystal vessel to St. Swibert; and how it moved at the words "Sanctus, sanctus, sanctus" in the Te Deum, and every year afterwards during mass on Trinity Sunday. Beg. "Sanctus Suibertus Ludoñ archiepiscopus, sicut in uita ipsius reperitur." f. 72. The legend is mentioned by L. Torelli, *Secoli Agostiniani,* i., 1659, pp. 615–6, in connection with an unidentified "S. Sigisberto Vescouo Lurudunense"; but see *Acta SS.,* 28 Aug., p. 380.

175. Devotee of St. Augustine has a vision of the saints in glory, but does not see his patron, who, he is told, is in the heights disputing about the Trinity (from *Legenda Aurea,* cap. 124, p. 564). f. 72 b.

176. Hermit who possesses nothing but a cat feels aggrieved when it is revealed to him that he may hope to dwell with St. Gregory in heaven; but he is told that he cares more for his cat

than Gregory does for all his splendour and wealth (*ib.*, cap. 46, p. 195). f. 72 b. *Cf.* above, p. 70.

177. St. Ambrose and the rich man whose luck was too good to last (*ib.*, cap. 57, p. 253; see this *Cat.*, ii. p. 663). f. 73.

178. Rich man pursued by his enemies vows the gelding he is riding to St. Nicholas, and escapes; he leaves the horse at the church door, goes in, and lays twelve marks on the altar of St. Nicholas to redeem the horse, but it will not stir until he has paid four marks more; he exclaims that the saint is a trusty friend and a first-rate bargainer. f. 73 b.

179. Three wishes granted to a man and his wife, and wasted: the wife begins by wishing for the most beautiful hair in the world. f. 75. For analogues see note prefixed to La Fontaine, Fables, vii. 6 (*Œuvres*, ed. Regnier, ii., 1884, p. 119).

180. Infirm monk [Christian, at Heisterbach] reproved by the Virgin for sleeping in church, but comforted by St. Agatha. f. 75 b. From Caesarius, iv. 30, see No. 101 above, where only the first part is given.

181. Robber buried with honour at the Virgin's command (*ib.* vii. 58, a repetition of No. 106 above). f. 75 b.

182. St. Bernard's apostate monk reclaimed (*ib.* ii. 3, see above, p. 350). f. 76 b.

183. Vision of hell, and of the seat prepared there for him, shown by devil to the usurer [Godescalcus] who had taken the cross and afterwards redeemed his vow on a false plea of poverty (*ib.* ii. 7). f. 77.

184. The usurer who died repentant, leaving his goods in trust to a Benedictine abbot, and whose soul was rescued by angels from the devils claiming it (*ib.* ii. 31). f. 78.

185. The tithe-paying knight, whose vineyard yielded a double crop (*ib.* x. 13). f. 79.

186. Lay-brother promised by devil the bishopric of Halberstadt, but hanged for theft (*ib.* v. 16). f. 79 b.

187. Thief waylays a priest who is riding to give the last sacraments to a sick man, and is decapitated with the priest's stole; "sicut refert Rabanus in libro de sacramentis." f. 80.

188. Young spendthrift at Minden is promised by the devil that he will find a buried treasure if he will defile the Host given him at Easter; he fears to do this, and puts it instead among the bones of the dead in church, but still he finds his treasure. The devil threatens him with death in forty days if he does not fulfil

his part of the bargain; he goes to look for the Host, and finds it transformed into the Child-Christ. f. 80.

189. Good man persecuted by scoffer at last loses patience and kills him; moralized. f. 82.

190. Demoniac compliments a nobleman, who has just come from confession, on his change from ugliness to beauty. f. 82 b.

191. Prosperous farmer at Erfurt is accused of witchcraft by an envious neighbour; but he declares that his prosperity is due to his strict payment of tithes. f. 82 b.

192. Three questions put by Nero to his philosophers, and answered by an unknown sage :—How much he himself is worth ?—What God is making in heaven ?—How much water there is in the sea ? f. 83. For parallels see F. J. Child, *Popular Ballads*, i. [1898], pp. 403–414 ("King John and the Bishop," *etc.*).

193. Three scholars go into the desert; two soon want to return, but they cannot persuade the third, who studies day and night in three books, written in red, black, and gold (*cf.* above, pp. 125, 232, 445). f. 83 b.

194. King [Lear] and his three daughters; moralized. f. 84.

On f. 85 is the heading "Incipiunt exempla de diuersis exce[r]pta de summa uiciorum," *i.e.* from pt. ii. of the Summa Virtutum ac Vitiorum of Gul. Peraldus. Most of these extracts were taken by Peraldus from the Vitae Patrum or the Dialogues of Gregory, and so need not be noticed here. *Cf.* above, pp. 274, 282.

195. Tenant required to schedule his property only puts down the money he has given in alms (see above, p. 595). f. 86.

196. The two advocates, each of whom died with an appeal on his lips (see p. 374). f. 87 b.

197. Nero invites advocates to join him in hell (*ib.*). "Legitur in quadam tragedia Senece." f. 87 b.

The collection ends (imperfectly ?) at the foot of f. 88 b, with the 8th of a series of scriptural examples of prelates: "tamen Mathias ei prelatus est."

Additional 33956. ff. 2–91.

Vellum; xivth cent., written by a scribe named Broun. Large octavo; ff. 90, in double columns of 52 lines. Initials in red. The volume, which belonged in 1882 to the Diocesan Library at Derry (see inscription at foot of f. 2, and *Proceedings of the Royal Irish Academy*, 2nd ser., vol. ii., 1879–88, p. 130), has already been noticed in this *Cat.*, vol. ii. p. 671.

Religious Tales. A collection of 762 exempla, compiled from various sources for the use of preachers, and arranged in groups according to subjects. *Latin.*

The compiler says in his Prologue that he has collected his exempla "ex multis et diversis voluminibus"; and most of them are from the common stock, especially from the Vitae Patrum, though frequent reference is also made to Gregory's Dialogues, as well as to Seneca, Valerius Maximus, "Policratus" (*i.e.* the Policraticus of John of Salisbury), and other sources. The remainder, which give something of an individual character to the collection, fall into three classes. First, a number of tales localized in the south-west of France. There are twenty-one (or twenty-three ?) of these, *viz.* Nos. 5–7, 9, 10, 12, 13, 15, 17, 26, 30, 34, 39, (41–2 ?), 48, 52, 59–61, 65, 118–9 below: five in the diocese of Agen (Nos. 10, 17, 34, 52, 118), three in that of Auch (Nos. 15, 48, 119), two in that of Tarbes (Nos. 60, 61), two at Cahors (Nos. 12, 26), two at Muret (Nos. 30, 59); Condom, Lectoure, Toulouse, Pamiers, Périgueux, Bordeaux and Castres also occur. The opening words of Nos. 12 and 30 ("Audiui a fidedignis referri," "Refero quod audiui") suggest that the writer had stayed in the region referred to, and so picked up the stories orally; a suggestion which is supported by the full account that he gives of his authorities for No. 118 (a miracle said to have taken place at Caussens, near Condom) and of their respective claims to credit.

The next class consists of tales relating specially to the Franciscans, and evidently collected by a member of that order. There are seventeen of these, *viz.* Nos. 11, 13, 26–7, 35–6, 44, 49, 50, 53, 56–7, 91 and 96 below, and Nos. 19, 21 and 31 of the Mary-Legends noticed in vol. ii. pp. 671–6 of this *Catalogue.* Two of them (Nos. 13, 26) belong to the first class also, being localized in the diocese of Périgueux and at Cahors respectively; but the scene of the others ranges from England to Apulia and Castile. Perhaps the two classes should be regarded as one, and as part of a collection by a Franciscan who lived chiefly in Gascony or Guienne, and was probably the actual compiler of the present collection, though he was perhaps only one of the authors whose "many and divers volumes" were laid under contribution. As to his date, he refers in No. 14 to Pope Boniface [viii., 1294–1304]; in No. 15 to Archbishop Hispanus (*ob.* 1261) as "digne memorie"; and in No. 118 to Card. G. de Testa (1312–26).

The third class (No. 76–92, 94–5, 97–100, 102–117) brings the present MS. into close relations with Royal 7 D. i. (described above, pp. 477–503), and also connects it, but more remotely, with Harley 2385 (pp. 521–8) and the Speculum Laicorum (pp. 370–414). It consists for the most part of stories of miraculous occurrences in England, generally in some specified town or district. In the present MS. these stories are continuous with the rest of the collection, and in the same hand; but it seems likely, from the way in which they are grouped together near the end, that they did not form part of the original work, but were inserted in a copy which had found its way to England. Against this supposition, however, it must be noted that in many cases the place-name is followed by the phrase "in Anglia": see Nos. 76, 82, 83, 90, 91, 94. The connection with Roy. 7 D. i. is apparently one of common ancestry rather than direct descent (see Nos. 100, 106); but the textual agreement is in most cases almost exact, and perhaps the truth is that the present collection is based (so far as those tales are concerned) on a better copy of the work represented by the Royal MS.

At the top of f. 2, in a later hand, is the title "Incipit prima pars Exemplorum in moralibus per narraciones, etc. Sequitur secunda pars exemplorum in moralibus naturalibus, inferius prope finem."

The Prologue is headed "Incipit prohemium in exempla," and begins: "Quoniam exempla secundum Gregorium melius mouent quam verba et cordibus auditorum profundius inprimuntur, experimentalisque quam specularis cercior est sciencia, ut Philosophus ait," *etc.* It goes on: "Ex multis et diuersis voluminibus collegi exempla . . . Vt et proponere uolentes in publico verbum Dei promcius referenda inueniant, referendoque cum deuocione et efficaci uirtute auditores aliquos feriant timoris malleo, alios autem alliciant amoris incendio, secundum materiam exemplorum ad detestanda que deseranda (*sic*) sunt, atque cunctos ad agendum dignos fructus penitencie. Vt autem occurrat facilius oportuna materia exemplorum, ad certos titulos deliberaui reducere, ut manifeste patere poterit perlegenti. Et si aliquando in diuersis titulis multas materias exemplorum confuse perlegendo quispiam repererit, ad debitas concordancias titulorum prudens lector reducat." Ends "ut ad alta sedilia superne ciuitatis Ierusalem ualeant a captiuitate liberati feliciter sublimari. Amen."

The collection begins: "De superbia et presumpcione et extolencia sui supra modum, et humilitate et paciencia. Legitur in vitis patrum quod quidam sanctus pater, considerans demonum exilium ac penam, ipsorum compassione permotus": he prays for the devils, and an angel tells him that they have only to acknowledge their fault; but a devil tells him they cannot do this (*cf.* above, pp. 354, 476, *etc.*). f. 2.

The following are the most distinctive of the tales:—

2 ("De iracundia et blasphemiis et periuriis et inuidia superne gracie"). Man holds a garden unjustly, and is advised to defend his claim with perjury, his adviser boasting of his own threefold and apparently unpunished perjury; but an angel shows him what penalties his friend has really incurred. f. 4 b, col. 2.

3 (same heading). Unlucky dicer "in portu sancte Marie" [*i.e.* at Hude in Oldenburg], blasphemes Christ and the Virgin; his face is suddenly distorted, and he dies miserably. f. 5. *Cf.* above, pp. 360, 608.

4 (same heading). Woman in labour invokes the devil, devoting her offspring to him; he appears in the form of a black dog, and carries off her newborn child, "vt dixit mihi illa matrona que obstetricandi causa presens erat." f. 5, col. 2.

5 (same heading). Dying pander near Condom doubts whether to bequeath his soul to God or the devil. f. 5, col. 2.

6 (same heading). Young noble in the diocese of Lectoure dies blaspheming God, "quasi alter Antiochus," for not curing him. f. 5 b.

7 (same heading). Widow curses her son for stealing from her; on his way home, after gaming and blaspheming at Clermont, he is caught up from his companions by a black cloud, whirled high in the air, and then dropped. f. 5 b.

8 ("De obediencia extorta," under the general heading "De inobediencia et contemptu preceptorum, et obediencia et virtute eius et fructu"). Monk suffering from toothache goes without leave to the tomb of St. Thomas the Martyr, and is cured; on his return the abbot exclaims "Cursed be the saint who cures a disobedient monk!" and his pain returns. f. 8, col. 2.

9 ("De crudelitate principum"). The Abbots of St. Saturninus [at Toulouse], Limoges, and St. Antoninus at Pamiers, flee to Rome from the persecutions of their temporal lords the Counts of Toulouse and Foix and the Vicomte de Limoges, and obtain letters of protection; on the way back the Abbot of St. Saturninus has a vision of SS. Saturninus, Martial and Antoninus appealing to the Supreme Judge and being promised redress; shortly afterwards news comes of the sudden deaths of the three persecutors. f. 10.

10 ("De fine bonorum et malorum," *etc.*). Dying usurer at Agen sees the Angel of Death as an archer; "ut relacione fratrum illius temporis audiui." f. 10 b.

11 ("De uirtute penitencie," *etc.*). Learned but wanton clerk at Paris falls sick; his friends send to the Franciscans for a confessor, but he refuses to confess, and the friar returns home and prays for him before the crucifix. The clerk is converted by a vision of a dragon coming from hell to devour him, and of Christ listening favourably to the friar's prayers; eventually he joins the Franciscan order. f. 11, col. 2.

12 ("De auaricia," *etc.*). Dying usurer at Cahors, told by priest that he cannot be saved unless he makes restitution, says he will put it to the test. "Audiui a fidedignis referri." f. 14.

13 (same heading). Helyas Rudell, an oppressive nobleman in the diocese of Périgueux, exhorted when dying by his confessor, a Franciscan ("ex cuius ore audiui"), to make full restitution, says he will leave that to his son. After his death his son convenes all whom he has wronged; but appalled by their number he says "If my father is in paradise I need make no amends for him; if in hell, nothing I can do will help him; if in purgatory, he will be released at any rate on the Day of Judgment. So I shall leave him, and as I cannot satisfy you all I will not attempt to satisfy any." f. 14.

14 (same heading). How Pope Boniface [VIII., 1294–1303] "intrauit ut uulpes, regnauit ut leo, moriebatur ut canis" (an adaptation of Celestine V.'s prophecy, Muratori, *Scr.*, ix. col. 736). f. 14, col. 2.

15 (same heading). Grasping and wanton abbot in the diocese of Auch is exhorted to confess and communicate on his deathbed by Hispanus, "digne memorie" Archbishop of Auch [1245–61]; but he only kicks his money-chest ("uchiam"), and says he trusts in it. f. 14 b.

16 ("De elemosina," *etc.*). Usurer's wife borrows money for alms in time of dearth from her husband, naming God as surety; on the day for repayment he gives a feast, and among the fish provided is a large pike, inside which she finds a gold ring with a precious stone. f. 15 b.

17 ("De contemptu bonorum mundi," *etc.*). Usurer at Agen hears a voice in his vineyard during a hailstorm, "Don't throw stones here, for all this is ours already"; and after the storm he finds his neighbours' vineyards wrecked, but his own unhurt. He ponders, distributes his goods, and becomes a monk. f. 19. *Cf.* above, p. 416.

18 (same heading). Archdeacon poisons two successive bishops, hoping each time to succeed his victim; after the second disappointment he repents, and does penance in the desert for the rest of his life. Just after death he appears to a bishop, and says that of the thousand who died that day he and "Frater Ber[nardus]" of Clairvaux have gone to paradise, three others to purgatory, and all the rest to hell. f. 19. For the last part *cf.* above, p. 446.

19 ("De virtute et efficacia predicacionis," *etc.*). Sinner chained to devil comes to hear a monk preach; his contrite tears break the chain and the devil no longer knows him, but after searching vainly for him flies away. "Sicut predecessorum relacione percepi." f. 21 b. *Cf.* p. 471.

20 (same heading). The same preacher is interrupted by a sinful woman begging him to hear her confession, but he bids her wait till the end of the sermon: she dies of remorse while he is still preaching, but revives to tell him and the congregation that she is on her way to paradise. f. 21 b. *Cf.* pp. 259, 526, 595.

21 (same heading). Popular preacher by his eloquence not only converts a harlot, but provides her with a husband and a dowry. "Contigit in Alemannia, in dyocesi Laodicensi [Liége]." f. 21 b, col. 2.

22 (same heading). Incest, parenticide, death from remorse (see pp. 259, 432). In this version the penitent dies after receiving

absolution, and a voice tells her confessor not to pray for her, but rather to ask her to pray for him. f. 22.

Nos. 23–39 come under the heading "De hiis qui libenter audiunt missas, et vtilitate huius rei, et officium divinum et verbum Dei."

23. Youth sent by jealous king to the lime-burners, but saved by following his dead father's injunction to hear mass daily: a version of the Fridolin-story, agreeing in substance with that of Martinus Polonus (*cf.* above, pp. 509, 589). f. 23 b.

24. Crucifix closes its ears as the monks chant the "Requiem eternam" over the corpse of a usurer who never would hear mass or sermons, and he is buried outside the cemetery. f. 23 b. *Cf.* p. 431.

25. Child in Picardy, just after hearing mass in his mother's chapel, is knocked over by a kicking horse, but escapes unhurt. f. 23 b, col. 2.

26. Young Franciscan at Cahors, native of Agen, sees angels as white doves at the Elevation, and has a familiar angel in the form of a beautiful boy, who one day reveals an unconfessed sin of the young friar's master, Christopher. f. 23 b, col. 2. Repeated below, No. 44, in an abridged form.

27. Vision of Transubstantiation, seen during the Elevation by a Franciscan master in theology. f. 24. Repeated below, No. 35.

28. Knight impersonated at a tournament by an angel while he himself is at mass. Beg. "Refero quod audiui. Nam cum in Francia." f. 24. Probably derived from Walter Map, see this *Cat.*, ii. p. 662.

29. One of three merchants in Germany who are travelling together to market stays to hear mass; the others hurry on, and fall into the hands of robbers. f. 24.

30. Brief account of the battle of Muret [in 1213]: how the Count of Montfort sallied forth, after communion and episcopal benediction (from the Archbishop of Auch, a mistake for the Bishop of Uzès), and with a mere handful routed the heretic army, killing the King of Aragon [Pedro II.] and putting the Count of Toulouse [Raymond VI.] to flight. Beg. "Refero quod audiui." f. 24, col. 2. *Cf.* Moline de Saint Yon, *Histoire des Comtes de Toulouse*, iii. p. 450 *seq.*; V. Canet, *Simon de Montfort*, pp. 190–193, *etc.*

31. Devout labourer stays so long in church, hearing one mass after another, that he misses his chance of being hired; but a noble burgher hires him to pray for him all day; he takes his wages in the evening, but is told by an angel to return them, for he has earned the kingdom of heaven. f. 24, col. 2.

32. Cerdonius [for Cresconius ?], Bishop of Todi, is denounced to the Pope because (being too infirm to fast long) he celebrates at a very early hour; he goes to Rome, driving a flock of wild geese before him as a present for the Pope, and angels sing the Gloria at his mass in the papal chapel. f. 24 b. *Cf.* above, p. 489.

33. Sabbath-breaking butcher and his family all die violent deaths in one day. f. 25 b.

34. Parish priest "in Pucholio [Pujols, near Villeneuve-sur-Lot], in the diocese of Agen, "dum heresis peruersa regnabat in terra," finds the church empty one Sunday when he is about to begin mass; he threatens to celebrate in the market-place, and so shames the people into following him to church. f. 24 b, col. 2.

35. Franciscan master's vision of Transubstantiation (= No. 27 above). f. 24 b, col. 2.

36. Benevenutus, a Sicilian knight, is received by St. Francis into his order as a cook; one day he hears mass after mass in an ecstasy of devotion, and afterwards finds that his kitchen-work has been done by an angel. f. 25. Another story of Benevenutus occurs on f. 74 b, see this *Cat.*, ii. p. 675.

37. Philip, King of France, comes to stay at a priory; courtliness leads the prior to drink so much that he cannot say compline, but he makes good the omission just before matins; King Philip, praying secretly in chapel, witnesses this act of reparation, takes him into favour, and makes him Bishop of Chartres. f. 25 b, col. 2.

38. Titivillus the demon seen by an abbot collecting clipped syllables (see above, pp. 354, 555). "Narratur . . . in tractatu de vniuerso." f. 26.

39. One of two demoniacs in the church of St. Severin at Bordeaux tells a priest, out of spite, how to exorcize the other; he exorcizes both. f. 26. *Cf.* above, p. 416.

Nos. 40–49 come under the heading "De hiis qui digne seu indigne accedunt ad altare," *etc.*

40. Hugh of St. Victor, unable to swallow on his deathbed, is offered an unconsecrated wafer, but refuses it indignantly; when

the Host is brought, he says "Filius ascendat ad Patrem," and it vanishes from the priest's hands. f. 27. Agrees in substance with *Legenda Aurea*, cap. 181, p. 843 ; *cf.* above, p. 479.

41. Woman "in villa quadam que Socium dicitur" [? Soucis, or Soucy, near Tournon, in the diocese of Agen] fasts absolutely throughout Lent, and dies after Easter communion. f. 27.

42. Wanton priest "in villa que dicitur Socia" (*v.* No. 41) falls every time he approaches the altar. f. 27, col. 2.

43. King Philip of France will not go into a chapel where the miracle of Transubstantiation is being witnessed by many, for he believes already. f. 27, col. 2. *Cf.* above, p. 481.

44. Abridged version of No. 26 above. f. 27 b.

45. Jew of Bourges (see this *Cat.*, ii. pp. 601, 673). f. 27 b, col. 2.

46. Doubting celebrant in Germany, convinced by the disappearance of the Host and the apparition of the Virgin and Child (see this *Cat.*, ii. p. 673). f. 27 b, col. 2. Though much shorter, this closely resembles the version of the Plegils-story contained in Roy. 7 B. xiv.: see above, p. 618.

47. Farmer retains the Host, and is about to put it in his beehive, when the bees fly out and sting him, and bearing the Host back with them enshrine it with honeycombs. Beg. "Audiui aliquando referri in publico sermone." f. 28. *Cf.* pp. 23, 388, *etc.*

48. Deacon and sub-deacon in the diocese of Auch are refused promotion to priesthood and diaconate, but are ashamed to tell their friends of their rejection, and proceed to celebrate mass in a field; a cloud descends on the altar, and the pretended priest is carried off and tortured by devils for two years; finally he becomes a Templar. f. 28.

49. Franciscan in the province of Castile sees an angel enter the refectory on St. John the Baptist's Day and go to each of the brethren in turn, disembowel and clean him and inscribe his heart with the words "Johannes est nomen ejus." f. 28, col. 2.

50 ("De deuocione ad sanctos," *etc.*). Dominican preaching in St. Mark's at Venice extols St. Francis, not putting even St. Mark above him; a tumult is raised, and the preacher is ordered to recant next Sunday, but the ringleader has a vision of the saints in glory, with St. Francis above the rest at Christ's side. f. 30 b.

51 ("De fine malorum," *etc.*). Usurer in the Campagna di Roma takes shelter under a tree from a storm; the tree is struck by lightning, and he jeers at God for missing him; afterwards a thunderbolt kills him, and a voice is heard: "Modo saltem absque defectu ictum direxi." f. 33.

52 (same heading). Dying profligate, "qui uulgariter Lamicus vocabatur," in the diocese of Agen, bequeaths his luck to a boon companion and his corpse to the innkeeper Raymund de Moreos. f. 33, col. 2.

Nos. 53–61 come under the heading "De penis purgatorii et suffragiis per que anime de purgatorio liberantur."

53. Guardian of Franciscans says mass and prays for a lately-departed friar on Holy Thursday; the dead friar appears that night to a sinner, and bids him confess his sins, and give the dead friar's thanks, to the guardian. f. 34 b.

54. St. Theobald, Archbishop of Lyon ("sanctus archiepiscopus Lugdulensis, Theobaldus nomine"), and the soul imprisoned in a block of ice (see above, p. 330). f. 34 b.

55. St. Gregory Nazianzen resolves one night to say mass for the dead next day; he is prevented by business, and at night a voice tells him a thousand souls would have been released from purgatory if he had fulfilled his intention. f. 34 b, col. 2.

56. Angelicus, a Franciscan at Paris, dies with such a reputation for sanctity that the customary three masses are not said for him; he appears to the master and says he needs them. f. 35.

57. Franciscan chooses one day's purgatory instead of a year's sickness, but revokes the choice within an hour (*cf.* p. 96). f. 35.

58 ("De Traiano imperatore liberato oracionibus sancti Gregorii pape de penis purgatoriis"; so title, but the text has "de penis inferni"). Trajan and Gregory, and the latter's choice of penalties (*cf.* above, pp. 325, 400). f. 35, col. 2.

59. William, "in villa Murelli" [Muret, near Toulouse], is devoted to children; all the children in the town watch by his corpse. f. 35 b, col. 2.

60. Farm-labourer's widow and son neglect his testamentary order to sell a certain ox ("qui Caluetus vocabatur") and pay his bequests; he appears thrice to remind them, saying "Ecce ego recedo cum Calueto" at his third appearance, and the ox disappears. "Contigit in dyocesi Taruiensi" [? *for* Tarbensi, *i.e.* Tarbes]. f. 35 b, col. 2.

61. Dead farmer in the same diocese has to appear several times before his wife and sons perform all his will. f. 35 b, col. 2.

62 (" De virtute crucis," *etc.*). Pilgrim-knight dies on Mount of Olives (see p. 58). His body is opened, and a golden crucifix is found in the middle of his heart. f. 41.

63 (same heading). Richard of St. Victor, while living a secular life, induces his nephew, by means of a letter written in his own blood, to desert from St. Victor's; Richard is afterwards struck with remorse, and confesses to Hugh of St. Victor, who bids him either restore the nephew or offer himself in reparation; he does the latter. f. 41, col. 2.

64 (" De virtute sentencie excommunicacionis a superiori late "). St. Ambrose excommunicates the sun; it is immediately darkened, but shines again when he absolves it. " Referri a fidedigno audiui." f. 42 b.

65 (same heading). Guillaume [de Donjeon], Archbishop of Bourges [1200–1209], preaching against the Albigenses at Castres, in the diocese of Alby, is interrupted repeatedly by a heresiarch, whom at last he excommunicates, and who thereupon falls dead. f. 42 b.

66 (" De inposicione falsi criminis," *etc.*). At a funeral in Tuscany a bond for ten pounds is produced against the deceased, and payment claimed, but the widow declares that her husband paid it without witnesses; at the bidding of Bishop Donatus the corpse sits up, declares the debt paid, and tears up the bond. f. 43 b, col. 2.

67 (same heading). In the same province Eufrosina, wife of Anastasius, borrows money, buries it for fear of invaders, and dies; payment is demanded from her widower, who knows nothing about it, but he appeals to Donatus, to whom a voice from the tomb reveals the hiding-place. f. 43 b, col. 2.

68 (" De hiis qui timore mortis et extremi iudicii suam vitam emendant "). Knight refuses to do penance, but says his servant will do it for him; his confessor bids the servant remind him constantly of approaching death. f. 47. *Cf.* above, pp. 9, 99.

69 (" De immundicia carnis," *etc.*). Girl says her prayers before going to meet her lover; she finds him changed into monstrous shape, and flees in terror, thinking him the devil; and he is shunned by all until he recovers his own form after confession. f. 50.

70 (same heading). Knight in France takes his wife, whom he knows to be unfaithful, on a pilgrimage to Compostella; when they come "ad montem gaudii, de quo loco videtur sancti Jacobi villa," he is asked for alms by lepers, and gives them his wife. Moralized. f. 52.

71 ("De temptacione triplici, viz. diaboli, carnis et mundi, et eius remediis"). St. Thomas of Canterbury is tempted, when Chancellor, by the King's sister, a nun. Marked "vacat" in margin. f. 55 b, col. 2.

72 ("De fidelitate sociali," *etc.*). Two partners entrust a woman with a sum of money which she is only to give up to the two jointly; one of them tells her his partner is dead, and decamps with the money; the other sues her, but Demosthenes secures her acquittal by an ingenious plea. f. 57. From Valerius Maximus, vii. 3, ext. 5.

73 (same heading). Themistocles advises the choice of a man wanting money, rather than money wanting a man, for son-in-law. "Recitat Valerius" (vii. 2, ext. 9). f. 57, col. 2. *Cf.* above, p. 421.

74 ("De fortitudine et partibus eius"). Bishop and people take refuge from Attila in the church; when he demands admittance as "Flagellum Dei," the bishop opens the doors and bids him welcome, and suffers martyrdom with his flock. "Ut dicitur in ystoria tripartita." f. 62. *Cf.* above, p. 471.

75 ("De compassione sanctorum," *etc.*). St. Bernard induces a dying priest in Burgundy to confess by transferring all his own merits to him; some days later the saint sees the dead priest enthroned in heaven, and a still more exalted throne prepared for himself. f. 68. *Cf.* pp. 378, 487.

Nos. 76–118 have no separate titles, but are all included under the general heading "De diuersis materiis narraciones diuerse."

76. Butcher at Faversham ("apud Faueresham in Anglia") falls into sin the day after his Easter communion; struck with remorse he stabs himself in the market-place, exclaiming "Exeat nunc a ventre meo diabolus." f. 81 b, col. 2.

77. Profanation of All Saints' Day punished, in Lincoln diocese. "Sicut retulit vir religiosus," *etc.*, as in Roy. 7 D. i., No. 87 (above, p. 486). f. 82.

78. Robert, a vavasour in Lincolnshire, goes hunting on Sunday instead of going to hear his wife's kinsman preach near

"Scholþrop" [Scottlethorpe in Edenham?], six miles from Stamford. He sees the devil in form of a monstrous hare, and shoots at it; the arrow rebounds and perforates his clothes, and the devil vanishes. "Hec narrauit frater Baudellzinus Cubaud," the preacher to whom Robert ought to have been listening; his wife is described as "filia domine de Carbi" [Careby? or Corby?]. f. 82.

79. Hugh, the perjurer in the diocese of Norwich (= Roy. 7 D. i., No. 93, above, p. 486). Beg. "Retulit vir religiosus alteri viro religioso, quod in villa in qua natus fuit ac nutritus de episcopatu Norwycensi in Anglia." Ends "Hec predicta narrauit prefatus uir fidedignus de eadem villa duobus fratribus predicatoribus, nolens tamen quod hec prope locum ubi contigerunt illa mani[fes]tarentur propter scandalum amicorum defuncti." f. 82, col. 2.

80. Another tale of perjury in the same diocese, in the deanery of Len [Lynn]: a man refuses to fulfil a marriage-contract, pleading a previous contract with another woman; his witnesses invent accidents to themselves and their families to explain their memory of the day of the pretended contract, and are punished by those very accidents befalling them. f. 82, col. 2. An imperfect copy of this is in Harl. 2385: see above, p. 527.

81. Free tenant in the diocese of Lincoln sues his lord "coram balliuis regis"; the lord clears himself by a false oath, and immediately falls dead. Ends "ille qui presens fuit, ut asserit, qui adhuc superstes est, super hiis testimonium per[h]ibet." f. 82 b.

82. Mistress of vicar "in villa quadam iuxta Derebiam [Derby] in Anglia" killed by lightning, while he is on his way to clear himself in chapter, by an equivocal oath, from the charge of concubinage. f. 82 b, col. 2.

83. A man whose favourite expletive is "Þe deuel me adrenche" is drowned in a little ditch between Evesham and Worcester ("inter Euesham et Wylecestre in Anglia"). f. 82 b, col. 2.

84. Oxford lawyer saved by cup adorned with Agnus Dei and cross (= Roy. 7 D. i., No. 313, above, p. 502). Beg. "Retulit fidedignus se audisse ab hiis qui interfuerunt." f. 82 b, col. 2.

85. Bewitched woman, in the diocese of York, always goes mad at the sight of her husband; by a Dominican's advice she goes to confession, and the spell is broken. f. 83.

86. The spendthrift who became servant to a Jew wizard (= Roy. 7 D. i., No. 70). f. 83.

87. Devil in form of horse ("runcinus") impedes a dying monk's confession (*ib.* No. 51). "Narratur in libro Petri Cluniacensis." f. 83, col. 2.

88. Bishop rebuked for bidding his confessor come to him on the morrow (*ib.* No. 45). f. 83, col. 2.

89. King of Scotland finds his wife's ring on a knight's finger (*ib.* No. 44). "Legitur in vita sancti Kentegerni confessoris." f. 83 b.

90. Matricide near Bury St. Edmund's ("in vicinia sancti Eadmundi in Anglia"), shunning confession, goes mad and eventually kills her three daughters and herself (*ib.* No. 39). f. 83 b.

91. The Franciscan Adam de Bethegore, though not yet a confessor, hears a madman's confession at Greenwich ("apud Grenewich in Anglia"), and sends him away sane. f. 83 b, col. 2. This Adam is probably the Adam de Bechesoueres, or Hekeshovre, mentioned in Adam Marsh's letters as the chief physician among the English friars about the middle of the 13th cent.: see A. G. Little, *Grey Friars in Oxford*, 1892, pp. 181, 187.

92. Neckam tests a monk's meekness by calling him a hypocrite (= Roy. 7 D. i., No. 228). f. 83 b, col. 2.

93. St. Martial revives the drowned son of the Count of Poitou, and makes the two devils who drowned him give their names, Neptunus and Milleartifex, and that of their master, Rixewaldus. "In vita sancti Martialis." f. 83 b, col 2. Recorded by V. de Beauvais, *Spec. Hist.*, ix. 40, but without the devils' names.

94. The dying man, near Winchester ("in partibus Wyntonie in Anglia"), who said "Fy fy" because he smelt an unforgiving woman's soul (see above, p. 402). f. 84.

95. Doubled-tongued monk, of the diocese of Bath, tortured after death by two devils (= Roy. 7 D. i., No. 227). Beg. "Anno Domini . M.CC.xl. et l. et sciuit frater locum et religionem et personam." f. 84.

96. Benedictine abbot in Apulia persecutes the Franciscans, until he has a vision of judgment, in which two Franciscans save him from damnation; he joins their order. f. 84, col. 2.

97. Rapacious provost at Leicester cuts his throat on receiving a warning that the devil is coming to claim his due (= Roy. 7 D. i., No. 231). f. 84 b.

98. Miserly beggar at Beverley (*ib.* No. 232). f. 84 b, col. 2.

99. Dying man commends his wife's parsimony as to his grave-clothes: "Sic, sic, domina, curtam et strictam fac mihi camisiam, ne forte in luto polluam eam" (*ib.* No. 248). Beg. "Narrauit quidam magnus clericus Jacobus de Viterbya." f. 84 b, col. 2.

100. Toad found on dead usurer's face, at "Verdeley" (*ib.* No. 266). Beg. "Magister Robertus Cursun dum in legatione circuiret ad predicandum de cruce." f. 84 b, col. 2. The "Legione" of Roy. 7 D. i. is doubtless a blunder for "legatione," and the place may probably be identified with Verdelais, *al.* Aubiac-et-Verdelais, near St. Macaire, dep. Gironde.

101. William Chansoner, a usurer at "Bynns," appoints as his executors a priest named Boneth and two friends, invoking leprosy, "ignis infernalis" [erysipelas?] and sudden death as penalties for breach of trust. All three prove faithless. Boneth is admitted to the leper hospital "apud Hervers," the second executor dies of "ignis infernalis" at Vienne, and the third falls and breaks his neck. Beg. "Narrauit frater quidam Anglicus qui venit de Alũnia" [? Aluernia, Auvergne]. f. 85. *Cf.* above, pp. 389, 419.

102. Adulterous pair miraculously punished (= Roy. 7 D. i., No. 283). Beg. "Narratur sicut simile egomet audiui in Exsexia iuxta Thamisiam." f. 85.

103. Priest and his mistress strangled by devil in Northumberland (*ib.* No. 289). f. 85, col. 2.

104. Only priests' concubines can lift the corpse of a priest's concubine (*ib.* No. 296). Beg. "Magister Robertus Cursun legatus Francie." f. 85, col. 2.

105. Horrible death of a wanton knight, Robert Doye of Dover Castle, at "Wilmintone" [Wilmington, in Kent? or Sussex?]. f. 85 b.

106. The priest's concubine and her brooch (= Roy. 7 D. i., No. 300); here her retort to the preacher, as well as her subsequent plaint, is in *English* verse. f. 85 b, col. 2.

107. The priest who turned his concubine out of doors in a thunderstorm (*ib.* No. 299). f. 85 b, col. 2.

108. Sudden death of wanton and sacrilegious priest at Oxford (*ib.* No. 303). f. 85 b, col. 2.

109. Dying man tells St. Alban's monk that he has seen the devil (*ib.* No. 307). f. 85 b, col. 2.

110. Tonsured wife (*ib.* No. 102). "Magister Jacobus de Viterbya." f. 86.

111. St. Edmund's advice to an incubus-haunted woman (*ib.* No. 98). f. 86.

112. Clerk, in the diocese of Norwich, saved by the Virgin from the devil in form of his kinswoman (*ib.* No. 207). f. 86.

113. Girl eats with devil in form of a beautiful woman (*ib.* No. 33). "Retulit vir quidam religiosus." f. 86, col. 2.

114. Anchoress's servant, in the diocese of Norwich, made clairvoyante by the devil, who visits her in the form of Christ (*ib.* No. 210). f. 86 b.

115. St. Edmund's conflict with the devil (*ib.* No. 218). f. 86 b.

116. Son of king's bailiff, in the diocese of Norwich, sees his dead mother in bliss and father in torment (*ib.* No. 315). Beg. "Retulit mihi quidam rector," *etc.*, as in the Royal MS. f. 86 b, col. 2.

117. Woman haunted by incubus, blinded, and bereft of husband and sons (*ib.* No. 216). Beg. "Retulit quedam bona mulier secreto quod dum esset in domo patris sui." Ends "Qui ista retulit celari ad tempus voluit locum vbi contigit et nomen mulieris." f. 86 b, col. 2.

118. At Caussens ("apud castrum de Causeyns"), near Condom, in the diocese of Agen, the parish priest, wishing to give communion to a sick man, opens the pyx and finds blood in it, and sees that some of the Hosts are partly transformed into flesh; he tells the Dominicans at Condom, and the Bishop of Agen coming to witness the miracle sees on the rest of the Hosts a portrait of Christ, agreeing exactly with a Veronica kept in his chapel ("rugas in fronte, capillos, oculos, et supercilia, et fissuram barbe in mento, et cetera que sunt in Veronica"). He brings the Hosts to Agen Cathedral, "vbi et adhuc remanent vsque in presentem diem." Told to the writer by Cardinal Guillaume de Testa, of Condom [Card. 1312, *ob.* 1326 ?], who referred him to Mag. Joh. de Soleriis, papal chaplain and nuncio in Spain and elsewhere, "qui mihi hec seriose retulit, asserens se tunc temporis fuisse cum predicto episcopo et omnia se hec vidisse et clauem cophini in quo reposite erant predicte hostie se portasse." f. 88, col. 2. This John de Soleriis occurs in 1310–16 as canon of Hereford, bearer of papal

letters to Portugal, *etc.*: see W. H. Bliss, *Cal. of Papal Registers, Papal Letters*, ii., 1895, pp. 66, 82, 89, 118, 134–5.

119 ("De infidelitate executorum"). Weaver at Gavaret, in the diocese of Auch, leaves his hoard ("magnam summam Morlanorum") to a friend to distribute in alms for his soul; the friend appropriates the money instead, despite three warning apparitions of the dead weaver; one Sunday a terrible rider on a black horse enters the church during mass, and wounds him mortally with a spear. f. 90, col. 2.

120 ("De relaxacione regularis discipline"). After the death of St. Martin the monks at Tours grow luxurious and wanton; one night St. Martin and an angel enter the dormitory and kill all except the abbot. By papal decree they are replaced by secular canons. f. 90 b. *Cf.* above, p. 397.

Colophon: "Quod Broun." f. 90 b, col. 2.

The table of subject-headings on f. 91 is in the same hand as the collection itself. It contains 39 headings (agreeing for the most part, but not completely, with the headings in the text), beg. "De superbia et presumpcione et extollencia sui, et humilitate et paciencia bona, primo folio," and ends "De diuersis materiis diuerse narraciones, folio 82." The MS. was noticed by J. K. Ingram in a paper "On two collections of medieval moralized tales" (*sc.* this and the Speculum Laicorum, as found by him in what is now Add. MS. 33957), printed in *Proceedings of the Royal Irish Academy*, 2nd ser. vol. ii., 1879–88, pp. 129–144.

Harley 1022. ff. 1–15 b.

Vellum; end of the xivth cent. Octavo; ff. 15, having 33 to 40 lines to a full page. Headings, and a few initials, in red. The volume contains Book i. of Walter Hylton's Scale of Perfection (f. 16*), Richard Rolle's Form of Perfect Living (f. 47), and other religious pieces in *Engl.* and *Lat.* Many of them are printed in C. Horstmann's *Richard Rolle of Hampole*, i., 1895, pp. 3–49, 108–9, 157–191, and the volume is briefly described on p. 157. The name "Robert Goldsmith of Marleburgh" [Marlborough, co. Wilts] occurs in a scribble (16th cent.) on f. 16 b.

RELIGIOUS TALES, interspersed among theological notes and extracts, moral precepts, *etc.* *Latin* and (Nos. 2 and 3) *English.*

Most of the tales are short anecdotes extracted from the Vitae Patrum. Only the following need be mentioned here :—

1. The nun [Eulalia] whom the Virgin asked to say the Ave more slowly (see this *Cat.*, ii. p. 614). f. 1 b.

2. The lady on whose train a priest saw "a multitude of blake fendes." Beg. "Cesarius tels þat a prest." f. 1 b. An abridged translation of Caesarius, *Dial. Mirac.*, v. 7 (above, p. 357). Printed by Horstmann, *op. cit.*, i. p. 157.

3. French Countess damned for love of finery. Beg. "In libro de dono timoris: A holy woman in France" (above, p. 94). f. 1 b. Printed by Horstmann, i. p. 157.

At the top of f. 4 is the rubric-inscription "Salutacio beate Marie virginis."

4. The knight who became a Cistercian, and could only learn the two words Ave Maria (see this *Cat.*, ii. p. 654). f. 4.

5. Robber-knight served by devil (*ib.*, p. 628). f. 4.

6. Gregory and Trajan; Gregory's choice of penalties (above, pp. 325, 400). f. 4 b.

Cotton, Cleopatra D. viii. ff. 109–125.

Vellum; end of the xivth cent. Small folio; ff. 17, having 37 to 40 lines to a page. Headings in red, initials in blue, flourished with red. For the contents of the volume (Arthurian romances, notes on English history, *etc.*) see this *Cat.*, i. p. 249, also p. 200. The anecdote of Richard de Clare, Earl of Gloucester, and the Jew at Tewkesbury, recorded on f. 1, has been noticed above, p. 548.

Religious Tales. A collection of exempla, moral precepts, *etc.*, mainly extracted from the Vitae Patrum. *Latin.*

No general heading. The first paragraph is headed "Narracio quedam qualiter Christus ostendit se cuidam corporaliter in missa." The following tales are the only ones which require individual notice :—

1. The priest "Plecgilis," who saw and embraced the Child-Christ, while celebrating "ad corpus sancti Syny (*sic*)" (extracted from Paschasius Radbertus, see above, p. 618). f. 109.

2. A little girl, brought up as a nun, is taught above all to

love; at first she divides her love between a bird and the abbess's dog, but standing before an image of the Virgin and Child she resolves to choose the Child, and hears a voice from the image promising to love her in return; afterwards she is rebuked for smiling during mass, and explains that her Sweetheart smiled at her as the priest held Him up. f. 109.

3. Dying miser implores his soul to stay in his body, but it answers "Nolo," so he consigns it to all the devils of hell. f. 109 b. *Cf.* above, pp. 15, 571, 604, *etc.*

4. The wanton girl who did homage to the devil (see above, p. 578). f. 109 b.

5. Devil refuses ox and child, as not being sincerely offered to him; but carries off his companion, an oppressive steward, when his victims curse him. f. 110. A variant of Chaucer's Freres Tale, *cf.* above, p. 592. Printed from this MS. in *Archaeologia*, xxxii., 1847, p. 365, with an English translation; reprinted in the Chaucer Society's *Originals and Analogues*, 1888, p. 105.

6. Hermit shows a bailiff, who has asked him to pray for his amendment, the uselessness of praying for a sinner who will not try to amend himself. "Legitur in vitis patrum." f. 110. Agrees in substance with Odo of Cheriton (above, p. 40).

7. Lady near Cambridge goes unshriven to Easter communion; the devil in the form of a toad enters her, and torments her until he is driven out by her making full confession. f. 110 b.

8. Toad found on dead glutton's neck; his son assigns his inheritance to the King of France, and goes to Jerusalem. f. 111. See above, p. 535.

9. Hermit meets a devil in human form with a record of his sins, and persuades him to wait while he goes to confession; when he returns they find the record expunged. "Legitur in vitis patrum." f. 111.

10. St. Severin's punishment for negligence in saying the office (see above, p. 570). f. 111.

11. The woman who concealed a sin, and whose hand Christ put in His side (see above, pp. 55, 259, 381; and *cf.* No. 19 below); "in Hybernia." f. 111 b.

12. Devil in human form offers to help a drunken man home, and tries to lead him into a deserted house, that he may hang himself there as others have done; but the man is saved by thinking of the Passion. f. 111 b.

13. Sudden death of a wanton advocate ("relator, Gallice *countour*") and his mistress. f. 112.

14. Profligate is struck with paralysis while desecrating a sacred place, and dies after three days' torment. f. 112 b.

15. One of two sodomites appears after death to the other. f. 112 b.

16. Oppressive bailiff's widow has his tomb opened, and finds a toad in his mouth. f. 113. *Cf.* the tale of the Provost of Montdidier, above, p. 564.

17. Sudden death of a drunkard at Bury St. Edmund's, who stays drinking on St. John the Baptist's Day instead of going to church to hear the office. f. 113.

18. Despairing sinner has a vision of Christ; and thinking that he is about to be summoned for judgment, he rushes away to hide himself in hell; but Christ pursues him, and saves him. f. 113.

19. Desperate sinner, who shuns confession, has a vision in which Christ bids him thrust his hand into the wound in His side; he grasps the heart of Christ, and is told to give his own in exchange. f. 113 b. *Cf.* No. 11 above.

20. Sinful priest is struck with remorse during a sermon, and resolves to confess, but the sermon is so long that he puts off his confession till next day; that night he has a vision of the Virgin telling him that his sins are already remitted, so next day he narrates this vision to the preacher instead of confessing; the latter warns him that he is deluded by the devil in disguise, but he refuses to confess, and falls down the cemetery-steps, breaking his neck. f. 113 b.

21. Priest brings the Eucharist into a dying man's room, in hopes of inducing him to confess a long-concealed sin; the sinner says that the fiends have now swarmed out, in the shape of flies, and cover a tree just outside; but he will not make full confession, and the fiends swarm back and choke him when the priest departs. f. 114.

22. Dying miser bequeaths his soul to devils, his body to worms, and his wealth to men. f. 114.

23. Dainties in foul dishes, offered by the Virgin to a devotee who persists in a sinful life (*cf.* above, pp. 513, 529, *etc.*). f. 114 b.

24. Man forces his servant to cut a branch off a tree on Sunday; it falls on the master's head and kills him. f. 115.

25. Advocate in Wales, who is so fond of his dogs that he cares for nothing else, sleeps among them one night; his wife and clients next morning find him dead and his dogs devouring his corpse. f. 115.

26. Magister Gerardus sees an apparition of his dead friend Roger [of Pont l'Évêque], Archbishop of York [1154–81], undergoing purgatorial torment, which consists partly in his having to endure the society of his dead Archdeacon, John de N., who is damned for inciting him to simony and extortion. f. 115 b.

27. Dying Count ("quidam comes transmarinus, W. nomine") despairs, having never (he says) done a good deed; a Cistercian reminds him that he has often spared enemies for the sake of the Cross, and he burst into tears and makes confession. f. 116.

28. St. Brendan sees a youth in torment, being constantly tossed up and down; he says that he was the catchpoll ("Chachepol") of a certain city, that his only good deed on earth was to throw a loaf at an importunate beggar, and that this loaf saves him from sinking into the pit. Beg. "Inter cetera mirabilia que beatus Brendanus in extremis finibus maris vidit." f. 116. *Cf.* the story of St. Brendan and Judas Iscariot (noted in this *Cat.*, ii. p. 528), also that of "Pers Toller" (above, pp. 281, 310, 326, *etc.*).

29. Drunken man rebuked by his horse's moderation (see above, pp. 416, 500). f. 116.

30. At Oxford, "in ecclesia sancte Trinitatis," a man tries to go out just as mass of the Virgin is beginning, but is driven back by a pain in his heart. f. 116 b.

31. A man who feels pride whenever he gives alms thinks he ought to cease giving them, but is overruled by a sage. f. 116 b.

32. Jew argues for Judaism that Christians are more afflicted than Jews with leprosy and indigence; Christian retorts that lightning does not strike the dunghill. f. 116 b.

33. Devil in form of a beautiful woman, unmasked by St. Bartholomew with three questions. f. 116 b. See *Legenda Aurea*, cap. 123, p. 545. A similar tale of St. Andrew has already been noted: see above, pp. 66, 540, 568.

34. Abbot Aycadrus [of Jumièges, *ob. circ.* 687] has his hair trimmed late on Saturday night, and sees the devil counting the hairs cut off; he confesses to the assembled monks, and no mark of the scissors is found on his head. "Patet in vita Aycadri abbatis" [cap. 4, see *Acta SS.*, 15 Sept., p. 94]. f. 117 b.

35. Three false witnesses against St. Narcissus are visited with the penalties they have severally invoked. "Narratur ecclesiastice historie libro 6" [cap. 9, see Migne, *Patrol. Gr.*, xx. col. 539]. f. 117 b.

36. Roman triumph: three honours and three humiliations for victor (see above, p. 175). f. 118.

The remainder of the collection consists of extracts from the Vitae Patrum, together with two abridged extracts from Neckam, *De Nat. Rer.*, lib. ii. cap. 188, lib. i. cap. 64 (f. 119; above, pp. 535, 120).

Burney 361. ff. 146 b–148 b, 149–156 b.

Vellum; early, and late, xivth cent. Octavo; ff. 3 and 8, in double columns of 40 to 44, and 36, lines respectively. Part ii. has headings in red and initials in red or green. The volume, which belonged to Sir Edward Hoby (*ob.* 1617, signature on f. 3), also contains the Summa de Poenitentia of Thomas Chabham *al.* Chobham (ff. 3–146 b), in the same hand as Part i. and followed immediately by it without any break. Part ii. is followed (f. 156 b) by a note on the four reasons for adoring the Cross, a quatrain on the total number of the wounds of Christ, and (f. 157) prognostications from the weather on St. Paul's Day.

Religious Tales. Two collections, the first imperfect at the end. *Latin.*

Part i. has no heading. After the concluding words of the Summa de Poenitentia, "Et hec ad presens de penitencia sufficiant," it begins without a break, "Quidam rogauit quendam malefactorem," *etc.* It consists of 21 tales (the last imperfect), with a few short passages of instruction for confessors interspersed, showing that it was intended as an appendix to the Summa. The tales, which have almost all been noticed already in this *Catalogue*, especially in the description of Odo of Cheriton's Sermons in Arundel MS. 231 (above, pp. 57–78), are as follows:—

1. Barrel filled with a single tear (see above, p. 341). f. 146 b.
2. Truce with God, made at St. Bernard's instance (p. 379). f. 146 b, col. 2.
3. Bad godfather (p. 283). f. 147.
4. Service transferred from King of England to the Lord who can cure fevers (p. 402). f. 147.
5. Love-sick man goes on a pilgrimage by a priest's advice, and returns cured. f. 147, col. 2.
6. Penance of moving a stone, imposed by St. Hugh of Grenoble (p. 401). "Beatus Hugo Nepolitanus (*for* Gratianopolitanus) episcopus." f. 147, col. 2.

7. Jew saved from devils by crossing himself (p. 76). f. 147 b.
8. Priest spits at each fresh sin which a penitent confesses, and the latter goes away in disgust. f. 147 b, col. 2.
9. Dying priest will not let his wife come near him (p. 546). f. 147 b, col. 2.
10. St. Benedict plunges into thorns (p. 62). f. 147 b, col. 2.
11. Captive hermit spits his tongue at temptress (p. 343). f. 148.
12. Dead harlot stands up and bids her lovers look at her (p. 459). f. 148.
13. Pilgrim-knight dies on Mount of Olives (p. 58). f. 148.
14. The two funerals (p. 59). f. 148, col. 2.
15. Quarrelsome nun's corpse half-burnt (p. 23). f. 148, col. 2.
16. Hermit throws his money at thieves (p. 61). f. 148 b.
17. Philosopher throws gold into the sea (pp. 61, 460). "Ypocras philosophus, veniens ad Atthenas." f. 148 b.
18. Gardener ceases alms-giving (pp. 53, 61). f. 148 b.
19. Monk says he is dead to the world (p. 61). f. 148 b, col. 2.
20. Dead drunkard, devoted to St. Nicholas, seen in torment by an English monk (p. 61). f. 148 b, col. 2.
21. Custodians of king's garden warned against lepers (p. 61). f. 148 b, col. 2.

The last tale ends imperfectly at the foot of the page: "Quod si facerent cum," with the catchwords "eo leprosi efficerent[ur]." *Cf.* Hervieux, *Fabulistes Latins*, iv. p. 273.

Part ii. has no general heading. It consists of 34 tales, the first headed "De virtute eucaristie," while the others have such headings as "Item de eodem" (*sic*), "Item de eukaristia," *etc.* They are numbered 22–55 in the list below, for convenience, carrying on the numbers from Part i.; but the two collections are quite independent of one another. Part ii. seems to have been compiled by a Franciscan, or at any rate to have been derived in part from a Franciscan compilation: see Nos. 22, 23, 25, 42, 49, 53, in which Franciscans figure prominently, or are cited as authorities. The places mentioned are too widely scattered to give any clue as to where the collection was formed: London, Northampton, Worcester, Berwick, and other places occur. The following are the stories, many of which have not occurred hitherto in this *Catalogue*:—

22. Sorceress breaks the Host into four parts, meaning to use it for incantations; it bleeds, and she wraps it in linen, then in wool, and finally hides it in a hole in the church-wall; but blood still flows, and in terror she confesses to the priest. Beg. "Quidam frater de ordine minorum narauit." f. 149.

23. Drunken priest falls asleep in a wood on his way to give communion to a sick man; the cattle stop and kneel before the Host as they pass. "Item quidam frater visitator ordinis eiusdem retulit." f. 149, col. 2.

24. Witch's son is hanged for theft, but stays alive on the gallows for a year, his mother having sewn the Host in his shirt; at last she confesses, and he is cut down and the Host removed, and the body crumbles into dust. f. 149, col. 2.

25. Heretic "transmarinis partibus" denies the Real Presence, and offers to prove his doctrine by submitting himself to the test of fire; at the first trial he invokes heaven, and a sudden storm quenches the flames; but next time a Franciscan named Leo places the Host on the pillar to which he is bound, and a storm-cloud again approaches, but disperses without any effect, so that the heretic is burnt. f. 149 b. *Cf.* above, pp. 448, 470, *etc.*

26. Devil kneels to priest carrying the Eucharist to a sick man, bows to him as he returns. The sight of this converts a man "in transmarinis partibus," who has made a compact with the devil in order to recover his lost riches. f. 150. *Cf.* above, p. 407.

27. Knight in England, devoted to the Virgin, falls into mortal sin; he is ashamed to confess to his parish priest, but goes to London, where the devil disguised as a monk hears his confession in Westminster abbey, near the altar of St. Mary Magdalene; on his sickbed he is visited by the Virgin and SS. Peter and Mary Magdalene, who drive the devil away. Beg. "Beda (!) in gestis Anglorum narrat." f. 150 b. *Cf.* above, pp. 14, 588.

28. Dead woman appears to her son, a priest, with a fiery dragon coiled about her head and two toads at her breasts. f. 150 b, col. 2. *Cf.* above, p. 9; the present version resembles that of *Gesta Rom.*, but is much fuller.

29. Sudden death of a maidservant who persists in over-adorning her mistress's hair. f. 151.

30. Youth near Northampton, proud of his curly hair ("nimis componebat capillos suos in modum volucri[s] quod dicitur *Croc*") is attacked in a wood by innumerable devils in the form of black dogs, and barely manages to reach home; he lies for a time as if dead, then cries "Croc, Croc, Croc," and bids his friends cut off his hair and fetch a priest before he dies. f. 151.

31. While Fr. Hugh of Gloucester is preaching, a matron murmurs that no heed need be given to these sons of peasants ("isti

filii rusticorum predicatores"), with their denunciations of finery; she goes mad the same day. f. 151 b.

32. Vain lady near Cambridge dies during an interdict; afterwards her corpse is dug up for re-interment, and is found with a serpent coiled round her head and a toad on her chest. f. 151 b. *Cf.* above, p. 542.

33. Toad found on tongue of "golden-tongued" advocate (above, p. 498); his son leaves his inheritance and becomes a charcoal-burner, like Simon de Crépy (p. 99). f. 151 b, col. 2.

34. St. Bernard cries "Thieves" (p. 17). f. 151 b, col. 2.

35. Undutiful son punished by a toad clinging to his face (pp. 343, 600, *etc.*); after two years he goes on a pilgrimage, and is delivered. Beg. "Magister Odo narrauit." Ends "Frater Hugo de Hereford laycus audiuit, qui uidit bufonem in facie eius." f. 152.

36. Woman near Lincoln curses her son, who has robbed her of the cloth for a new robe; one day, as he is riding home from Lincoln wearing the robe, a black cloud descends upon him, full of fiends, who seize him and carry him up to a great height and then drop him and his horse, both dead and on fire. f. 152, col. 2.

37. The girl who used to scold her mother, and whose corpse was dragged out of church by fiends (above, p. 73). f. 152 b.

38. The blaspheming boy who cried that Moors were coming for him (p. 25). f. 152 b, col. 2.

39. Girl cursed by her mother, in the diocese of Worcester, is possessed by a devil, who torments her whenever she tries to say the Paternoster or Credo; she is freed at length by the help of one of the Worcester Friars. f. 153.

40. Indigent woman devotes her three stepsons to the devil in exchange for food; he hangs them, and she then hangs herself in remorse; but her husband obtains their restoration to life by the help of the Virgin. Ends "Frater Walterus narrauit de London quod contigit in partibus transmarinis." f. 153, col. 2. A preacher named Walter de London also occurs in Roy. 7 D. i.: see above, p. 500.

41. Usurer in France, oppressor of the poor, and backbiter, falls ill; his wife fetches a priest against his will, but he turns his face to the wall and dies unshriven; his wife persuades the priest to lie about it, and so obtains Christian burial for him, but he appears

and bids his wife proclaim the truth and have his body dug up; after a third apparition she obeys, and the corpse is found all black, with a toad eating the tongue; the corpse is bound on the back of an ass, which carries it straight to the gallows (*cf.* p. 86). f. 153 b.

42. Peter, servant of Dom. John de Wynthorp, is shown by the Virgin, in a vision, the furnace into which he will be plunged if he persists in maligning the Franciscans. f. 154.

43. Woman comes to communion while cherishing rancour against a neighbour; St. Gregory protests, but at last gives her the Host, saying "Judicet Dominus de te iustum iudicium." She is cloven in two, and her soul is carried off by devils. Beg. "Beatus Gregorius narrat." f. 154, col. 2.

44. Knight embraced by the Crucifix for showing mercy to his captured enemy on Good Friday. f. 154, col. 2. *Cf.* pp. 281, 599, *etc.*

45. Knight vows abstinence on Wednesdays for a good death; he is murdered and decapitated, and his head is hidden; but cries from it are heard by shepherds, who find it and join it to the body; he receives absolution and communion, and then crumbles into dust. f. 154 b.

46. Poor widow's reasons for praying for oppressive lord: 1st, because his grandfather was bad, his father worse, and himself worse again, so she feared his son would be worst of all: 2ndly, because he would have to answer for her goods, which he had seized, at the Day of Judgment; 3rdly, because everyone had a tormentor, and she preferred him to the devil. f. 154 b, col. 2. *Cf.* pp. 35, 122 (Third Abbot, and Dionysius of Syracuse).

47. Vision of Fursey, from Bede, lib. iii. [cap. 19]. Abridged. f. 155.

48. Two men condemned to death as thieves assure their confessor that they have never been thieves, but only frequenters of taverns. f. 155 b.

49. Devil in guise of a huntsman with black hounds enters a tavern in Scotland, and binds one of the inmates with a fiery chain; his friends are just able to rescue him, and to take him to the Franciscans at Berwick for confession. Ends "Qui vidit testimonium perhibuit." f. 155 b, col. 2.

50. Tame stag in England, accustomed to eat bread and drink beer, falls into a pit when drunk, and breaks his leg; he refuses beer ever after. f. 156.

51. King in Scotland has a fool whom birds and beasts frequent so long as he preserves his chastity. f. 156.

52. Ape filches food daily from his rich master's table and gives it to a poor girl, until she is deflowered, and then he tries to kill her. f. 156.

53. Lady "in partibus transmarinis" tells a Franciscan that in her girlhood she used to see the Child-Christ in the priest's hands at the Elevation; but that she never had this vision after her marriage. f. 156, col. 2.

54. Woman thinks it lucky to meet a dog, unlucky to meet a priest; one day to her joy she meets a black dog, but it springs at her and kills her. f. 156 b. *Cf.* pp. 22, 479.

55. Bees enshrine and adore the Host, which a man has put in his bee-hive on a witch's advice. f 156 b. *Cf.* pp. 23, 388, *etc.* To the references given on p. 23 should be added Giraldus Cambrensis, Gemma Ecclesiastica, dist. i. cap. 11 (*Opera,* Rolls ed., ii. p. 42); his version is repeated in Sloane 2478, No. 123 (above, p. 517), and also in the 13th cent. *Liber Exemplorum* (ed. A. G. Little, Brit. Soc. of Franciscan Studies, 1908), p. 9.

Additional 27336.

Paper; written in Italy, early xvth cent. Quarto; ff. 83, having 31 to 33 lines to a page. Initials in red. A shield of arms has been painted on the lower margin of f. 41 b, and another on that of f. 49 b. Both have been cut through in binding, so that the lower half of each shield is wanting; but the arms seem to be respectively *gules,* a bend *argent,* and *gules,* three crescents *argent.* Belonged in the 15th cent. to —— de Baldechinis (inscription at end, quoted below).

Religious Tales. A large collection, evidently compiled by a Franciscan in northern Italy. *Latin.*

As usual, the majority of the tales belong to the common stock; but there are a considerable number which have occurred rarely, if at all, in the manuscripts described hitherto. Among the most distinctive of these are a few which give prominence to the Dominican order (*e.g.* Nos. 271–3); but the Franciscans figure in a much larger number, and there are also some stories about St. Francis, and one about the Poor Clares at Bologna (No. 267). The Italian provenance is clear from the script, from the earliest recorded owner's name (see above), and from the actual occurrence of Italian phrases (see Nos. 74, 118, 310). The language of these three vernacular passages points to the north of Italy—a localization which is supported by the occurrence of such place-names as Bologna, Modena, Reggio, Lodi, *etc.* A marked peculiarity of the MS. is the constant interchanging of *s* and *x*: *vis* for *vix*, *vos* for *vox*, *uxurarius* for *usurarius*, *etc.*

The following is a list of the tales :—

1. Thief at gallows bites his father's nose off (see above, p. 25). Beg. "Qvidam cum duceretur." f. 2.

2. Unlucky dicer at Montélimar blasphemes God and the Virgin; his eyes and tongue drop out, and he dies miserably. Beg. "Ad idem ponit Gregorius in dyalogo de puero [*sc.* Dial., iv. 18, see above, p. 25]. Quidam lusor . . . apud Montilium." f. 2. *Cf.* No. 243 below.

3. Gambler loses his money, clothes, body, and finally his soul, and is carried off by the devil. f. 2. *Cf.* above, pp. 357, 385.

4. Drunkenness leads to incest and parricide (*cf.* pp. 131, 339, *etc.*): a man who has done homage to the devil, and been enriched by him, refuses to commit incest or parricide at his bidding, but consents to get drunk. f. 2.

5. Thief has been promised by the devil that if captured he will find gold in his bosom to bribe the hangman; but he only finds a rope. f. 2. *Cf.* pp. 169, 384.

6. Hermit and angel (see pp. 8–9). f. 2 b.

7. The two men, one of whom helped the Virgin to carry the Child-Christ home from Egypt (see p. 561). "Legitur de infantia saluatoris." f. 2 b.

8. The two funerals (p. 59, No. 5). f. 3.

9. The youth [Fridolin] whose jealous lord sent him to the furnace, but whose traducer was burnt instead (p. 509). f. 3.

10–12. Three Mary-Legends (see this *Cat.*, ii. pp. 651, 628, 662), *viz.* Dainties in a foul dish, Devil in service of robber-knight, Child-Christ seized as a pledge. f. 3 b–4.

13. Franciscan novice, tempted to desert, has a vision of the Virgin asking Christ to strengthen him, and giving him her seal; waking, he finds in his hand a golden seal engraved with her image. This passed after his death to "Fr. Guliermus de Militona," who gave away many impressions of it. f. 4.

14. Bees find the Host, and carry it to their hive, where they enshrine it in honey and wax; their owner, a heretic, is converted. f. 4 b. *Cf.* above, p. 647.

15. Dove takes the Host away twice from a sinful priest on Christmas Day (see p. 609); "in episcopatu Lugorum" [? Lugo, in Spain: *cf. Hist. Litt. de la France*, xx. p. 218.] f. 4 b.

16. The church where St. Thomas is buried, in India, is only used on eight days every year, when the river surrounding it dries up; his corpse is then taken from its shrine and enthroned in the church, and his hand gives communion to the faithful, but withholds it from those who are unfit. f. 4 b. This is told very briefly by Gervase of Tilbury, *Otia Imperialia*, iii. 26 (ed. Leibnitz, *Script. Rer. Brunsv.*, i., 1707, p. 969); more fully by Alberic of Trois-Fontaines, *Chronicon*, ed. Leibnitz, 1698, ii. p. 244, *ad ann.* 1122, probably the source of the present version. For allied stories of St. Thomas see *The Buke of John Maundeuill*, ed. G. F. Warner, 1889, pp. 86, 199–200.

17. Devil cannot recognize his companion when the latter comes out of church cleansed by confession. f. 5. *Cf.* above, pp. 542, 604, *etc.*

18. Confession to devil disguised as a priest (see p. 14). f. 5.

19. Hermit's vision of a leper dispensing pure water (see p. 583). f. 5 b.

20. The pagan whose wife advised him to invest his money in alms-giving (see p. 600). f. 5 b.

21. Hundredfold acknowledged after death by a Saracen in Sardinia (see p. 73). f. 6.

22. St. Martin exchanges tunics with a beggar (see p. 6). f. 6.

23. Merchant divides his gains into four parts, one for his old parents, one for his children, one for the poor, and one for himself. f. 6 b. *Cf.* Focus the Smith's statement how he spends his daily earnings, in *Gesta Rom.*, cap. 57 (above, p. 192). f. 6 b.

24. Dying rich man advised by his youngest son to give alms himself (p. 599).

25. King for one year (p. 29). Moralized. f. 6 b.

26. Gravecloth "magni principis Saracenorum" (p. 10). f. 7.

27. Dying miser begs his riches to help him; receiving no answer, he gives them to the poor. f. 7.

28. Scholar at Paris lives with rich companions, and runs into debt; he writes home for money, and his father brings it himself, but the son passes him off as a servant; so he takes the money home again, and renounces the son who was ashamed to acknowledge him. f. 7.

29. Undutiful son punished; in the diocese of Rouen, as in Add. 18347, 18364 (above, pp. 600, 611). Ends "Frater Johannes de Magno Ponte de ordine predicatorum narrabat suis fratribus in prouincia sua se uidisse aput Parisius. Fuit autem hoc tempore regis Philipi." f. 7 b.

30. Cistercian flying from his monastery meets Christ in guise of a pilgrim, and is bidden to dip his food in Christ's side (see p. 447). f. 8.

31. Crucifix bows to an English knight for forgiving the youth who killed his son in a tournament (*cf.* p. 599; also No. 309 below). f. 8.

32. Dying friar "in prouintia Alamanie" sees devils and angels weighing his bad and good deeds, and cries for a drop of Christ's blood to be added to the latter. f. 8.

33. King who never laughed, and his brother; three mendicants; trumpet of doom. "Legitur in libro translato de Greco in Latinum" (*cf.* p. 26). f. 8.

34. Sword of Damocles (p. 601). f. 8 b.

35. Man chased by unicorn (p. 12). f. 8 b.

36. Elder's advice how to wean the mind from sordid thoughts. "In uitis patrum" (Migne, lxxiii. col. 881). f. 9.

37. The young hermit who asked an elder to pray for him, but persisted in harbouring evil thoughts. "In uictis (*sic*) patrum" (Migne, lxxiii. cols. 745, 878; above, p. 547). f. 9.

38. Similitude of vain women to the peacock with ugly feet. f. 9 b.

39. Archer and nightingale (*cf.* p. 209, *etc.*). f. 9 b.

40. Tiberius and his proconsuls; flies on wounded man (p. 133). "Hosephus (*sic*) narrat." f. 9 b.

41. Service transferred from English king to the Lord who can cure fever (p. 402). f. 10.

42. Roses of heaven (story of St. Dorothy, see above, p. 556). "Beatus Ambrosius narrat." f. 10.

43. Codrus ("Cedrus") sacrifices himself to ensure his army's victory. "Narrat Augustinus de Ciuitate Dei" (xviii. 19; above, p. 250). f. 10.

44. Monk says he is dead to the world (above, p. 10). f. 10 b.

45. Emperor Constantius sends to ask a king why kings live longer than emperors; he puts the messengers in prison, declaring that he will keep them there till a flourishing tree has withered; at

their prayers a great wind arises and uproots the tree, and he bids them tell Constantius that every emperor is sure to have his death prayed for by many. f. 10 b.

46. Date and Dabitur-vobis (above, p. 71). f. 10 b.

47. St. Martin, Archbishop of Tours, visiting a town in his diocese, bids his servants call him at cockcrow; he is allowed to oversleep, and learns that one of his predecessors has forbidden the cocks in that town to crow. f. 10 b.

48. Macarius converts a priest of idols by his courtesy. "In uitis patrum" (Migne, lxxiii. col. 784; above, pp. 458–9). f. 11.

49. Two dragons guard a monastery at Abbot Ammon's bidding. "Cassianus narrat" (Migne, xxi. col. 421, lxxiii. col. 1163; above, p. 181). f. 11.

50. Life of St. Marina the woman-monk (Migne, lxxiii. col. 691). f. 11 b.

51. Sayings of Abbot Agathon, on the danger of over-confidence (*ib.* col. 913). f. 12.

52. Sayings of "Antitanes," "Diogenes," and "Antistipus" about the tongue. f. 12 b.

53. St. Martin and the impatient charioteer (above, pp. 86, 557). f. 12 b.

54. Dainty monk dreams that he is at the gate of paradise, and that St. Peter is about to rip him open, to see whether his diet supports his claim to admission as a monk of St. Benedict. f. 12 b. *Cf.* Caesarius, iv. 79 (above, p. 356).

55. Partnership between a brave and a cowardly knight (above, pp. 132, 170, 531). f. 13.

56. Apparition of St. Severin in torment (p. 570). "Legitur in gestis sancti Seuerini archiepiscopi toll' (*sic*)." f. 13. Repeated below, No. 300.

57. Vision of hell: rider on fiery horse, clad in fiery armour, carrying a goat (because he robbed a poor woman of her goat) and trailing a monk's habit (because he took the vows, late in life, without real devotion); tortures of usurer and his heirs, hung on a flaming tree. f. 13 b. *Cf.* p. 497, Nos. 239, 230; also No. 326 below.

58. Repentant sinner compared to an escaped prisoner, inasmuch as he is pursued by many devils instead of being merely guarded by one. f. 13 b.

59. One devil on city-gate, many about an abbey: shown by an angel to a hermit. f. 13 b. *Cf.* pp. 343, 469, *etc.*

60. Monk stays in bed instead of rising for matins, on three successive days, for fear of catching cold; on the fourth morning the Prior comes to his bed, and sees four devils warming it. "In uitis patrum." f. 14.

61. Woman in Auvergne sells her property for £15, which she spends on a pilgrimage to Rome; returning home penniless she sells for £15 all the indulgences she has gained to a neighbour, who wants them for his dead brother; the brother appears, and gives thanks for his delivery from purgatory. f. 14.

62. Indulgence earned by crusader against the Albigenses, for himself and his dead father (see p. 28). f. 14.

63. Knight boasts that he is none the worse for the excommunication under which he has been for seven years; a voice reminds him that he has lost an eye in battle, and also a son. f. 14 b.

64. John, the obedient disciple, who at Abbot Paul's command bound a lioness and led her to the monastery. "In uitis patrum" (Migne, lxxiii. cols. 755, 948). f. 14 b.

65. Hermit's vision of three fools, one trying to catch the wind in his mouth, another swallowing sparks, a third trying to drink a river dry. f. 14 b. *Cf.* pp. 176, 204.

66. Blind man and lame man set to guard an orchard (see pp. 84, 537); moralized. f. 15.

67. Wise man follows fool (pp. 84, 97, *etc.*); moralized. f. 15.

68. Shooting at father's corpse (pp. 206, 563); moralized. f. 15 b.

69. King's gift to envious man and covetous man (p. 15). f. 15 b.

70. Charitable man entertains the devil in guise of a poor man; the devil throws his infant son into a boiling cauldron, but two angels come in guise of pilgrims, and the child is restored to life. f. 16.

71. Usurer dies in the March of Ancona, deaf to the exhortations of his parish priest and of the Franciscans; the Bishop has a vision of devils cutting out the usurer's heart and putting it with his treasure; the corpse is opened and no heart is found in it. f. 16 b. *Cf.* p. 469.

72. Rich man dying holds the keys of his cash-box, and will not put out both hands at once for extreme unction; when the cash-box is opened, his heart is found there. f. 16 b.

73. Usurer buried in cloister beats the monks with a candlestick (see p. 557). f. 17.

74. Father has spent all his money in dowering his daughters, but they refuse to keep him; by a friend's advice he provides himself with three fine suits of clothes, and with two large treasure-chests filled with sand and inscribed "Che se per altru lasa sisa cope desta maza"; and so he tricks his daughters into tending him well as a rich man. f. 17. *Cf.* p. 486.

75. Rich and miserly usurer converted by a vision of judgment, in which his one alms-deed, throwing a loaf at a beggar, was put in the scale by St. Michael (the story of Pers the Toller, see p. 281). f. 17 b.

76. Fable of mouse choosing his penance: that of mice caught in traps is too severe, that of feasting mouse just suits him. Moralized. f. 17 b. A variant of one of J. de Vitry's exempla, *cf.* above, p. 602, No. 52.

77. Cow and calf vowed to St. Michael (see p. 8). f. 18.

78. Three wise maxims bought by a king (p. 234). f. 18 b.

79. St. Peter takes a devotee for a visit to paradise, on condition that he does not carp at anything he sees; he finds fault with a carter for making a weak ox draw more than a strong one, and is expelled; a second and third time he is admitted, but expelled for fault-finding. St. Peter shows him the reason of what he has seen. f. 19.

80. Presumptuous hermit seduced by devil in form of woman. f. 19 b. From Vit. Pat. (above, p. 180).

81. Nobleman promises to marry a woman who has many lovers, if she will keep chaste for his sake; her lovers serenade her, but she stops her ears. Moralized. f. 20.

82–84. From Vit. Pat.:—Abbot Antony compares monks to fishes (Migne, lxxiii. cols. 164, 781, 858);—Three brothers become monks, and devote themselves respectively to peacemaking, visiting the sick, and solitude (*ib.* col. 860);—Abbot Julius in praise of solitude (*ib.* col. 859, Abbot Nilus). f. 20 b.

85. St. Bernard cries "Thieves" (above, p. 17). f. 21.

86. Gallant with drawn sword (p. 509). f. 21.

87. Councillor with inquisitive wife (p. 19, variant of Papirius). f. 21 b.

88. Vine-dresser's sound eye kissed by his wife while her gallant escapes (p. 507). f. 21 b.

89. The man who kept his wife locked in a tower, and who was locked out himself ("Puteus" in the Seven Sages, see this *Cat.*, ii. pp. 204, 239). f. 21 b.

90. Contradictory wife, sure to float up-stream (above, p. 18). f. 22 b.

91. Witch sows discord between man and wife (p. 399); the devil pays her on a bridge, and throws her into the river. f. 22 b.

92. Husband induced to part with a sound tooth (p. 20). f. 23.

93. Widow consoled by sentinel (p. 18); an abridged version of the Matron of Ephesus. f. 23.

94. The woman who could defend her property but not her person (p. 21). f. 23.

95. The woman whose protestations of love would not stand the test of fire (p. 16). f. 23 b.

96. Woman's three weapons of offence compared to arrow, lance, and sword. f. 23 b.

97. Matron secures an advocate by the gift of a cow, and he pleads her cause well at first; but during the adjournment her adversary buys his silence with an ox. f. 23 b. *Cf.* p. 431, No. 15, and p. 375, No. 23.

98. Emperor reviewing his army weeps, and is moved to forsake the pursuit of earthly glory. f. 24. A variant of the story of Xerxes, Herodotus, vii. 45.

99, 100. Conversion of St. Bernard's youngest brother, and of his father (above, p. 25). f. 24.

101. Bad custom in the world: the young, rich, and wise die as well as old, poor, and foolish (p. 10). f. 24.

102. One man throws away his purse to get rid of robbers; another his ram to get rid of wolves. Moralized. f. 24 b.

103. Sin in a monk compared to a stain on a white garment. f. 24 b.

104. Victorious cock seized by fox when crowing in triumph; his vanquished rival escapes. Moralized. f. 24 b.

105. "Frater Dominicus" on the failure of "fratres nostri predicatores" to practise what they preach. f. 24 b.

106. Wolf throttling his prey, so that it cannot cry out, compared to the devil keeping sinners from confession. f. 25.

107. Day-dream of woman carrying eggs to market (*cf.* above, p. 572). f. 25.

108. The lady who gave her cloak during mass to a poor woman (p. 7). f. 25.

109. Apologue of ten sticks, unbreakable when bound together, easy to break when separated; used by a father to his ten sons. f. 25. For the bibliography of this apologue, see Regnier's note on La Fontaine, Fables, iv. 18 (*Œuvres de J. de La Fontaine*, i., 1883, p. 335).

110. Sage remarks, looking at a splendid mansion, that it would never have been built if the founder had stopped to avenge every insult offered him. f. 25 b.

111. "Magister Alanus" [de Insulis ?] visits King Philip at Paris; asked for a wise saying, he writes "In medio modus." Horace [Sat. i. 1, 106–7] and "Poeta" [*i.e.* Ovid, Met. ii. 137] quoted. f. 25 b.

112. Youth asks his dying master for a final maxim; the master recommends silence. "In uita patrum." f. 25 b.

113. The hermit who grew jealous of his guest's popularity. "In uitis patrum" (Migne, lxxiii. col. 754; above, p. 584). f. 26.

114. Lady in France puts a leper on her bed (above, p. 7). f. 26 b.

115. Baker's son becomes a king's councillor; as an antidote against vain-glory, he keeps a picture of an oven in his secret chamber. f. 27.

116. St. Francis is seen shivering with cold, at Assisi, by his brother, who mockingly offers to buy his sweat; the saint replies that God will give him a better price. f. 27. *Cf. Legenda Aurea*, cap. 149, p. 664.

117. Marmot stores food against the winter, but its young will hardly let it have any. f. 27. *Cf.* above, p. 600.

118. Fable of young cuckoo eating its foster-mother (*cf.* Odo of Cheriton, above, p. 37). The moralization ends "Vnde uulgariter dicitur, Quel padro e quela madre chi crudo fructo anudriga, la fato la natura del cucho." f. 27 b.

119. Elder's advice to shun friendship with women, boys, and heretics. "In uictis (*sic*) patrum" (*cf.* Migne, lxxiii. col. 857). f. 27 b.

120. Saying of Gamaliel on the impossibility of describing the joys of paradise. f. 27 b.

121. Devoted but undiscriminating slave causes his lord's death by bringing him a serpent. f. 27 b.

122. Wife prefers a leper's embraces to her handsome husband's. Moralized. f. 27 b.

123. Farmer "in episcopatu petegra" [Périgueux ?] rebuilds a deserted lazar-house, and lives there with his family; they become lepers. f. 28.

124. Sarcastic advice given by a bishop to a begging jongleur. f. 28.

125. A priest, whose parishioners complain that he does not practise what he preaches, walks through a puddle, and remarks that they follow his example no more than his precepts. f. 28.

126. Chaplain dines at a table where there are three capons, one of which is put before him; he demands one of the others, so as to complete the Trinity. f. 28 b.

127. Woman of "Anchon" [Ancona] meets a lion, who kills her mule, but gives her another instead; the latter is claimed by its owner, but the woman pleads that the king of beasts has given it her. f. 28 b.

128. Beetle promises to help bees in making honey and wax; but after three days' trial he is ejected from their hive as useless. f. 28 b.

129. Lady asks a clerk for a talisman to open locked doors; he gives her a worthless scroll, hoping thus to cure her of faith in magic; but she finds it effective, and offers him a reward, which he refuses, telling her that she is being helped by the devil. She repents, and confesses to the Franciscans. f. 29.

130. Arsenius defends himself against the charge of undue luxury made by a hermit who had been a swineherd. "Qvidam senex in uitis patrum." f. 29 b.

131. Negligent monk taunted by his dead mother. "In uitis patrum" (Migne, lxxiii. cols. 808, 863). f. 29 b.

132. St. Francis declares that the desire of heaven ought to keep us warm in the coldest weather. f. 30.

The next nine are from Vit. Pat., *viz.* :—

133. Macarius helps a thief to plunder his cell (Migne, lxxiii. cols. 773, 970, 1029). f. 30.

134. Paul the Hermit collects palm-leaves and then burns them (col. 839). f. 30.

135. Abbot Pior keeps his eyes shut when visiting his sister (cols. 759, 1185). f. 30.

136. Macarius and the two good women (cols. 778, 1013). f. 30 b.

137. Gardener ceases alms-giving (col. 892). f. 30 b.

138. Eucharistius and his wife (col. 1006). f. 30 b.

139. Abbot John tries to live like an angel (cols. 768, 812, 916). f. 31.

140. Abbot Agathon will not accept money, even for the poor (cols. 773, 891). f. 31.

141. Hermit burns his fingers (col. 883). f. 31 b.

142. Saladin refuses to attack Tyre after an earthquake, saying "Bene eis sufficit guerra Dei." f. 31 b.

143. Prayer before the Crucifix, against temptations of the flesh (see above, p. 408). f. 32.

144. Undutiful son rebuked by his own little son (*cf.* pp. 25, 279, *etc.*). In this version the old man has to dig with his son's labourers, until the child hides his grandfather's spade and says he is keeping it against his father's old age. f. 32.

145. Man "in ciuitate Cumana" seizes his father by the hair, and drags him along till he cries "Let me go now, for I dragged my own father to this point and no further." f. 32. *Cf.* p. 486, No. 88.

146. Hermit tempted by his brother's widow. "In uitis patrum." f. 32 b.

147. Monk given to extreme abstinence is forbidden by his abbot to go beyond what is ordered, and at once begins to find that more than he can endure. f. 32 b.

148. Similar anecdote of a friar who would do no work, but stayed in church all day until ordered by the guardian to do so. f. 32 b.

149. Clerk confesses to a Franciscan ("Ubertus nomine") that he has often tried to poison his priest with the sacramental wine at mass, but without success; but that one day the priest took a little of the wine to rinse his mouth, and immediately died. f. 33.

150. Knight of Modena or Reggio makes a compact with the devil, pledging himself not to hear a sermon, sign the cross, or enter a church; his friends compel him to hear a Franciscan preacher, and the devil buffets him; he then defies the fiend, crosses himself, and goes to church; the fiend assumes his form, and quarrels with his neighbours, so that he has to flee; he confesses at last to a Dominican. f. 33.

151. Devil is invoked by a man for the sake of a woman, but repudiated when he appears; in revenge he thrice takes the man's form, and causes him to be sentenced to death; but the man's confessor saves him. f. 33.

152. Devil tells a saint that the greatest miracle he knows is that men should dare to commit sins. f. 34.

153. Religious knight says that he stays in church long after mass, so as to keep his Lord company. f. 34.

154. Hermit [Serapion Sindonius] who has nothing but a Gospel-book sells that for the benefit of the poor. "In uitis patrum" (Migne, lxxiii. col. 359). f. 34.

155. Ass given away because thoughts of it disturb its owner's prayers: "Tu paternoster quod dicebam glosasti," *etc.* (see above, pp. 64, 419). f. 34.

156. St. Thomas of Canterbury justifies his giving a present to a mountebank. f. 34.

157. Elder bids his sick disciple rejoice. "In uitis patrum" (Migne, lxxiii. cols. 792, 895, 1044). f. 34.

158. St. Bernard bids his companions salute shepherd-boys (above, p. 25). f. 34 b.

159. Crusader's last speech to his horse (pp. 6, 569). f. 34 b.

160. Devil in a demoniac, asked by "quidam frater nomine Jordanis" [Jordanus Saxo ?] if he is really as ugly as they say, replies that he is so mis-shapen that a man would rush back into a burning city rather than face him. f. 34 b. *Cf.* pp. 82, 385, 502.

161. Suitor's petitions to Alexander, first for a city, then for a halfpenny, are both refused. f. 34 b. *Cf.* Antigonus and the cynic (above, p. 158).

162. Franciscan, told by doctor that he is dying, revives from sheer joy: next day the doctor tells him he will live, and he promptly dies of grief. Beg. "Frater Bonauentura, generalis minorum [St. Bonaventura, General of the Franciscans 1257, *ob.* 1274, canonized 1482], predicauit." f. 34 b.

163. Invocation used by King Louis when crossing a bridge (above, p. 571). f. 35.

164. Sage despairs of lying nephew; Cantor Parisiensis would rather have a profligate than an untruthful servant (p. 68). f. 35.

165. Cat's tail and ears clipped and fur singed, to keep it from straying; moralized (*cf.* pp. 17, 65, *etc.*). f. 35.

166. Lame man carried by blind man to royal feast (p. 192). f. 35.

167. Knight asks Franciscan how he knows about paradise or hell; Franciscan asks knight how he knows whose son he is. f. 35 b.

168. Hermit turns a lion out of his den near the Jordan. "In uitis patrum" (Migne, lxxiii. col. 1003). f. 35 b.

169. Adam, a monk who has been chastised by his abbot, sends the latter an elegiac couplet in the refectory. f. 35 b.

170. Two monks enter a castle, one of them invoking the Castellan's hospitality, the other commending himself to St. Nicholas; a goose is put before them, and they find a mark inside it, which the Castellan adjudges to the votary of St. Nicholas. f. 35 b.

171. Demoniac, questioned by a knight as to his wife, says that he once had a long record against her in his chartulary, but that he cannot read it now; the lady and her paramour having meanwhile made confession. f. 36. *Cf.* p. 599.

172. Penitent cannot confess for weeping; a voice from Heaven bids the priest absolve him. f. 36.

173. Long-concealed sin, confessed in public by a man who thinks he is dying, is forgotten by his hearers when he recovers. f. 36 b. *Cf.* pp. 14, 353, 609.

174. Monk of saintly life appears after death, and says that he is condemned to stay in purgatory till Doomsday for negligence in confessing. f. 36 b.

175. Devil meets a man coming home from his mistress, kisses him, and makes him black and deformed; he is taken for the devil, and barred out from his home; but confession restores him to his proper shape. f. 36 b. *Cf.* p. 631.

176. Jewess refuses to name her lover, a Christian, and her father tries to find out by incantation; but the Christian goes to confession, and the demons tell the Jew that they could have helped him yesterday but are powerless now. f. 37.

177. Devil in form of a black dog, seen gripping the throat of a knight who confesses incompletely (see p. 599). f. 37 b.

178. Penance of watching all night in church, imposed by a hermit on a knight who refused a longer penance, and who withstood all the devils' attempts to hinder him from performing it. f. 37 b. Agrees substantially with the French metrical version printed by Jubinal, *Contes*, i., 1839, p. 352. For other versions see above, pp. 131, 468, *etc.*

179. Confessor, feeling sure that a woman is concealing all her graver sins, tells her she is so holy that he must cut off one of her hands to keep as a relic, and so frightens her into making full confession. f. 38.

180. Nun of great sanctity allows herself to be deflowered by a priest, and is ashamed to confess her lapse; she appears after death to her abbess, and says that she is damned. f. 38 b.

181. Devil haunts a beautiful matron; her confessor sends her to the bishop, and he sends her to a hermit, who bids her challenge the devil, next time he appears, to take from her all that is his; she does so, and he takes her hair and scalp. f. 39.

182. Brunette named Bertha paints herself blonde, and her husband does not recognize her; she assures him that she is his wife, but he pretends to be uncertain till he has scrubbed her face with a hard brush. f. 39 b.

183. Rich miser at Montpellier is taunted by his wife with his sadness, which she contrasts with the hilarity of a poor fiddler named Robin; the miser puts a bag of money in Robin's way, and the latter becomes careworn until the money is reclaimed. f. 39 b. *Cf.* p. 433.

184. Christ and His disciples find a bag of gold; He warns them not to touch it, but two of them turn back secretly and agree to share it; one kills the other with a club, and then dies himself through eating some poisoned bread which his victim had prepared for him. "Legitur in legenda beati Bartolamei." f. 40. This story, essentially the same as Chaucer's Pardoners Tale, is printed in the Chaucer Society's *Originals and Analogues*, 1888, p. 131, in an Italian rendering taken from the 1525 edition of the *Cento Novelle Antiche.* For Buddhist, Persian, Arabian, and other versions, see *Orig. and Anal.*, pp. 417–436.

185. Gorged fox in cellar, unable to escape by the hole through which he had entered, is caught and killed (*cf.* pp. 30, 374). Moralized. f. 40 b.

186. Serpent infects with its venom the man who follows it because of the beauty and fragrance of the rose in its mouth. Moralized. f. 40 b.

187. Fable of fox and raven with cheese. f. 41.

188. King is told by his courtiers that nothing is wanting to complete his glory; Seneca, who is among them, adds "Except men who speak the truth." f. 41.

189. Fable of Wolf and Dr. Crane (usually Stork). f. 41 b.

190. Master of theology at Paris boasts that he understands the Pauline Epistles better than St. Paul himself; at once he loses all his learning. f. 41 b.

191. Hermit rebukes his disciples for grieving at his loss of an eye. f. 41 b. *Cf.* p. 9.

192. Priest often passes through a cemetery without praying for the dead; one day his foot is held fast by a hand thrust out from a grave. f. 42.

193–197. Five Mary-legends, *viz.*: Jew lends to Christian;—Arrow intercepted;—Milk (tongue and lips);—Abbess delivered;—Ring given to Mary-image. ff. 42–44 b. See this *Cat.*, ii. pp. 638, 625–6.

198. St. Ambrose rebukes one of his followers for jeering at another who has stumbled; the jeerer presently falls himself. f. 45. See *Legenda Aurea,* cap. 57, p. 253.

199. Girl urged to marry when young, and be pious (if she will) when she grows old, replies that she will not use God like a jongleur, to whom men give only old clothes. f. 45.

200. Monk leads a dissolute life, but always admits his faults in chapter and does penance; after death he appears to his abbot, and says his humility has saved him. f. 45.

201. Girl at Arras vows virginity for love of the Virgin, but her parents compel her to marry; with the Virgin's help she keeps her vow and afterwards recovers from a wound inflicted on her by her husband. Ends "Hoc narrat frater Eustatius de ciuitate Atrabacensi." f. 45 b. An abridgment of Gautier de Coincy's tale of the Girl of Arras, which has been noted briefly in this *Cat.,* ii. p. 703, and which is discussed at length by Mussafia in the Vienna Academy's *Denkschriften,* Phil.-hist. Classe, Bd. xliv., 1896, Abh. i. pp. 28–33, 56–8.

202. Priest's concubine, who has borne him sixteen sons, dies impenitent; the watchers round her bier see the devil in human form mount her, transformed into a mare, and ride her away. Ends "Hec narrauit filius illius meretricis frater predicator." f. 45 b. *Cf.* above, pp. 380, 501, *etc.*

203. Demoniac cannot recognize an old friend, a repentant malefactor who has joined the Franciscans. f. 46. *Cf.* No. 17 above.

204. Wanton monk, whose guilt cannot be proved, is taken by his abbot to a demoniac, but confesses secretly to a priest on the way; the demoniac can only say he knew him that morning, but now knows him no longer. f. 46. *Cf.* pp. 21, 284, *etc.*

205. Priest in charge of lepers hears their confessions and gives them communion through a window in a partition wall; he becomes leprous on the side which he keeps furthest from the

lepers, while the side nearest them remains sound. "Cantor Parisiensis dicebat." f. 46 b. In *Magnum Speculum Exemplorum* (Douay, 1605), vol. ii. p. 285 (dist. ix. cap. 132), reference is made to the "Liber miraculorum sui temporis" of Petrus Cantor Parisiensis.

206. Hermit has a vision of the Church as a beautiful woman richly adorned and crowned; but her head is covered with sores, typifying her prelates. f. 46 b.

207. Lady in the diocese of Meaux is ordered, as penance for undue fondness for dancing, to lay out the corpse of the first person who dies in her neighbourhood; this happens to be a dancing girl, and the lady finds the corpse all leprous. f. 46 b.

208–210. From Vit. Pat. (Migne, lxxiii. cols. 874, 956, 947):—Old hermit rebukes young one harshly, but falls himself (above, p. 5);—Demoniac cured by hermit's meekness (p. 66);—Hermit gives alms without stint, and his disciple leaves him, but falls into indigence and returns; one day the disciple can find no bread for a beggar, but finds the cupboard full of loaves when the hermit bids him look again. ff. 47, 47 b.

211. Devil takes service in an abbey, and sows discord among the monks in the abbot's absence, but is detected and expelled on his return. f. 48.

212. Usurer's vineyard unhurt by hailstorm, in Aquitaine (above, p. 626). "Minister Equitanie narrabat." f. 48 b.

213. Franciscan asks a wanton woman to pray for him; she thinks he is joking, but presently enters a church and prays before an image of the Virgin and Child; she hears the Child exclaim that His enemy is praying for His friend, and the Virgin begs Him to spare His enemy for the sake of His friend. f. 48 b.

214. Widow near Liége breaks her rule of rigid abstinence in obedience to her confessor, who has consulted the devil how to seduce her; this unwonted luxury nearly gives the devil mastery over her, but she makes her friends bind her. On another occasion a priest offers her an unconsecrated host for communion, but she refuses it, saying "Hic non est Dominus meus." The first tale ends "Hoc narrauit Archidiaconus Leondensis (*for* Leodiensis) ministro generali fratrum minorum." f. 49.

215. Franciscan lay-brother, working on into the night in the monastic garden, is asked by a stranger why he toils so, but answers that he would gladly do still harder penance for his sins;

the stranger says that he himself is a devil, and that he too would endure torture for thousands of years to gain forgiveness. "Hoc narrat frater Nicholaus Teotonicus frater minor." f. 49 b. This is followed by a short dialogue on good works between two Franciscans, Gratian and Giles. f. 50.

216. Cardinal of Albano [Petrus de Colle medio] is killed by a fall at Assisi, where Pope Innocent [IV.] was staying with his court [*sc.* in 1253]. The Franciscans prepare the corpse for decent burial, but the Cardinal's servants strip it almost naked, plundering all they can. "Quidam ciuis Assiffinans (*sic*) narrauit fratribus minoribus hoc ualde notabile." f. 50. The Cardinal's sudden death was regarded by the Dominicans and Franciscans as a judgment on him for opposing them: see Wadding, *Annal. Minor.*, iii., 1732, pp. 326–7.

217. Dying archdeacon bids his doctors cure him at all costs, assuring them with his last breath that he is very rich. "Frater Gilbertus de ordine minorum magister Parisiensis narrabat fratribus." f. 50.

218. Queen confesses only trivial faults; her confessor, a Franciscan, sees it written on her robe that she has just committed adultery, and extorts a full confession. "Hoc narrabat ille frater cui hoc acciderat." f. 50 b.

219. Shepherd tells Franciscans that he would not change places with Emperor or King. f. 50 b.

220. The lady who smiled when Pope Gregory the Great was giving her communion (above, p. 539). f. 50 b.

221. Legend of St. John of Damascus: how he was captured by Saracens, but released after many years' captivity; how he was charged with treason, and his hand was cut off, but was afterwards restored by the Virgin. f. 51. Agrees almost *verbatim* with Vincent de Beauvais, *Spec. Hist.*, xvii. 103–5 (*cf.* this *Cat.*, ii. p. 683).

222. Devil defies Abbot John's attempt to exorcize him, but flies at the approach of a chaste married peasant. f. 53. *Cf.* above, pp. 169, 472.

223. Sailors tell a beggar they have nothing but stones; the food on their ship turns into stone. Beg. "Anno imperii Foce .ii.° Sabinianus Romane ecclesie .lxiii.° presidet." f. 53 b. Extracted from Sigebert of Gembloux, Chronica, *ad ann.* 606 (Migne, clx. col. 113; *cf.* above, p. 437), who took it from Gregory of Tours, De gloria confessorum, cap. 111 (Migne, lxxi. col. 909).

224. Charity and piety of Placella, wife of Theodosius (evidently a confused account of Galla Placidia, daughter of Theodosius the Great). f. 53 b.

225. Baptism refused by "Bathboldus dux Frixonum" (above, pp. 132, 449). f. 53 b. From Sigebert, *ad ann.* 718.

226. Crucifix pierced by Jews, at Beyrout (above, pp. 342–3). Beg. "Tempore Constantini imperatoris et Yrene," *etc.*, as in Sigebert, *ad ann.* 765. f. 54.

227. Olimpius blasphemes the Trinity, in Africa, and is struck by a thunderbolt. f. 54.

228. At Constantinople Deuterus, an Arian bishop, mis-says the words of baptism; the font dries up. f. 54.

229. Lady at Constantinople, wife of "Dux Venetiorum," who bathes only in dew, and lives altogether for luxury, is smitten with a putrefying disease. f. 54.

230. Bishop feasting on Ash-Wednesday is paralysed. f. 54 b.

231. Nobleman marries a wife too near of kin, and scorns the bishop's excommunication; dogs refuse bread thrown them at his wedding-feast, and he is killed by lightning. f. 54 b.

232. False executor of Charlemagne's knight (above, p. 9). f. 54 b.

233. Emperor "Hemericus" has a favourite clerk, who goes into exile rather than read the Gospel at mass when he has just come from his mistress; the Emperor learning the truth recalls him and offers him a bishopric. f. 55.

234. Bishop gives his last cup of wine to a beggar, though thirsty himself; the beggar drains it, and returns it full. f. 55.

235. The abbot who gave a beggar the fish prepared for himself (above, p. 347). f. 55.

236. Householder gives his last coin to a beggar, instead of buying food for himself; a stranger gives him twenty shillings, which (he tells him) are from his Lord. f. 55 b.

237. Yearly tribute of balsam for St. Peter's lamp, supplied by an estate near Babylon, is appropriated by the Pope; St. Peter appears and buffets him so that he dies. f. 55 b. Other stories of St. Peter's lamp have been noticed in this *Cat.*, ii. pp. 638, 673.

238. Anselm reproves an abbot for over-strictness with his young pupils (above, p. 430). f. 55 b.

239. St. Cassian, Bishop of Autun, rebukes his deacon for parsimony in alms-giving. f. 56. The same anecdote is told of St. Germanus, Bishop of Auxerre: see above, pp. 524, 580.

240. The Jew "in partibus Orientis," who threw his son into a furnace (see this *Cat.*, ii. p. 601). f. 56.

241. Fredegundis, wife of "Hupericus" [Chilperic], King of France, is moved by her sons' illness to repentance for her own and her husband's misdeeds. f. 56 b. From Gregory of Tours, Historia Francorum, v. 35 (Migne, lxxi. col. 350).

242. Penitent sinner shuts himself in a tomb, where devils try vainly to make him despair. f. 56 b. From Vit. Pat., see above, p. 181.

243. Blaspheming dicers punished by their tongues protruding, until they vow to the Virgin that they will shun dice and refrain from blasphemy. Reported by a Franciscan named Pax, "de ciuitate Castelli," as witnessed by him before he joined the order. f. 57. *Cf.* No. 2 above.

244. When the King of Castile [Ferdinand III.] was besieging Seville [in 1247–8], the Virgin appeared on three successive nights to one of his knights, who from his childhood had said an Ave whenever he heard her name, and bade him go to confession; at last he obeyed, and was killed just after by a stone. Told by the confessor, a Franciscan, to "Frater Nicholaus de ordine minorum Theothonicus" (*cf.* No. 215 above). f. 57 b. This tale is in the 13th cent. Franciscan *Liber Exemplorum* (ed. A. G. Little, 1908), p. 26 (see too p. 133).

245. Noble Roman's remark on hearing of the death of his son. f. 58 b.

246. Xenophon takes off his sacrificial chaplet when told of his son's death, but replaces it on learning that he died fighting bravely. f. 58 b. From Valerius Maximus, v. 10, ext. 2.

247. Titus counts a day lost in which he has done no good deed (above, p. 141). f. 58 b.

248. The Gymnosophists in India question their disciples before sitting down to their daily meal, and admit only those who can show that they have been using their time well. f. 58 b.

249. David's behaviour before and after the death of his child (from 2 Reg. xii. 15–24). f. 59.

250. Constantine refuses to have his leprosy cured by bathing in children's blood. "Legitur in uita sancti Siluestri." f. 59. See *Legenda Aurea*, cap. 12, p. 71.

251. Philosopher's reply when a worsted antagonist spat in his face. f. 59 b.

252. Cistercian ("monachus abbas," for "albus") refuses a bishopric, though urged by St. Bernard to accept it; he appears after death, and assures the saint that his refusal was wise (the story of Geoffroi de Péronne, see above, pp. 34, 506, *etc.*). f. 59 b.

253. Hermit, elated by the respect paid him, asks God what he lacks for perfection; an angel bids him feed swine for two years. f. 59 b. From Vit. Pat. (*cf.* Migne, lxxiii. col. 963).

254. Emperor Otho, wounded in battle, sends round rags soaked in his blood, to stimulate his men; moralized. f. 60.

255. Solomon and the young bird ("avicula" here, instead of ostrich) whose mother freed it by means of a worm's blood (see above, pp. 126, 191); moralized. f. 60.

256. St. Bernard persuades a knight to make a truce with God (p. 379). f. 60 b.

257. Two springs, one of which makes its drinkers wise, the other foolish. Beg. "Ut dixit plurimus [*for* Plinius ?]." f. 60 b.

258. St. Bernard is disturbed while preaching by a jongleur's harping, and sees that he is being led by the devil with a chain; at the prayers of the saint and his congregation the chain is broken, and the jongleur makes full confession. f. 61. *Cf.* above, p. 471.

259. King kills his only son, and cures his leprous subjects with his blood; the son is afterwards restored to life. f. 61. Probably derived from the romance of Amys and Amylion (see this *Cat.*, i. pp. 674–680), in which Amylion kills his children to cure Amys of leprosy, and they revive.

260. Devout woman makes a habit of repeating the sermons she has heard to her worldly-minded husband at dinner; one day he complains angrily that she spoils his meals, and the next mouthful chokes him. f. 61 b.

261. Count's son converted by finding a toad ("rospum," Ital. rospo) in his father's tomb (above, pp. 99, 535); when he dies, in the porch of St. John Lateran at Rome, the bells ring of themselves. f. 61 b.

262. Knight captures a castle, and releases all its defenders except one, whom he himself had knighted. f. 61 b.

263. Dead usurer appears to the priest who absolved him *in extremis*, and says he is damned; he calls the priest a bad physician, and strikes out one of his eyes. f. 61 b.

264. Usurer founds an abbey; but a voice tells the monks that it is useless to pray for his soul. f. 62.

265. Servant who has murdered his lord is taken on suspicion to a witch ("phitonissa"), but on the way he meets a priest and confesses, and the witch says that she knows all about the murder and used to know the murderer, but has lost him recently. f. 62. *Cf.* No. 204 above.

266. Robber-chief, repentant, is killed by a fall from his horse while pursuing some monks to make his confession; devils claim his soul, but it is adjudged to the angels. A hermit sees this, leaves his cell and returns to the world, and dies while leading a dissolute life. f. 62. *Cf.* pp. 60, 473.

267. One of the Poor Clares at Bologna disobeys her Abbess by looking out of a window; on her deathbed she sees the devil looking at her from that window. "Narrauit et dixit quidam minister fratrum minorum," to whom the Abbess had told the story. f. 62 b.

268. Incest, parenticide, death from remorse (see p. 259). The woman dies embracing a crucifix, while waiting for the preacher to hear her confession. f. 63.

269. "Frater Egidius, persona sanctissima et ad Deum contemplandum mirabiliter eleuata de ordine minorum," has a vision of the devil, and says he would rather enter a burning mountain than see him again. f. 63 b. *Cf.* No. 160 above.

270. Citizen of Lodi, going towards Lodi Vecchio, meets the ghost of a dead friend, who says he is in torment, wearing a hood heavier than the bells of St. Bassianus. f. 63 b.

271. Luxurious Bolognese scholar converted by a Dominican bidding him think of the beds in hell (see p. 95). f. 63 b.

272. Dominican appears after death to Nicholas, his Prior, whom he has offended, and asks his pardon, saying that Christ will not forgive him till he has obtained it. "Frater Nicholaus de ordine predicatorum narrabat." f. 64.

273. Dead Dominican appears to a friend, then Provincial Prior of the order in Palestine, and asks for his prayers, saying that he has fifteen years of torment to undergo; next day the Prior says a mass for him, and pleads with Christ after the consecration, saying that the Sultan of Babylon or Aleppo would grant an old servant's petition for the release of a captive; next night his friend appears in bliss, and thanks him. f. 64.

274. Dying novice, in the Terra di Lavoro, wards off the devil's attacks on his faith by holding a crucifix containing a relic of the Cross. f. 64 b.

275. Rustic in England, possessed by a devil, speaks Greek, Latin, and French. "Quidam frater de ordine predicatorum... asseruit et dixit se uidis[s]e in Anglia." f. 64 b.

276. Three days' purgatory chosen instead of a year's illness (above, p. 96). f. 64 b.

277. Martyrius carries Christ in the form of a leper. "In uitis sanctorum patrum legitur" (but really from Gregory, see above, p. 392). f. 65.

278. Bishop is given the power to read the inward state of communicants by the colour of their faces; two harlots appear resplendent, having repented and vowed amendment. f. 65. Evidently derived from the Vit. Pat. story, for which see above, pp. 312, 455, *etc.*

279. Answer of Christ to St. Antony's complaint that he was left alone to fight the devil. "In uitis patrum" (Migne, lxxiii. col. 132). f. 65 b.

280. Abbot Paulus Simplex reads churchgoers' state by their faces and their accompanying angels, and sees a sinner freed from devils by repentance. "In uitis patrum" (Migne, lxxiii. cols. 795, 985, 1046). f. 65 b.

281. Saying of a hermit, on the persistency of the devil's attacks on the soul. "In uitis patrum." f. 65 b.

282. Recording devil in church (above, p. 19); seen by deacon assisting St. Augustine of Canterbury. f. 65 b.

283. Traitor's two friends fail him, half-friend saves him from the gallows (p. 10); moralized. f. 66.

284. Cistercian novice reconciled to monkish life by dipping his dry bread in Christ's side (pp. 72, 356, *etc.*). f. 66 b.

285. Devils driven away by holy water from a Cistercian novice's deathbed (p. 479). f. 66 b.

286. Four devils in the form of women tempt a man vainly for forty days; henceforth he is free from carnal temptation. f. 66 b.

287. Unclean spirit tempts Abbess Sara for thirteen years, then admits that she has conquered. f. 66 b. From Vit. Pat. (Migne, lxxiii. col. 876).

288. Archbishop Asmund is afflicted and beaten daily by the

devil for a long time, but baffles him by meditating on the Passion. f. 66 b.

289. Pilgrim-knight dies on the Mount of Olives, and an angel carries his soul to heaven (above, p. 58). f. 67.

290. The self-indulgent abbot, who had lived austerely as a monk (p. 554). f. 67.

291. The Saracen of whom the Virgin asked alms, and who found his barns re-filled (pp. 469, 607). "Retulit quidam decanus." f. 67 b.

292. Man and wife saved from suicide by a cup of wine signed with the cross (p. 85). f. 67 b.

293. Devil in human form charges a clerk with fornication; on the day of trial before the bishop the acts of accusation are found blank, the clerk having meanwhile made confession. f. 67 b.

294. Excommunicated priest suffers martyrdom, and his corpse is buried with honour; the coffin always leaves the church during mass, until absolution is pronounced over it. "Legitur in uitis patrum." f. 68.

295. Antiochus, a rich noble of Alexandria, is converted by St. Athanasius, and becomes a monk; a girl fathers her bastard on him, but he appeals to the newborn infant, which declares him innocent and names its father, Alexander the Reader. f. 68.

296. Merchant at Alexandria, going to Constantinople, commends his wife and daughter to the care of the Virgin; his servant tries to kill them, but is struck with blindness, and kills himself in despair. "Qvidam abbas Paladius narrauit." f. 69. This is cap. 75 of the Pratum Spirituale (Migne, lxxiv. col. 154).

297. Matron cured of love-sickness for her husband's friend by the friend disfiguring himself. f. 69 b.

298. Widow bids gallant fast till she sends for him, promising to give him his desire then; she does not send till the fourth day, and then bids him choose between her and a well-furnished dinner-table; he chooses the latter. f. 69 b.

299. Knight in England grinds the poor in order to buy his wife a silk wimple and other headgear; a great toad fastens on her head as she lies in bed, and kills her. f. 70. *Cf.* above, p. 535.

300. St. Severin in torment (a repetition of No. 56 above). "Legitur in uita beati Seuerini archiepiscopi totall' (*sic*)." f. 70.

301. Asceticism of the youthful Hilarion. "Legitur in vita beati Ylarionis" (Migne, xxiii. col. 31). f. 70 b.

302. Dead usurer seen riding a fiery horse and carrying a fiery goat and trailing a monk's habit; having robbed a poor widow of her goat, and having taken the vows without sincere devotion. f. 70 b. *Cf.* No. 57 above.

303. French bishop, captured by Saracens, is set to tend sheep. Christian ambassadors hear him singing a French song as they pass by, stop and question him, and offer to ransom him; but he declines, saying that he has never before enjoyed such peace of mind. f. 70 b.

304. Franciscan on a cold night puts on wrap after wrap, vainly bidding his body cease to disturb him with complaints; at last he rises, strips, and bathes in snow, and after that rests peacefully. f. 71.

305. Rich man "in uale canonica" [Val Camonica, province of Brescia], believing that he has twenty-five years to live, resolves to spend the first ten in luxury, the next ten in war, and the last five in penance; he dies before nightfall. f. 71.

306, 307. The Half-Friend; the Two Merchants (from Petrus Alfunsi, see this *Cat.*, ii. pp. 237, 238). ff. 71, 71 b.

308. Allegorical vision of the Redemption, seen by a knight in quest of the Graal: a bird on a dry tree pierces its breast, and revives with its blood countless birds that lie beneath the tree. f. 72.

309. Knight on his way to court, to answer for his many cruelties, meets an old servant of his, who had fled in fear of being punished for the accidental death of his master's only son; the servant pleads for mercy in the name of the crucified Christ, and is spared; the king sees the Crucifix in a church return the knight's salutation. f. 72. *Cf.* No. 31 above.

310. Monk dies and is buried with five shillings concealed in his clothes; every night he goes wailing about the cemetery, saying, "Aylas, que fara? Quant grand pena tray, por v. sol. que ye ay," until the monks disinter him and find the money, and give it to the poor. f. 72 b.

311. Great clerk becomes a Cistercian, but thinks himself too delicate to observe the rule in all its rigour; he has a vision of the Virgin feeding the other monks with dainties in a golden spoon, but passing him by. f. 72 b. See this *Cat.*, ii. p. 630.

312. Knight secretly kills a man; the priest to whom he has confessed the murder denounces him to the ruler, Ezzelino da Romano (*ob.* 1259), hoping to gain the promised reward; Ezzelino pardons the knight, but blinds the priest and cuts his tongue out. f. 73.

313. Witch condemned to be burnt invokes Lucifer, who extinguishes the fire; this happens several times, but at last a priest bearing the Host stands at the stake beside her; Lucifer dares not approach them, and the witch is burnt, but the priest is unhurt. f. 73. *Cf.* pp. 448, 470, *etc.*

314. King of France is besieging a heretical city, and cannot take it because a saintly woman lives there; the king and his men pray for her removal, and she presently sickens and dies, and the city falls. f. 73 b.

315, 317–8. From Walter Map, Dissuasio Valerii ad Rufinum ne uxorem ducat (*De Nugis Curialium*, ed. Wright, 1850, dist. iv. cap. 3, pp. 147–8):—Saying of Emperor Valentianus on self-conquest;—Wife-hanging tree (see above, p. 110);—Saying of King Phoroneus, against marriage. ff. 73 b, 74.

316. Saying of Epicurus, against marriage. "Scribit J[er]o-[nim]us" (adv. Jovinianum, i. 48, Migne, xxiii. col. 280). f. 74.

The next seven are from Jacques de Vitry: see his *Exempla*, ed. Crane, 1890 (denoted by C in subjoined list), and Harl. MS. 463 (described above, pp. 1–26, and denoted below by H):—

319. Hermit and outlaw (C 72, *cf.* above, p. 557). f. 74.
320. Marriage of the Sun (C 142, H 70). f. 74 b.
321. Mother-ape's revenge on bear (C 143, H 71). f. 74 b.
322. Eagle's nest burnt by vixen (C 144, H 72). f. 74 b.
323. Horse and Dr. Lion (C 152, H 80). f. 74 b.
324. Vendor of meat at Acre (C 163, H 101). f. 75.
325. Usurer commends his soul to devils (C 170, H 110). f. 75.

326. Vision of hell: torments of a usurer and his heirs, hung on ten steps of a ladder. f. 75. *Cf.* No. 57 above.

327. Old lion maltreated by boar, bull, ass, horse, and fox. f. 75 b. *Cf.* this *Cat.*, ii. p. 343; above, p. 508.

328. Procession of devils chanting psalms as they escort a soul to hell. "Narrat beatus Ambroxius (*sic*) in libro de egressu anime." f. 75 b.

329. Toll for physical defects (*cf.* above, p. 249): Monk protests against a penny fine, and has to pay threepence. f. 76.

330. Wanton knight converted by a sermon on the misery of perpetual imprisonment even in luxury. f. 76.

331. Overcome by greed, a man breaks his vow to give in alms the best of every dish set before him; the first morsel sticks in his throat till he repents, and then comes up in the form of a live coal. "Quidam frater minor narrabat." f. 76

332. Physician restores a pampered man's appetite by half-starving him. f. 76 b.

333. Mountebank undertakes to adorn a palace with paintings, but tells the king that no cuckold, bastard or traitor will be able to see his work. When the king is invited to inspect the paintings, he and his court see nothing, but profess great admiration, until a knight is bold enough to tell the truth. f. 76 b. This story is well known through its embodiment in the adventures of Till Eulenspiegel. Closely allied is the tale of the invisible clothes, ch. 7 of the *Conde Lucanor* (Hans Andersen's "The Emperor's New Clothes").

334. Three brothers, natives of Sicily, bring their ship to land near a volcano, and two of them go ashore for provisions; the third stays on the ship, and is visited by devils bearing the soul of a neighbour of his, a nun, who (as he afterwards learns) has just died; she tells him she is damned for backbiting. f. 77.

335. Cistercian novice saved from deserting by an apparition of his dead parents, and by his mother taking him to hear the howling of the damned and the sweet singing of the saved. f. 77. *Cf.* above, p. 606, No. 3.

336. The priest at Lusignan, in Poitou, to whose deathbed the devils came with a frying-pan (*ib.* No. 4). "Legitur in libro Petri Claucensi (*sic*)." f. 77 b.

337. William, the chaplain at Neuchâtel, in the diocese of Lausanne, who said he would stay in a lake of fire till Doomsday to escape purgatory and hell. f. 77 b. From É. de Bourbon, *Anecdotes*, p. 33.

338. "Magister Johannes, condam de uico [*for* decano ?] sancti Quintini, lector Parisiensis in teologia," tells of a man who had visited purgatory, and who never smiled again. f. 78. *Cf.* above, p. 473.

339. Bishop-elect in Germany sees his predecessor tormented and thrust into hell by devils, and at once takes flight and becomes a Franciscan. f. 78.

340. Vision of Dryhthelm, abridged (from Bede, v. 12). f. 78.

341. The chorister who was beheaded by a Jew for singing the "Gaude Maria," but who revived and sang it next day. f. 78 b. For other versions see above, p. 528; Prof. Brown's article, referred to there, has since been expanded into an exhaustive *Study of the Miracle of Our Lady told by Chaucer's Prioress* (Chaucer Soc., 1910). The present version falls into his Group B, but does not coincide with any of those which he prints.

342. The monk of Cologne, who was restored to life through the intercession of the Virgin and St. Peter (see this *Cat.*, ii., p. 606). f. 79.

343. King of Aragon's jongleur, William, who has lampooned the King of Castile, falls into his hands at "Buorser" [Burgos ?], while making a pilgrimage to Compostella, and is sentenced to death; but he bids his fellow-prisoners trust in the Virgin, and composes a new anthem to her; whereupon a great light appears, with a ladder by which he and his fellow-prisoners escape. f. 79.

344. Two Franciscans, plundered by robbers and left bound to trees, say compline as usual at nightfall; when in singing the "Salve regina" they come to the words "ab instantibus malis," their bonds fall off. f. 79 b.

345. French Countess damned for love of finery (above, pp. 94–5). Followed, as in É. de Bourbon, by the story of the miraculous cure (effected by the Virgin) of the lady to whom the dead Countess appeared. f. 79 b.

346. Saying of a hermit, on the need for discretion, humility and charity. f. 80. From Vit. Pat. (Migne, lxxiii. col. 928).

Followed by a paragraph on the four cardinal virtues, and by examples of justice and liberality, taken chiefly from Augustine and Valerius Maximus, with a few from Cicero, Vegetius, Seneca, *etc.* ff. 80–84.

Colophon: "Explicit liber. Amen. Finito libro referamus gratia (*sic*) Christo. Laus tibi Christe, laus tibi semper." Below this, in different ink, "Iste liber est mei fratris de Baldechinis," the word "fratris" inserted later, by another hand, over an erasure. f. 84.

Harley 2346. ff. 12–33 b.

Vellum; towards the middle of the xvth cent. Octavo; ff. 22, having 29 lines to a page. The volume, which belonged to Archdeacon Burscough (see Wanley's entry, "17 May 1715," on f. 1* b, and above, p. 41), contains the following, in various hands of the 15th cent.:—(1) Compendium of Christian doctrine, on the seven sacraments, the seven works of mercy, *etc.*, including (in the section "De contemplacione Dei in sua humanitate") a set of meditations for the canonical hours. Beg. imperf. "Quintum sacramentum est ordo." f. 1;—(2) The present article. f. 12;—(3) "Mandata Dei": a treatise on the Ten Commandments, beg. "Alle maner of men shulden hold Goddys byddyng." f. 34. Other copies are in Roy. 17 A. xxvi., ff. 4–22 (see E. M. Thompson, *Wycliffe Exhibition*, 1884, p. 52), and Harl. 218, ff. 159–167;—(4) Short notes, in *Latin*, on the Decalogue, the Plagues of Egypt, *etc.* f. 47 b;—(5) Poem on the Acts of Christ, in rhymed couplets, beg. "Jhesu kyng of heuene and helle." f. 51. Another copy is in Add. 11307, f. 89;—(6) "Speculum Sacerdotum," in rhyming hexameters, beg. "Ecclesie sancte regimen qui ducere sancte." ff. 55 b–72 b.

Religious Tales, interspersed in a theological miscellany, which includes ten sermons (one imperfect through a lacuna between ff. 24 and 25), besides various sentences and notes, some in tabular form. *Latin.*

The principal exempla are:—

1. St. Bartholomew saves his devotee from the devil disguised as a beautiful girl (see above, p. 641). f. 12.

2. Devil compared to fowler, who startles water-birds into flight with a cymbal, so that his hawk may catch them. f. 13.

3. Hermit holds his nose at corpse, angel only at profligate youth (see p. 8). "Legitur in uitas patrum." f. 18.

4. Death of Coenred's knight (see p. 175), here called "quidam miles in Allimania." f. 18.

5. St. Gregory and the unbelieving lady (see p. 539). "Legitur in uita beati Gregorii pape." f. 18 b.

6. Child-Christ and Ave Maria (see this *Cat.*, ii. p. 658). f. 21.

7. Devil tells a monk that Doomsday will come when the celestial court has its full number (see above, p. 445). f. 21.

8. Roman widow, denounced by the devil in form of a doctor, but saved by the Virgin (*cf.* this *Cat.*, ii. p. 627). f. 21.

9. Bolognese scholar's vision of Truth, Justice, Peace and Mercy (above, p. 435). f. 21 b.

10. Devout priest in the Holy Land celebrates mass for a dead friend who has appeared to him in torment, and claims his soul as a reward for his own long and diligent service; an angel lays the soul, in form of a dove, upon the altar. f. 21 b. *Cf.* above, p. 667.

11. Wanton monk, denounced thrice in a vision of judgment, is saved by the Virgin at the third denunciation. f. 22.

12. Saintly monk at Paris, seeing a Mary-image bow to a ribald, complains that he has never been so favoured; but the Virgin tells him that she is merely returning the ribald's courtesy, since (unlike the monk) he has no reward to look for hereafter. f. 22.

13. Incest, parenticide, death from remorse (see p. 259). f. 22.

14. Painter of the Virgin and of the devil (see this *Cat.*, ii. p. 628). f. 22 b.

15. Prison-talk between a woman and her two sons born in captivity (*cf.* above, pp. 182, 192). f. 22 b.

16. Hermit bewailing unduly the loss of his cow, for which he had given half a mark, is reproved in a vision by Christ, who says "I gave my body for my sheep." f. 22 b.

17. Wicked tyrant converted by a hermit's vision, in which Christ refuses to push him into hell at the hermit's request. f. 23.

18. Jew raises the devil, who appears robed and crowned with gold; the devil kneels and takes off his crown as a priest passes with the Eucharist for a sick man, but only bends his knee without uncrowning when the priest returns. f. 23. See above, pp. 407, 447.

Royal 8 F. vi. ff. 1–23, 24 b–25.

Paper; towards the middle of the xvth cent. Folio; ff. 25, in double columns of 37 to 50 lines. Initials in red. For the rest of the volume, see this *Cat.*, ii. p. 407, and above, p. 226.

Religious Tales, mostly included in a series of sermons on the Gospel-lessons for Sundays and festivals. *Latin.*

The sermons are preceded by a paragraph on the doctrine of the resurrection of the body, beg. "Resurreccio corporum generalis probari potest." The first sermon, which contains Nos. 1–4 of the tales, is headed "Dominica prima Aduentus Domini et in dominica in ramis palmarum," and begins "Cum appropinquasset Ihesus Ierosolimis . . . Fratres karissimi, bis in anno hoc euangelium legitur." f. 1. There are 18 sermons, covering the period from Advent to Pentecost, and including all the tales except Nos. 23, 55–60. Two of the tales are located at Cambridge (Nos. 13, 25); one at "Rysinge iuxta Lamam," which is probably meant for Castle Rising, near Lynn, in Norfolk (No. 24); another in the diocese of Lincoln, naming Grosseteste as Bishop (No. 40); and *English* phrases occur in Nos. 23 and 49.

1. Man in search of a godfather for his son refuses Peter, Paul, and Christ Himself, as too unstable, and finally chooses Death. f. 1 b.

2. Sinner who has done homage to the devil, and is led by him with a chain, enters a church, and is moved to contrition by the sermon; the chain falls from his neck, and the devil cannot recognize him. Beg. "Temporibus beati Luciani pape in vrbe Romana." f. 1 b, col. 2. *Cf.* above, pp. 284, 327, *etc.*

3. Custodians of king's garden let themselves be infected with leprosy. Moralized, as in Odo of Cheriton (above, p. 61). f. 2 b.

4. Traitor on his way to the gallows appeals vainly to his friends for help, but is delivered by the king whom he has wronged. Moralized. f. 3. *Cf.* p. 10.

5 ("Dominica ij^{a} Aduentus Domini. Erunt signa in sole," *etc.*). Jew of Bourges (see this *Cat.*, ii. p. 601). f. 3 b, col. 2.

6 ("Dominica tercia Aduentus Domini. Cum aduenisset Johannes," *etc.*). The four sisters Mercy, Truth, Justice, Peace, and the criminal whom their brother set free; as in the Anglo-Latin Gesta Romanorum (above, p. 205). Moralized. f. 4 b, col. 2. For French metrical versions of this allegory, see *Bulletin de la Soc. des anc. textes français,* 1886, p. 57.

7 (same sermon). The Abbess delivered by the Virgin (see this *Cat.*, ii. p. 626). f. 5, col. 2.

8 ("Dominica iiij^{ta} Aduentus Domini. Miserunt Judei," *etc.*). Hermit flings his money at thieves (above, p. 281). f. 5 b, col. 2.

9 (same sermon). Priest named Severinus, summoned to a sick man while busy in his vineyard, delays about going, and finds the man dead; his tears save the dead man from devils, and revive him for confession (p. 567). f. 5 b, col. 2.

10 (same sermon). Lady vain of her hair appears after death to one of her husband's grooms, tormented by devils putting toads and scorpions on her head and burning her to ashes (*cf.* p. 280). f. 6, col. 2.

11 ("In die Natalis Domini. Puer natus est," *etc.*). The woman who prayed to St. Thomas of Canterbury for finer eyes (p. 404). f. 7, col. 2.

12 ("In die Epiphanie. Cum natus esset," *etc.*). Jew lends to Christian, accepting Christ and His Mother as sureties (see this *Cat.*, ii. p. 638). f. 8.

13 (same sermon). Priest at Cambridge gives the Host, wrapped in a veil, to a woman on Easter Day for her sick neighbour, but she takes it home and leaves it in a box; a light shines about the box, attracting her husband's attention; and they find the Host partly transformed into flesh and blood. f. 8, col. 2.

14 ("Dominica 2ª post octauas Epiphanie. Nupcie facte sunt," *etc.*). Bees enshrine the Host, hidden in a hollow tree (as in Giraldus Cambrensis, see above, pp. 517, 647). f. 9.

15 (same sermon). Woman saved from suicide by the Virgin, after committing incest with her brother and murdering her offspring (*cf.* p. 549). In this version the dead infants appear, sing the Te Deum, and are baptized by an angel. f. 9, col. 2.

16 ("Dominica tercia post Epiphaniam. Cum descendisset," *etc.*). "Quidam abbas nomine Richerus in Colonia" sees churchgoers with their good or bad angels (usually told of Paulus Simplex, see p. 583). f. 10.

17 (same sermon). Miracle of St. Andrew and the woman who accused her own son falsely (see *Legenda Aurea*, cap. 2, p. 15). f. 10, col. 2.

18 ("Dominica iiijᵗᵃ post Epiphaniam. Ascendente Jhesu in nauiculam," *etc.*). Glutton's son converted by finding a toad in his father's tomb (above, p. 577). f. 10 b, col. 2.

19 (same sermon). Drunken monk saved by the Virgin from the devil in form of a bull, a dog, and a lion (see this *Cat.*, ii. p. 612). f. 11.

20 ("In die Purificacionis beate Marie. Postquam impleti sunt," *etc.*). Taper left by an angel (see this *Cat.*, ii. p. 658). f. 12, col. 2.

21 ("Dominica in Septuagesima. Simile est regnum celorum

patrifamilias," *etc.*). Hermit cares more for his cat's tail than St. Gregory does for all his wealth (above, p. 619). f. 13.

22 (same sermon). Variant of the story of Matron denounced by Devil (see this *Cat.*, ii. p. 627; above, pp. 529, 530, *etc.*): During the king's absence on a pilgrimage, the queen has a child by her son, and kills it; the devil in form of a clerk denounces her, but she confesses to Pope "Lucian," and the devil cannot repeat his accusation. f. 13.

23 (seemingly appended to, rather than included in, the sermon containing Nos. 21–2). Devil bids hermit give "dimidiam lunam, circuitum solis, et quartam partem rote bige," *i.e.* C O R, to God (*cf.* pp. 54, 167, *etc.*). The angel who interprets the riddle renders "rota biga" by "a carte phwel." f. 13 b.

24 ("Dominica in Sexagesima. Cum turba plurima," *etc.*). Demoniac exorcized "in villa que vocatur Rysinge iuxta Lamam" [? Castle Rising, near Lynn, co. Norf.]. f. 14.

25 (same sermon). Old woman sows discord between man and wife (above, pp. 399, 507, *etc.*). A very short version, omitting the subsequent interview between the devil and his hireling; localized at Cambridge. f. 14, col. 2.

26 (same sermon). Devils overheard reporting to Satan (above, p. 62). f. 14, col. 2.

27 (same sermon). Peter the tax-collector (p. 281). f. 14 b.

28 ("Dominica in L. vel in Capite Jejunii. Cum jejunatis," *etc.*). Deathbed vision of angel with empty book of good deeds, and devils with long record of sins. Said to have been seen by a son of Bede ("Legitur in vita Bede presbiteri quod habuit vnum filium," *etc.*), but obviously taken from Bede's story of the Mercian knight (Hist. Eccl., v. 13, see above, p. 175). f. 14 b, col. 2.

29 (same sermon). Death of the monk whose fasting was a pretence (see p. 63). f. 15.

30 (same sermon). Hermit seduced by devil in form of woman (p. 180). f. 15.

31 (same sermon). "Haudius," whose son-in-law was saved from the devil by St. Basil (p. 257). f. 15 b.

32 (same sermon). Bishop makes devil act as his watchdog for three years, and makes him say why he lingers at tavern-doors. f. 15 b, col. 2.

33 (same sermon). Brothers Date and Dabitur (see p. 71). f. 16.

34 (same sermon). Bishop saved by St. Andrew from the devil in form of a woman (p. 66). f. 16, col. 2.

35 ("Dominica 3ª in xlª. Erat Jhesus eiciens demon[i]um," *etc.*). Priest's dead mother tells him she is damned for unconfessed adultery (the same version as in Roy. 7 D. i., above, p. 483). f. 17.

36 (same sermon). Devil comes to confession (as in Manuel des Péchés, above, p. 284). f. 17, col. 2.

37 (same sermon). Devil on lady's train (above, p. 20). f. 17 b.

38 (same sermon). A man who has committed incest, and murdered his parents and his sister, falls ill, but will not confess; a friar offers his own good deeds and £20 in exchange for his sins, and he accepts the bargain, but dies of contrition before beginning to confess; the friar learns that his soul is saved. f. 17 b, col. 2. *Cf.* above, p. 259, No. 71.

39 ("Dominica media xlᵉ. Abiit Jhesus trans mare Galilee," *etc.*). Priest's mother dies; three times the candles round her bier are extinguished by devils, and she afterwards appears and tells him she is damned for an unconfessed sin of her youth (*cf.* No. 35 above). f. 18, col. 2.

40 (same sermon). Woman in the diocese of Lincoln, during the episcopate of Robert "Grocesteste," is sentenced to be burnt for disbelief in the Eucharist, but the fire will not touch her; after this has happened thrice, a hermit makes the people carry him to the fire, with the Host which he has just consecrated; the devil then cries that he must leave her to her fate, but by the Bishop's prayers she is converted. f. 18 b, col. 2.

41 ("Dominica in passione. Quis ex vobis arguet me," *etc.*). Macarius saves "Theodosius" from the devil's tempting drinks (above, p. 72). f. 19, col. 2.

42 (same sermon). Dragon driven from monk's deathbed by his brethren's prayers (p. 182). f. 19 b.

43 (same sermon). The knight who became a monk, and could only learn the words Ave Maria (p. 543). f. 19 b.

44 (same sermon). Death of blaspheming boy (p. 25). f. 19 b.

45 (same sermon). Thief at gallows bites his father's nose off (*ib.*). f. 19 b, col. 2.

46 (same sermon). Girl damned for vexing her mother (p. 73). f. 19 b, col. 2.

47 (same sermon). Monk of Cologne saved by the Virgin and St. Peter (see this *Cat.*, ii. p. 606). f. 20, col. 2.

48 (same sermon). Girl [Musa] invited to join the Virgin's choir (*ib.*, p. 620). f. 20, col. 2.

49 ("In die Parasceues. In omnibus operibus," *etc.*) Variant of "The Nun who saw the world" (*ib.*, p. 659; above, p. 342, *etc.*): Nun agrees to elope with a knight, but cannot find the convent-door until she ceases to salute the Virgin (the words of her customary salutation are given in *English*: "Mary, for thine yoys fyve," *etc.*); the knight is killed unshriven in battle, and a hermit forbids her to pray for his soul, but afterwards sees it borne to heaven, and is rebuked by an angel; returning to the convent, the nun finds that the Virgin has replaced her in her absence. f. 21.

50 (same sermon). Crucifix kisses merciful man (*Cat.*, ii. p. 665). f. 21 b.

51 ("[In] die Penticostes. Loquebatur variis linguis," *etc.*). Rich man scorns his friend's attempts to convert him, and bequeaths his soul to the devil (*cf.* above, pp. 571, 604, *etc.*). f. 21 b, col. 2.

52 (same sermon). King and his brother; trumpet of doom (above, p. 26). f. 22.

53 (same sermon). Thomas, a rich man near Paris, falls ill, and tries to coax his soul to stay by showing it his treasures; the devil in form of a toad leaps on his face from the treasure-chest, and torments him till he dies. f. 22, col. 2.

54 (same sermon). Clerk's written confession is found blank by the priest whom his confessor goes to consult (above, p. 13). f. 22 b.

55. Clerk at Rome, claimed on his wedding-day by the Virgin (as above, p. 529). f. 22 b, col. 2.

56. The woman who committed incest and infanticide, and who found letters marked in blood on her hand (above, pp. 236, 574). f. 24 b.

57. Devotee of the Virgin rejoices when told by an angel that he will only have to stay in purgatory until his requiem mass is said; but an hour after his death he thinks he has been suffering for a thousand years. f. 24 b, col. 2. *Cf.* above, p. 96.

58. Devotee of the Virgin, of great repute for sanctity, prays her to obtain his pardon for a long-concealed mortal sin, and blasphemes her when she refuses and bids him confess it; he dies

obdurate, and revives at his funeral to say that he is damned. f. 24 b, col. 2.

59. Woman who has killed her parents, instead of confessing, kills her three sons and herself. f. 25. See above, p. 381.

60. The woman who would not make full confession, until Christ put her hand in His side (above, p. 259). For penance her confessor bids her kneel before an image of the Virgin and Child till she receives a sign of pardon; the Virgin kneels and intercedes for her, and then tells her she is forgiven. f. 25, col. 2.

In the general description of the volume (*Cat. of Romances*, ii. p. 407), mention was made of a tale in *English*, on f. 28 b, which may be noted here somewhat more fully. It is headed "Legitur de vna muliere que abscondit mortale peccatum in corde [et] noluit confiteri," and begins "Ista mulier venit ad ecclesiam, and made here prayer devowtly." She is observed by "þ^{e} curet of þ^{e} plase," who sees tears streaming down her cheeks and "þ^{e} fende dansyng in here necke." He learns from the fiend that the woman has an unconfessed deadly sin on her conscience, persuades her to make full confession, and so exorcizes her. *Cf.* above, pp. 473, 484.

Harley 1288. ff. 34–60, 88–90.

Vellum; towards the middle of the xvth cent. Octavo; ff. 30, having 27 to 32 lines to a page. Headings in red, initials in red or blue. For the rest of the volume, see above, p. 100.

RELIGIOUS TALES. Two collections, the first in *Latin*, the second in *English.*

Part i. is in 67 paragraphs, of which No. 56 (wrongly numbered 55) is defective, and No. 57 entirely wanting, through the loss of a leaf after f. 56. Some of these contain moral reflections, theological notes, *etc.*, but the great majority are filled with exempla, as follows:—

1. Woman conceals a great sin in confession, and goes home and hangs herself. f. 34.

2. Profligate hopes to live ten years more, and postpones amendment for five years; after allowing himself a second and third respite, he is strangled by the devil. f. 34. *Cf.* above, pp. 381, 670.

3. Clerk records all his sins in a book; at last he goes to confession, and gives the book to the priest, being unable to speak for tears; the priest finds it blank. f. 34 b. *Cf.* pp. 13, 77, *etc.*

4. Barrel ("costrellum") filled with a robber's contrite tear (see p. 341). f. 34 b.

5. Devil cannot come to a man who invokes him after hearing divine service and eating blessed bread. f. 35.

6. Hermit and outlaw (the same version as in Add. 11579, above, p. 528). f. 35.

7. Apparition of priest's mother (= Roy. 7 D. i., No. 304, above, p. 502). f. 35 b.

8. Homage to devil; black mark on hand (*ib.* No. 76). f. 36.

9. Adulterous squire escapes denunciation at the cost of a bleeding back (*ib.* No. 53). f. 36 b.

10. The girl who became a recluse, but shrank from confession, until Christ put her hand in His side (above, pp. 55, 381, *etc.*). f. 36 b.

11. Mother pays for masses for her dead daughter, until she has nothing left but a ring, which she gives a priest for one more mass, insisting that it is to be for her daughter's exclusive benefit; the daughter appears, and tells her mother that her companions in purgatory hoot at her. f. 37.

12. Priest told by his dead mother that his masses for her have brought relief to the souls in purgatory, but not to her (= Roy. 7 D. i., No. 49). f. 37 b.

13. Anchoress beaten by devils, from whose toils she has saved a dying woman (*ib.* No. 48). f. 38.

14. Dead monk appears to his abbot, and says that more than thirty thousand died on the same day as himself, but that only he and two others are saved. f. 38 b. *Cf.* above, pp. 446, 626.

15. Dying monk first curses and then blesses his vows (see this *Cat.*, ii. pp. 651, 685). f. 38 b.

16. Apparition of monk's dead mother (*cf.* Nos. 7 and 12 above). f. 39.

17. Dying youth is persuaded by the devil, who visits him in the form of his mistress, to deny his sin to the priest; after death he thrice interrupts the clerks chanting round his bier, and the earth opens and swallows him. f. 39 b.

18. Matron has a child by her own son and kills it; Christ appears to her, and puts her hand in His side; she confesses to a

bishop, who makes her exhume the child, and revives it with water poured on her blood-stained hand. f. 40.

19. The man who deflowered his god-daughter on Easter Eve (see above, p. 283). f. 40.

20. A man who cherishes a grudge against another goes to communion at Easter, though warned of his unfitness by the Virgin and by a voice from the Host itself; the Host leaps from his mouth, and the earth opens and swallows him. f. 40 b.

21. Malefactor, hearing that confession hides sins from the devil, visits a demoniac after confessing, but is denounced by him; the chaplain tells him that confession without repentance is worthless. f. 40 b.

22. Beautiful Parisian lady, dissatisfied with her mirror, breaks it and sends her maid again and again for a better one, but is still discontent; at last the maid goes to the cemetery, and brings the skull of a lady whose beauty her mistress used to envy. f. 41. *Cf.* p. 446.

23. St. Augustine revives a dead priest to absolve his dead parishioner, excommunicated for non-payment of tithes (see pp. 531–2); at "Cometona" in Oxfordshire, six miles from Woodstock. f. 42.

24. Man in Cambridgeshire, in 1404, is tempted by a demon to hang himself, but cannot, because he has lately sprinkled himself with holy water. "Vt dicit quidam sisterciensis ordinis." f. 44.

25. Declaration by Christ, in the form of a charter, of His victory and entry into His inheritance. Beg. "Sciant presentes et futuri." Dated "feria .6. parasseues super montem Caluarie... anno a creacione mundi 5232." f. 44 b. Other copies are in Add. MSS. 6716, f. 4, and 21253, f. 186. *Cf.* the "Carta redemptionis humanae," *al.* "Magna carta de libertatibus mundi," in *English* verse, copies of which are in Sloane MS. 3292, f. 2, Add. MSS. 24343, f. 6 b, and 37049, f. 23, Harl. MS. 6848, f. 239 b, Stowe MSS. 620, f. 11 b, and 1055, f. 40, and Add. Ch. 5960.

26. Similitude of mere hearers of the word to an ass which delights in harp-music, and yet tramples on the harp. f. 44 b.

27. Claudens cor, Claudens os, and Claudens "marcipium" (see above, pp. 86, 431). f. 44 b.

28. Lazy king divides his kingdom between his three lazy sons. Headed "Narracio in gestis Romanorum de rege accidioso"

(it is not, however, quite the same as the Gesta Romanorum story, for which see p. 194). Moralized. f. 45.

29. Litigant, when almost ruined, by his wife's advice feasts his opponent's servants, and so brings about a reconciliation. f. 45 b.

30. Three Jews coming from Calvary debate which was the most painful part of Christ's Passion. f. 46.

31. Jew, converted by seeing a beautiful Boy in the celebrant's hands at mass, complains after baptism that he no longer sees this miracle, and is told that faith must now suffice him. f. 46 b.

32. Jew goes to mass with a Christian friend, and sees him eat a Child. f. 47. This occurs in the English metrical Gospel-homilies (above, pp. 326, 329, 332).

33. King "Crisus" [or rather, Midas] starved to death through his golden touch. f. 47.

34. The monk who would rather be baked in an oven than see the devil again (see p. 82). f. 47.

35. Shooting at a father's corpse (see Gesta Rom., above, p. 206); here the father, when dying, charges a sage to find out which of his three putative sons is really his. Moralized. f. 47 b.

Then follow notes on the Greater and Lesser Litanies, the Ember Weeks, Easter Communion, *etc.* ff. 48 b–53 b.

36. Extract from *Legenda Aurea*, cap. 67, pp. 302–3, narrating the discovery by Titus, on his entry into Jerusalem, of Joseph of Arimathaea, imprisoned by the Jews in the thickness of the town-wall. f. 53 b.

37. The knight who forgave his father's slayer on Good Friday (see above, pp. 281, 361, *etc.*). The two go to church together, and vie with each other as to which shall first kiss the Crucifix, but it points to the merciful knight, and bids him come first. f. 54. Followed by a paragraph enumerating the events in sacred history that have happened on a Friday. f. 54 b.

38. King's servant, summoned to give an account of his custody of the princess, appeals vainly to his two dearest friends, but is helped by a half-friend. Moralized. f. 54 b. *Cf.* Gesta Rom., above, p. 225.

39. Two devils sit and talk; one of them complains that the man in his charge is always escaping through prayer. f. 55 b.

40. Hermit sees his dead father and brother cursing one another in hell (see p. 53). "Legitur in Quinto (*sic*)." f. 55 b.

41. Sinner resolves to repent after six days more of enjoyment, but dies before that time, exclaiming that he is lost. f. 56.

42. Two preachers are advised to preach against slander; the next man they meet says that their adviser is the greatest slanderer in the town. f. 56.

43. St. Theobald and the soul imprisoned in a block of ice (see p. 330). f. 56 b.

44. The English canon whom the Jews could not denounce. From Caesarius (ii. 23, see above, p. 351). Imperfect through the loss of a leaf, which contained all but the first two lines of this paragraph and the whole of the one which followed. f. 56 b.

45. The rustic who was given his own bad penny instead of the Host (see p. 553). "Jacobus de Victriaco." f. 57.

46. Impious toper at Coblenz, smothered with ashes on Ash-Wednesday. From Caesarius (x. 53, above, p. 365). f. 57.

47–9. Three Mary-legends (see this *Cat.*, ii. pp. 606, 628, 601), *viz.* Thief [Ebbo] upheld on gallows, Robber-knight served by devil, Jew-boy [of Bourges]. ff. 57 b–58 b.

50. The penitent harlot, who followed her hermit brother barefoot (from Vit. Pat., see above, p. 469). ff. 59 b–60.

Part ii. is imperfect at the beginning through the loss of two leaves after p. 87. It forms the concluding part of an *English* theological miscellany (ff. 64–90), for a brief description of which see above, p. 100. It consists of five complete tales and the latter portion of another, extracted from the Festial of John Mirk, for which see below, Harl. 2250, ff. 84–87. Continuing the numbers from Part i., the tales are as follows:—

51. The Virgin rescues a woman's soul from hell, scaring the fiends away with a candle, and restores her to life for shrift and amendment (= *Mirk's Festial,* E. E. T. S., i. p. 61, Pur. B. M. V.). Imperf. at beg. f. 88.

52. Judge sent by Emperor to a province where oaths are unknown introduces the custom of swearing, especially by God's passion, wounds and limbs; one day as he sits in court the Virgin appears as "þe faryst woman þat euer they sawe," with "a fayr child in hyr lappe blody and all to merteryd," and the earth opens and swallows the judge. Beg. "I rede in gestis Romanorum of ane emperoure" (*ib.*, p. 113, Dom. in Pass.). f. 88. *Cf.* above, p. 311.

53. St. Richard, having his beard shaved on a Saturday

afternoon, sees the devil collecting the hairs; he stops the barber, takes the hairs from the devil and burns them on his own hand for penance, and goes half-shaven till Monday. Beg. "I rede in the lyfe of saynt Richard" (*ib.*, p. 125, Formacio necessaria capellanis). f. 88 b. *Cf.* the story of Abbot Aycadrus, noted above, p. 641.

54. St. Gregory and the incredulous woman, here named "Lasyna" (*ib.*, p. 173, Corp. Christi; see above, p. 539). f. 89.

55. Bishop threatened by the dead for suspending a priest who knew only the Requiem mass. "I rede in the Legenda Aurea" (cap. 163, p. 733; above, p. 383; *Festial*, p. 271, Die Anim.). f. 89 b.

56. The false executor, who kept his dead kinsman's horse. "I rede in the Legenda Aurea" (cap. 163, p. 739; above, p. 9; *Festial*, p. 270, Die Anim.). ff. 89 b–90.

Additional 6716. ff. 1–58, 60–60 b, 96 b–97, 140 b–146 b.

Vellum and paper; xvth cent., in various hands. Folio; ff. 68, the first part (ff. 1–58, 60–60 b) in double columns of 38 lines, the second in single columns varying in length. The volume, bequeathed to the Museum in 1827 by Adam Wolley of Matlock, contains two distinct MSS. The first (ff. 1–80) is a vellum MS., first half of the 15th cent., which belonged in 1623 to William Burton of Lindley, co. Leic., the topographer (see f. 1), and contains a theological miscellany, mostly in *Latin*, including "Modus siue forma confitendi sec. dom. Robertum [Grosseteste] Lincoln. episc." f. 63;—"Forma iniungendi penitencias," by the same. f. 67;—"Epistola a Deo de celo transmissa in Jerusalem," beg. "Mandatum sanctum dominici diei de celo venit . . . Ego Deus precepi vobis" (see R. Priebsch in *Otia Merseiana*, i., 1899, p. 129, and *An English Miscellany presented to Dr. Furnivall*, 1901, p. 397). f. 72;—Manual of Catholic doctrine, beg. "Fyrst it is to knaw and and (*sic*) to belefe." f. 76. The second MS. (ff. 81–146) is on paper, and contains the following, besides other theological and devotional pieces, in several 15th cent. hands:—Innocent III., De contemptu mundi. f. 82;—"Abbreuiacio synonomorum beati Ysidori Ispalensis episcopi" (not the same abridgment as that printed with title *Dyalogus siue synonima Ysidori*, Antwerp, 1487, *etc.*). f. 99;—Prayers for a priest before Mass. f. 105;—"Soliloquia," *etc.*, of St. Augustine. Imperf. at end. f. 111. Medical recipes and charms on ff. 59 b, 80, 98, *etc.*

Religious Tales. In two distinct MSS.: the first containing a set of moral discourses, with exempla, followed by miscellaneous theological notes, *etc.*; the second containing various theological treatises and notes, with a few tales interspersed. *Latin.*

The first part begins (imperfectly?) "Nota quod oraciones et alia bona opera in corde fetido ac pleno peccatis inania sunt. Vnde narratur de quodam clerico in officio Dei et beate Virginis satis deuoto." f. 1. It consists of a series of paragraphs on virtues and vices, points of casuistry, *etc.*, frequently illustrated by exempla, among which are the following :—

1. Good liquor in a foul vessel (see this *Cat.*, ii. p. 651). f. 1.

2. Devil tells a man that to be saved he must give "lunam nouam, solis rotunditatem, et quartam partem rote" (*i.e.* C O R) to God. f. 1. See above, pp. 54, 142, *etc.*

3. Devil on lady's train (above, p. 20). "Legitur in vitis patrum." f. 1 b, col. 2.

4. Son spoilt in childhood grows up a criminal, and is outlawed; he gives his father a thin twig to bend, then a thick stick which cannot be bent; saying that he is now like the latter, he draws his sword and kills his father. f. 3, col. 2.

5. Parisian clerk has his tomb made during his lifetime, and covered with a symbolical painting of his deathbed. f. 3 b, col. 2.

6. Two quarrelsome neighbours are seen after death by their confessor, fighting each other in hell. f. 3 b, col. 2.

7. Christ's charter of re-entry into His inheritance (see above, p. 683). Beg. "Sciant presentes et futuri." Dated Calvary, Fer. vi. Parasceves, A. M. 5232. Entitled "Carta humani generis." f. 4.

8. Dionysius, tyrant of Syracuse, and his excuses for plundering the statues of the gods. "Vnde beatus Jeronymus narrat in quadam epistola ad Paulinum." f. 4 b. Derived from Cicero, De Nat. Deorum, iii. 34, *cf.* above, p. 197. See too No. 21 below.

9. Deathbed vision of the Virgin with a wounded Child in her arms, seen by a squire who used to swear by the limbs of Christ. "Narrat quidam Lumbardus nomine Hubertus de Lorgo, qui sepultus est London. inter fratres predicatores, quod habuit quendam armigerum." f. 5 b. *Cf.* p. 685.

10. Three apples, each partly rotten, are set before three guests; one eats all his apple, the second rejects all his, the third eats the sound part and rejects the rotten. Moralized. f. 7, col. 2.

11. Knight ("Eneas nomine") impoverishes himself to heap treasures on the girl he loves, but she shuts her doors against him when he returns wounded from battle. "Vnde narrat Virgilius Enoydes." The couplet "Cerne cicatrices," *etc.* (Ovid, Am. iii. viii. 19–20) is quoted. Moralized. f. 8 b. *Cf.* pp. 131, 168.

12. The story of Acontius ("Achoneus") and Cydippe.

"Narrat autem Ouidius in epistolis suis" [Heroid. Ep. xx., xxi.]. Moralized. f. 9.

13. Warin South, one of the brethren in the Franciscan convent at Shrewsbury, is assailed on his deathbed by innumerable fiends suggesting doubts as to the faith, and bids his attendant, Fr. Thomas de Wythcheroth, bring the Lector to confute them; before going, Thomas puts a cross in the hands of the dying man, who at once laughs and says that it has put the fiends to flight. f. 12. *Cf.* above, p. 668.

14. Portents of the Nativity of Christ, *viz.* Three suns, Octavian and the Sibyl, *etc.* f. 12 b. *Cf. Legenda Aurea*, cap. 6, pp. 40 *seq.*, and above, pp. 129, 537.

15. Achilles among his mother's maids. "Narrat...Ouidius magnus de bello Troiano" (*cf.* above, pp. 133, 168). Moralized. f. 14 b.

16. Vicar, rebuked by his bishop for giving his ass Christian burial, says that the ass has bequeathed forty shillings to the bishop, who thereupon says "Requiescat in pace." f. 21 b, col. 2. *Cf.* p. 490.

17. Wicked advocate at Paris, "cuius nomen erat Johannes vel Willelmus male mortis," is found in his room one morning, strangled by the devil, and his corpse reduced to dust. f. 22. *Cf.* p. 499.

18. Miser, persuaded by his wife to hear mass daily in his chapel, hides a pot there under a trap on which he kneels, and prays every day that he may live to fill it with money; when it is full he dies, and his widow marries a young man, who finds the pot through bruising his knee against the trap-key, and who thenceforth prays that he may live to empty it. Moralized. f. 22, col. 2.

19. Son of king's bailiff sees his dead mother in bliss and father in hell (above, pp. 503, 636). f. 22 b, col. 2.

20. Extortionate beadle ("bidellus"), dropped by his servant in the middle of a ford (because the curses of the poor make him too heavy a load to carry), is trampled and gored to death by the cattle on which he is distraining. f. 23. Followed by remarks on the comparative immunity from cattle-raiding enjoyed in England: "Dicitur enim quod in Hibernia et Wallia bene conueniuntur latrones qui vaccas, boues et alia pecora vicinorum furantur, propter quod latrones aperte dicuntur. Sed in Anglia

(laudetur Deus) non sic. Sed quid? Revera generosi inter nos dicuntur tales *schalldours, ryflours.* Tales enim frangunt thalamos magnorum, asportant bona," *etc.* f. 23.

21. Sacrilege of Dionysius of Syracuse (see No. 8 above); "de quo refert Valerius Maximus" [i. 1, ext. 3]. f. 23, col. 2.

22. Usurer buried with thirty marks tied about his neck, and exhumed by order of "curie legatus" (see p. 500). f. 24.

23. Toad found on dead usurer's face. Beg. "Ad idem eciam narracio de eodem legato, magister Robertus nomine. In sua visitacione apud Berdeley venisset" (see pp. 499, 635). f. 24.

24. Vision of Pope Innocent IV. denounced by the Church and condemned by the Divine Judge; seen by a cardinal soon after Innocent's death. f. 25 b, col. 2. From Matthew Paris, *Chronica Majora*, v. p. 471; *cf.* above, p. 399.

25. Soon after the death of a tyrannical and sacrilegious prince, one of his clerks meets a rider, who bids him exchange horses; his new horse carries him to a hall where he sees all his dead lord's tortures. f. 26, col. 2.

26. Laziest of three sons to be heir (above, pp. 113, 194, *etc.*). Moralized. f. 29 b.

27. The monk who prayed for his friend's release from purgatory, pleading his own long service (p. 667, No. 273). f. 31 b, col. 2.

28. Partnership between brave knight and coward (p. 132). Moralized. f. 33, col. 2.

29. Rich sinner, struck with remorse while passing through a wood, vows amendment, and traces with his sword the plan of a monastery which he means to found in expiation; he dies before reaching home, and the devils claim him, but retire in dismay when the angels find a golden model of the monastery in the middle of his heart. f. 34. *Cf.* this *Cat.*, ii. pp. 705, 721, and the Vienna Academy's *Denkschriften*, Phil.-Hist. Classe, Bd. xliv., 1896, Abh. i. p. 20.

30. Incest, parenticide, death from remorse (above, p. 259). f. 35.

31. The old man who sought herbs to cure the leprous princess (p. 161). Moralized. f. 35 b, col. 2.

32. William, a jester, converts his lord by feigning sickness and making his will, in which he bequeaths his bauble to the steward, his bowl ("magnum discum meum, Anglice *a boll*") to the butler, and his soul to hell (so as not to be separated from his lord's). f. 36 b, col. 2.

33. Three true sayings, by which a prisoner gains his freedom (p. 203). Moralized. f. 37, col. 2.

34. The clerk whom St. Bernard told to write his confession (p. 77). "Narratur in vita beati Bernardi." f. 37 b, col. 2.

35. The girl who used to scold her mother (p. 73). f. 38 b.

36. Knight "in partibus transmarinis," who has committed adultery under a tree in his garden, is moved to repentance by his wife's dream that she sees him stabbed to the heart under that tree; his confessor, a Franciscan, bids him say five Aves; and his wife dreams that a doctor heals his wound with five flowers. Told to the Kenilworth canons by the knight himself, during the siege in Henry III.'s time [1266]. f. 39, col. 2.

37. The woman to whom Christ showed His heart (pp. 55, 381, *etc.*). f. 39 b, col. 2.

38. Emblem of Justice, a blind girl. "Vnde Agellius describens iusticiam" (p. 119). f. 40, col. 2.

39. Monstrous apparition of Pope Benedict [IX.] (p. 538). f. 41 b, col. 2.

40. Dying man joins the discussion as to the length of his shroud (pp. 8, 436, 635, *etc.*). f. 44 b, col. 2.

41. Sarcophagus. "Fertur autem in gestis Romanorum" (above, p. 240). f. 45 b.

42. Hundredfold acknowledged after death. "Vnde narratur de quodam episcopo nomine Oddone" (p. 140). f. 46.

43. Witch of Berkeley; extracted from William of Malmesbury (see above, p. 403). f. 46 b, col. 2.

44. Oracle declares that Rome will stand so long as she keeps Love (Roma reversed = Amor). "Fertur in gestis Romanorum." f. 49.

45. Devil agrees to fulfil a man's wish, if the man will either be hung, or fornicate, or kill his father, or else get drunk once; he chooses the last, and the other three follow. f. 49 b, col. 2. *Cf.* p. 648.

46. Gluttonous Count [of Pontoise], in whose tomb a toad was found. "Narrat autem Alexander de naturis rerum" (see above, p. 535). f. 50.

47. Torments of a pair of lovers, seen by "literatus" (p. 529, No. 14). f. 52, col. 2.

48. Dragon tracked by St. Germanus to an adulteress's tomb. "Legitur in vita beati Germani episcopi" (above, pp. 18, 279, *etc.*). f. 54.

49. One devil on city-gate, many devils on abbey (pp. 343, 563, *etc.*). "Narratur in vitis patrum." f. 54 b.

50. Devil summoned by wanton clerk tells him he cannot come near anyone so impure. f. 54 b, col. 2. *Cf.* p. 466, No. 38.

51. Profaners of All Saints' Day strangled by devil (pp. 390, 486). f. 54 b, col. 2.

52. Three widows, Machia, Valeria, and Anania, give their reasons for refusing to re-marry. "Narrat Jeronimus de continencia." f. 56. *Cf. Gesta Rom.*, cap. 75 (above, p. 206).

53. Hercules and Antaeus. "Vnde narrat Ouidius, Methamorph. li. 9" [? for Lucan, iv. 590 *seq.*]. Moralized. f. 56, col. 2.

54. Raven and powdered glass (above, p. 124). "Exemplum in libro de animalibus." f. 56 b.

55. King replies, when congratulated on a victory, that his greatest enemy, his own flesh, is still unconquered. "Narrat Policratus." f. 57.

Part i. ends on f. 58, col. 2: "Ad quod gaudium nos perducat qui sine fine viuit et regnat Deus. Amen. Explicit. Finis sermonum est hec collectio morum." The next few pages contain various theological notes and (f. 59 b) "Summa medicina pro morbo caduco," ending "quam infirmitatem quidam Johannes Walton plusquam triginta annis paciebatur." Then come the two following tales:—

56. Story of the Wandering Jew. Beg. "Anno Domini .M̊.C̊.xxviij. venit in Angliam quidam archiepiscopus Armenie maioris." f. 60. Ends "quia nesciunt quid faciunt. Sic scribitur in libro sexto de floribus historiarum." f. 60 b. Extracted from Roger de Wendover, *Flores Historiarum,* ii. (Rolls series, 1887), pp. 352–5.

57. Priest near Lindisfarne celebrates mass, having just left his mistress; the contents of the chalice turn black when he adds a particle of the Host, and taste bitter. f. 60 b.

The tales in the second of the two MSS. which make up the volume are as follows, interspersed among various treatises and notes:—

58. Hermit and angel (see p. 8, No. 37). f. 96 b.

59–61. Miracles of the Rosary, *viz.* the story of the Spanish matron Lucia, whom the Virgin helped in childbirth, and whose child was baptized by Christ (= Alanus de Rupe, *Tractatus mirabilis,* Venice, 1665, pt. v. cap. 63, p. 446). ff. 140 b, 142 (ff. 140 and 141 having been transposed in binding);—Catherine the Roman harlot, converted by receiving a visit from Christ (*ib.*, pt. v. cap. 59, p. 416). f. 142 b;—Saint hears angels recite the Rosary. f. 144 b.

62. Archer and nightingale (*cf.* p. 209, *etc.*). f. 146 b.

Additional 11872. ff. 48 b–136 b.

Vellum; about A.D. 1400. Quarto; ff. 89, having 25 or 26 lines to a page. Headings in red, initials in red or blue. The MS., which was written in Italy, also contains:—1. Prayers for the dying, from Augustine and Jerome. f. 3 b;—2. Auctoritates sanctorum et sapientum, de abstinentia, accidia, *etc.* f. 14 b;—3. "Liber conputi magistri Boni de Lu[cc]ı," beg. "Conpotus est scientia certificandi tempus secundum solis et lune progressum." f. 137. Another copy, slightly imperf. at beg., is in Harl. 2993, f. 89. At the foot of f. 111 is a 16th cent. inscription: "Hic liber est meus Antonius Gelini qui donavit mihi meum patrem" (*sic*), *etc.* Belonged to Samuel Butler, Bishop of Lichfield (sale-cat., 1841, lot 363).

RELIGIOUS TALES. A large collection, formed in Italy, probably by a Franciscan, and consisting mainly of extracts from the Vitae Patrum. *Latin.*

There is some affinity between the present collection and that contained in Add. 27336 (above, pp. 647–673). Some of the more unusual tales are common to both, *e.g.*, Nos. 2, 3, 6, 10, 14, 21, 29 in the selected list below; both have the same predilection for St. Francis and his order (see below, Nos. 7, 14, 17, 25), and also the same habit of interchanging the letters *s* and *x*. Among the other sources used besides the Vitae Patrum are Pliny, Valerius Maximus, Seneca, Vegetius, Macrobius; Jacques de Vitry is not cited by name, but many of his Exempla are used.

The collection has no general heading. It begins with the story of Secundus the philosopher (see above, p. 476), headed "Incipit disputatio phylosophi Secundi contra Adrianum imparatorem." f. 48 b. The following selection includes, besides some others, the more noteworthy of the tales that have not already occurred in this *Catalogue*:—

2. Serpent attracts its victims by carrying a fragrant rose in its mouth (see above, p. 660, No. 186). f. 56.

3. Seneca tells a king that he only lacks truth-telling courtiers (*ib.*, No. 188). f. 56.

4. Astrologer tells a prince that he (the prince) will die within a year; but is exposed as a charlatan by a knight who asks him how long he himself has to live, and on his replying "Twenty years" draws a sword and kills him. f. 57 b.

5. Geoffrey, a youth of Prague, resorts to a wizard to gain a girl's love; the wizard raises devils, who entice the youth outside the circle with a phantom of the girl, and strangle him. f. 58.

6. "Rubinus" the poor fiddler, who lost his good spirits through finding a bag of money (above, p. 660, No. 183). f. 63.

7. One of two hard-drinking archdeacons in Germany has a vision of the judgment and torments of the other, and of his own narrow escape through the advocacy of St. Francis; the other archdeacon is found to have died in the night. f. 67 b.

8. Count of Champagne, hearing his steward tell two poor knights that his lord has nothing for them, gives them the steward himself. f. 77.

9. King of England [Edgar] goes out hunting one Sunday morning, having asked St. Dunstan to postpone mass until his return; while Dunstan waits prostrate before the altar, he hears angels sing the mass of the Trinity. "Legitur in uita sancti Du[n]st[an]i episcopi." f. 78 b. From the Life by Eadmer, in Stubbs, *Memorials of St. Dunstan* (Rolls series, 1874), p. 207.

10. The priest whose foot was seized as he passed through a cemetery without praying for the dead (above, p. 661). f. 79.

11. A man who neglects his wife for a mistress goes abroad, and is asked by his wife to bring home a pennyworth of sense; he consults an old woman, who bids him go in rags first to his mistress, then to his wife; the former shuts her door against him, the latter welcomes him. f. 80.

12. "Quidam philosophus" forbids his disciples to touch a heap of gold which they find in a wood; but two of them disregard his warning, and murder each other (*cf.* above, p. 660). f. 82 b.

13. Three youths are converted by the sight of worm-eaten corpses, and retire into the desert; the devil seduces the eldest back to the world by persuading him that he can serve God best as a preacher, but is foiled by the youngest, who is content with the study of his three books (*cf.* p. 621). f. 83.

14. The harlot who prayed for a Franciscan at his request (p. 662). f. 83 b.

15. Friar on his return from Paris finds his parents reduced to

penury through the raids of the men of Camerino; he prays for vengeance, and a voice says that God will avenge his parents, but that he himself, for his indiscreet prayer, will suffer pain in his stomach and be drowned "in Concha." He leaves the neighbourhood of the Concha [Chienti], on which Camerino stands, and goes to the March of Treviso; civil war breaks out in Camerino, and the friar is drowned "iuxta montem Silicis, vbi fluuius qui uocabatur Concha de monte cum impetu descendens nauiculam suffocauit et fratrem." f. 84.

16. Monk of St. Martin's asks a friend to do part of a long penance for him; the friend dies before completing his share, and appears after death in torment, not for his own sins but because of this unfinished penance which he has undertaken. f. 85.

17. Franciscan, formerly a judge, is taken by the devil in a vision to the top of a mountain, and shown the mouth of hell; he wakes the brethren with his cries, and cannot speak again for three days. f. 87.

18. St. John of Damascus prays to be delivered from all sins except fornication, murder and perjury, from which he thinks he is safe; he falls into all three. f. 87 b.

19. Preacher is interrupted by a man complaining that he has been robbed of a ham, and that the thief still has salt on his shoulder; the thief immediately wipes his coat, and so is detected. f. 88 b.

20. Doctors fail with a man suffering from a growth in his throat; but the antics of a monkey mimicking one of them make him laugh and cure him. Beg. "Quintilianus dicit, Non medicina sanat," *etc.* (*Declamationes XIX.*, Decl. viii. 9). f. 89.

21. The boastful master of theology at Paris (p. 660, No. 190). f. 90 b.

22. Cistercian novice is terrified at seeing so many devils in the abbey, and returns to the city, where he sees only one (*cf.* pp. 343, 472, *etc.*). f. 91.

23. Legate in Sicily gains King Roger's submission by carrying the newly-consecrated Host to him, and daring him to resist any longer. f. 93 b.

24. Woman unjustly suspected of adultery by her husband walks unhurt on hot ploughshares. f. 114.

25. Dead merchant appears to a Franciscan, to whom he used

to give a tunic every year, and asks him to pray for his release from purgatory; saying mass next day, the Franciscan claims his friend's release as a reward for his own twenty years' service, and the merchant afterwards appears crowned with gold. f. 114 b. *Cf.* pp. 667, 675.

26. The Chaste Empress (see pp. 197, 342, *etc.*); in this version, as in the Gesta Romanorum, no mention is made of the Virgin. f. 115.

27. Profligate castellan's servant, on his way to fetch a doctor, sees devils tormenting his master; he finds afterwards that his master died at that very moment. f. 116 b.

28. Conversion and mystic marriage of St. Catherine. Beg. "Beata Catherina de Alexandria fuit." f. 119 b. *Cf. Romania*, xxxvi. p. 89.

29. The dying rich man and his three sons (see pp. 599, 649). f. 120 b.

30. Girl of noble family has visions of Christ in the form of a child; when they cease she is distraught; at the bishop's bidding all in church pray that they may return to her; a cloud descends and envelops her, and when it rises her soul is seen ascending into heaven. f. 121 b.

31. Miserly usurer will not send for priest or doctor when dying, and bids his friend bury him in the room where he lies, with all his hoard except a legacy which the friend is to take himself; the miser's relatives accuse his friend of murdering him; he takes them to the grave, where they find serpents instead of money; and he throws in his legacy, which immediately turns into serpents. f. 122.

32. Wise man and fool, fellow-travellers. Not the usual version (for which see above, pp. 84, 97, 192, *etc.*): the fool, going carelessly, is captured by robbers; the wise man avoids their lair. Moralized. f. 123 b. Almost the same version is repeated a little further on, at f. 130 b.

33. Knight entrusted by king with two towers, one full of gold, the other of silver, guards the latter well but allows the former to be plundered. Moralized. f. 125.

34. Doctor dresses a man's wounds with wine; it burns him, so he dilutes it, and allows the wounds to putrefy. Moralized. f. 126.

35. King builds a beautiful city on a hill, and bids all his

subjects visit it; but they can only get there by crossing a desert. Moralized. f. 131.

36. Damsel over-fond of dancing is carried off by a devil in the form of a handsome youth. f. 132 b.

37. French knight invokes the Virgin's help to win a lady's love; he has a vision of her with the lady, and at once transfers his love to her; he becomes a monk, and has a second vision of the Virgin, in which she gives him a betrothal-ring; he is chosen abbot, and soon after has a third vision, in which the Virgin rebukes him for letting the cares of office distract him, and withdraws the ring; on his deathbed devils assail him, but the Virgin comforts him and restores the ring, which is preserved "usque hodie" in the abbey. f. 133.

38. Impoverished French knight renounces God, but will not renounce the Virgin (see above, p. 26); his reconciliation with Christ through the Virgin's intercession is witnessed by the King of France. f. 136.

Sloane 4029. ff. 184–259.

Paper and vellum; about A.D. 1456. Octavo; ff. 76, having 26 to 31 lines to a page. Initials in red. For the rest of the MS. see above, p. 222.

Religious Tales. A large collection arranged under subject-headings; mainly derived from the Vitae Patrum and other well-known sources. *Latin.*

Under the first heading, "De sancta Maria," are 29 Mary-legends, most of which occur in the collections already noticed in this *Catalogue*, especially in the section devoted to that class (vol. ii. pp. 586–740):—

1. St. Mary of Egypt. f. 184.
2. Roman matron denounced by devil (see this *Cat.*, ii. p. 627). f. 184.
3. Theophilus (*ib.*, p. 595). f. 184 b.
4. Jew of Bourges (p. 601). f. 185.
5. Jew lends to Christian (p. 638). f. 185 b.
6. Abbess delivered (p. 626). f. 185 b.
7. Ave Maria, knight-monk (p. 654). f. 186.
8. Kept alive for confession (p. 653). f. 186.
9. Hildefonsus (p. 604). f. 186 b.
10. Milk; monk revived (above, p. 512). f. 186 b.
11. Reginald, Dean of Orleans (see below). f. 187.

12. Dainties in a foul dish (vol. ii. p. 651). f. 187.
13. Dominicans under the Virgin's cloak (see below). f. 187.
14. Conception, Abbot Egelsinus (vol. ii. p. 614). f. 187 b.
15. Nativity, angel-music (*ib.*, p. 633). f. 188.
16. Purification, Justinian (p. 638). f. 188.
17. Death of Julian (p. 602). f. 188 b.
18. Odo of Cluny and thief-monk (p. 603). f. 189 b.
19. Dunstan and the Virgin's choir (p. 631). f. 190.
20. Constantine and St. Peter's lamp (p. 638). f. 190 b.
21. Compline, SS. Cecilia and Thecla (see below). f. 191 b.
22. Monk's sudden death (vol. ii. p. 620). f. 192.
23. Nun [Eulalia] told to say the Ave more slowly (*ib.*, p. 614). f. 192.
24. Prayers of a friend (p. 638). f. 192 b.
25. "Bonicitus" celebrates mass before the Virgin (p. 622). f. 192 b.
26. Godric's vision (see below). f. 193.
27. Milk; Fulbert (vol. ii. p. 637). f. 193 b.
28. Ploughing on St. James's Day (above, p. 512). f. 194.
29. Milk; plants in flower (vol. ii. p. 637; see too *Romania*, xxix. p. 31). f. 194 b.

11. Reginald, Dean of Orleans, falls ill at Rome; St. Dominic prays night and day for him, and the Virgin appears with two handmaidens, anoints him, curing his illness, and shows him a Dominican habit. f. 187. This is told briefly in the Lives of St. Dominic by Jordanus Saxo and Bartholomew of Trent (*Acta SS.*, 4 Aug., pp. 547, 556); more fully, agreeing with the present version, in the Life by Theodoric de Appoldia (*ib.*, p. 578). See too É. de Bourbon, *Anecdotes*, p. 108.

13. Religious woman has a vision of heaven, and is surprised to see no Dominicans there; the Virgin lifts her cloak and shows crowds of them nestling beneath it. f. 187. For various forms of this legend of the Virgin as special protectress of an order (originally the Cistercian, see this *Cat.*, ii. p. 635), see P. Perdrizet, *La Vierge de Miséricorde*, 1908, pp. 18 *seq.*

21. The Virgin, attended by SS. Cecilia and Thecla, visits a sick man, cures him, and teaches him her compline. f. 191 b. This occurs in the 12th cent. Toulouse MS. 482: see Mussafia, *Studien*, ii. p. 28. *Cf.* this *Cat.*, ii. p. 612.

26. The Virgin appears with St. Mary Magdalene to St. Godric, and teaches him an invocation to be sung to her. f. 193. An abridgment of Reginald's *Libellus de Vita et Miraculis S. Godrici* (Surtees Soc., 1847), cap. 50; it occurs in a 13th cent. collection of Mary-legends at Paris (Mussafia, ii. p. 46).

The next heading, "De sancta Cruce," contains extracts from the Historia Tripartita, the lives of SS. Juliana, Cyprian and Justina, and the Dialogues of Gregory; also the following:—

30. Magician tells his confessor, a Dominican, that he was once carried off in his sleep by the demons he had raised, but that he escaped unhurt through signing the cross. f. 198 b. *Cf.* above, pp. 382, 479.

The remaining sections ("De bonis angelis," "De sanctis Dei," "De ecclesia Dei," *etc.*) consist mainly of extracts from the Vitae Patrum, the Historia Ecclesiastica of Bede, the Dialogues and Homilies of Gregory, and the lives of the saints. Only the following need be noted:—

31 ("De sanctis Dei"). Pilgrim of St. James is induced by the devil, appearing in the form of his patron, to kill himself, but is restored to life through the intercession of St. James. "Magister Hugo de sancto Victore narrat in xvj°ˑ libro de sacramentis" (or rather, lib. ii. pt. xvi. cap. 2, Migne, clxxvi. col. 583). f. 200 b.

32 ("De baptismo"). Sorceress cured of her delusion, that she can go through closed doors, through a beating administered by Jacques de Vitry (*cf.* above, pp. 22, 479). f. 206.

The last section, "De verbo Dei," ends on f. 259, and is followed by a list of the subject-headings, ending "Finis, quod J. S. C."

Harley 206. ff. 10–11 b, 97–101, 102 b–104, 109–112 b.

Paper; middle of the xvth cent. Small quarto; ff. 14, having 27 to 35 lines to a page. For the contents of the volume, see above, pp. 154, 227.

RELIGIOUS TALES; interspersed among various theological and moral notes and treatises. *Latin.*

1. Sarcophagus (see above, p. 240). f. 10.

2. The woman whose hand Christ put into His side (p. 55). f. 10.

3. Chaplain sees his dead lord, a man given up to avarice, and learns that he is damned. f. 10 b.

4. Clerk at Söst burnt on his temptress's false accusation (= Caesarius, iv. 99, see above, p. 356). f. 11.

5. Dead nun, in the diocese of Cologne, appears carrying a burning child, and says she is damned for unconfessed inchastity and infanticide (= Caesarius, xii. 21). f. 11.

6. Priest's concubine in the diocese of Mainz is buried, according to her dying wish, in a good pair of shoes; a knight sees her wearing the shoes and running away from the devil, who hunts her with hounds and carries her off (*ib.*, xii. 20). f. 11 b.

7. Dead saint is accused by the devil, but saved by an angel producing the rods with which he used to discipline himself. f. 97. *Cf.* above, p. 398.

8. Date and Dabitur (above, p. 71). f. 97.

9. The wanton priest, from whom a dove thrice carried off the Host on Christmas Day (= Caesarius, ii. 5, above, p. 350). f. 97.

10. Alexander [Neckam] tests a hermit's humility by calling him a hypocrite (above, p. 497). f. 97 b.

11. Cow and calf vowed to St. Michael (p. 8). f. 98.

12. Incest, parenticide, death from remorse (p. 259). "Hec narracio patet per Jacobum de Victriaco." f. 98.

13. Woman prompted by the devil to test the Eucharist brings it home in a napkin ("in eius manforam," glossed "napkyn") from Easter communion, and puts it first in boiling water, then tries to bake it in the oven; she hears a boy's voice calling his mother, and sees the Virgin taking the Child-Christ out of the oven; in remorse she is about to hang herself, but the Virgin bids her trust in Christ's mercy. f. 98 b.

14. Passion of St. Juliana (= *Legenda Aurea*, cap. 43, pp. 177–8). ff. 99, 101 (f. 100 misplaced in binding; it should follow f. 109).

The next five are Mary-legends:—

15. Woman saved from suicide, after incest and infanticide (see this *Cat.*, ii. p. 650; above, p. 549). Jordanus Saxo cited. f. 102 b.

16. Neckam rebuked for opposing the commemoration of the Conception (*Cat.*, ii. p. 653). f. 103.

17. Woman derided by her husband for fasting on the Vigils of the Virgin (*ib.*, p. 650); "in dyocesi Norwycensi." f. 103.

18. Devil and English Dominican lay-brother (above, p. 524). f. 103 b.

19. Rich man's soul rescued from devils by the Virgin, and sent back to the body for penance. f. 104.

20. Horse trained to kneel at the words "Flectamus genua"

(above, p. 21). Beg. "Mundus potest comparari *to a minstrall.*" f. 109.

21–3. Fables of crow in borrowed plumes, hedgehog ("irinacius, Anglice *a vrchiòn*") with apples (above, pp. 84, 97), and cat becoming a monk (p. 44, No. 20). Moralized. f. 109 b, continued on f. 100.

24. Three brothers agree that their last cake shall go to whichever of them has the most wonderful dream (*cf.* p. 246). f. 100 b.

25. Viaticum received through a dying man's chest (p. 577). f. 110 b.

26. Dicer plays with the devil, the winner to give the loser his least-valued possession; the man wins, and offers his worn-out shoes, but the devil shows him that he has taken more care of them than of his soul. f. 111 b.

27. Fable of mouse in ale-vat (p. 36); moralized. f. 112.

28. Anchoress's servant, in the diocese of Norwich, haunted by the devil in form of Christ (pp. 495, 636). f. 112.

29. Nun haunted by incubus (p. 495). f. 112 b.

Additional 21147. ff. 1–172 b, 314–361 b.

Paper; middle of the xvth cent. (probably before 1461, see below). Thick octavo; ff. 220, having about 20 to 30 lines to a page. The volume, which belonged to the Carthusians at Erfurt (see ff. 1, 172 b), also contains philosophical and theological notes, and medical recipes: see *Cat. of Additions 1854–60*, p. 330.

RELIGIOUS TALES, moral sayings, *etc.* A large collection, chiefly derived from the Vitae Patrum, the Dialogus Miraculorum of Caesarius of Heisterbach, and other well-known sources. *Latin.*

Heading: "Incipiunt miracula et auctoritates de diuersis collecte." Another heading, "Incipiunt miracula pro edificacione spirituali," at the top of the page. f. 1.

Most of the tales are already familiar, and need no detailed notice here. The following list includes the most distinctive. Among other points of special interest are the German words quoted in No. 25, the allusion to the plague of 1412 at Breslau

(No. 31), and the explanation of the word "calamitum" in No. 41 On f. 157 b are some ascetical maxims taken from the teachings of St. Catherine of Siena ("Katherina de Senis que obijt anno 1380," canonized 1461), followed by a similar paragraph beg. "Dorothea de Prussia [quae obiit] circa annum 1394." This mention of the patron saint of Prussia, who is specially associated with the neighbourhood of Dantzig, supports the hint given in Nos. 25 and 32 of some connection between the present compilation and that locality, particularly the monastery of Oliva.

1. Knight turns monk, and complains that his abbot, by questioning him, has made him break a vow of perpetual silence. f. 1.

2. The dying Cistercian who saw the devil licking his scapular (above, p. 582). f. 2.

3. The two clerks of Nantes (p. 536). Inserted on the margin of f. 2 b.

4. The Virgin shows her Son to "ñostri fratres" in Lombardy, while they sing the "Salve regina" (see this *Cat.*, ii. pp. 656, 688). f. 3 b.

5. Doomsday postponed by Christ at His Mother's intercession: a vision seen by "Giwardus," monk of Clairvaux. f. 4. From Caesarius, xii. 58, see this *Cat.*, ii. p. 681.

6. Girl, induced to renounce dancing by a Dominican who has promised that she will dance in heaven, tells him on her deathbed that she has had a vision of Christ and the Virgin, and that she knows now that his promise is true. f. 5. *Cf.* the story of Musa, noted in this *Cat.*, ii. p. 620.

7. Pope Leo tends Christ in the form of a poor leper (above, p. 86). f. 8 b.

8. The Virgin's love-gift to Thomas Becket (see this *Cat.*, ii. p. 659). f. 9 b.

9. Vision of Earthly Glory, seen by a rich nobleman in Austria (*ib.*, p. 663, and above, p. 558). f. 10 b.

10. Bishop sees a white dove drinking the tears of a girl as she prays; finding that she knows no prayer but the Paternoster, he gives her a psalter, but when she uses it the dove no longer appears; so he takes it back, and bids her say the Paternoster as before, and the dove returns. f. 11. *Cf.* above, p. 344, No. 29.

11. A devil is seen going round the choir, collecting the syllables slurred in chanting; suddenly the precentor strikes, to

make the brethren sing more slowly, and the devil flies in dismay, dropping the wallet which he has filled. f. 11 b. *Cf.* p. 555.

12. Harlot in a city of Achaia scoffs at the people for venerating the Host which a priest is carrying to a sick man, and denounces the priest as one of her lovers; but she is moved to repentance, and a voice from the pyx tells her she is forgiven. f. 15. *Cf.* pp. 448, 550.

13. St. Bernard bids a suppliant for admission as a monk await his return from a General Chapter at "Cytiel" [Cîteaux]; during his absence the man dies, but he has the tomb opened and finds the corpse habited as a monk. f. 15 b.

14. Saintly monk dies, and angels carry his soul towards heaven, but their way is blocked by a gigantic obolus, representing a forgotten debt contracted while he was a secular; he is allowed to revive on his bier to make restitution. f. 16.

15. King of Egypt dies while his only son is at school in Paris, and the barons seize the kingdom; the Queen invokes the aid of demons, twelve of whom come to her as handsome youths, with Asmodeus their chief, and persuade her to renounce the Trinity and the Virgin, and to sign with her blood a charter which they send to Lucifer; she regains the kingdom, and fulfilling her compact expels the clergy, destroys the churches, and fosters vice. Her son meanwhile has studied magic, and compels a demon to carry him home from Paris; he exhorts his mother to repent, and vows lifelong penance for her salvation; the demons carry her off, and her son becomes a hermit; after living ten years in the desert he goes to Rome to St. Sylvester the Pope, who plants a stick "in monte celidonio [Caelio ?]" and bids him hope for his mother's deliverance when it bears fruit; he goes back to the desert for a year, and then finds the stick grown into a tall tree laden with fruit. He becomes a priest; at his first mass he sees his mother in torment, and at his thirtieth he recovers her charter, and so knows that she is saved. f. 16 b.

16. Of thirty thousand who died on one day, St. Bernard and the Dean of Langres went to heaven, three others to purgatory, and all the rest to hell. The Bishop of Langres learns this from the dead Dean. f. 24. *Cf.* above, p. 446; the present version agrees with Herolt's, but is fuller.

17. Account of St. Henry the Emperor and his wife St. Cunegonda; inserted on the margin of f. 26 b.

18. Claudens cor, Claudens os, Claudens bursam (above, pp. 86, 552, *etc.*); on margin of f. 27 b.

19. Otto III. and the Count whom he beheaded on the Empress's false accusation (p. 432). f. 39.

20. Archbishop of Embrun miraculously convicted of simony, at Lyon: the Legate Hildebrand, Prior of Cluny, afterwards Pope Gregory [VII., 1073–85] bids him prove his innocence by saying the Gloria Patri, and he sticks at the words "Spiritui Sancto." f. 40. The Archbishop has been identified with Hugh, 1054–5: see *Gallia Christiana*, iii. col. 1069. See too *Acta SS.*, 25 May, p. 114; above, p. 399.

21. Birthday prophecy fulfilled (as in *Legenda Aurea*, see above, pp. 198, 436). f. 40 b.

22. Prior of a monastery "que dicitur Crux, subiecta sancte Marie de Caritate," is beaten by St. Nicholas for refusing to let the monks sing a new "historia" in his honour. f. 42 b. The monastery referred to was apparently a Cluniac priory in the diocese of Sens, subject to La Charité-sur-Loire: see R. de Lespinasse, *Cartulaire du prieuré de La Charité-sur-Loire*, 1887, pp. 362, 365.

23. Cistercian abbot, after hearing a young monk's confession, no longer loves him as before; he is reproved by Christ in the form of a venerable stranger. f. 43.

24. Robber-knight cuts his servant's foot off (above, pp. 248, 407, 485). On the margin of f. 43 b.

25. Lay-brother at Oliva in Prussia (a Cistercian abbey near Dantzig) secretes three loaves in time of famine, instead of giving them to the poor; they turn into stone, and the abbot has one of them hung up at the church-door as a memorial, inscribed "Do der scheffil kornis galt acht vnd firczig quard | dissir steyn von eyme brote wart." f. 72 b.

26. Necromancer at Paris gains the doctorate of law and a noble wife through diabolic aid; but the devil comes to the wedding-feast to claim him, and carries him off. f. 73.

27. A man who has given his one cow to the priest, trusting to gain a hundredfold, waits long in destitution, and at last decides to kill the priest for deceiving him; on his way he finds a lump of gold. f. 100. *Cf.* above, pp. 388, 489, 531, 600.

28. Rustic gives a cow to the priest, having heard him promise a double return to alms-givers; the cow comes back to him at

night with one of the priest's cows, and both are adjudged to him by the bishop. f. 100.

29. Hundredfold acknowledged after death (above, pp. 7, 73, *etc.*). f. 100.

30. "Exemplum de ordine Carthusiensi": the story of the Doctor at Paris, who (though he had died in great repute for learning and piety) rose thrice on his bier and cried out that he was damned; and of the consequent foundation of the Carthusian order by St. Bruno in 1084. f. 101. Taken from the "Vita Antiquior" of St. Bruno, cap. 1 (*Acta SS.*, 6 Oct., pp. 703–4, see too pp. 535–595).

31. Girl supposed to be dead of the plague, in 1412, is carried to St. Anne's church [at Breslau] for burial; she rises on her bier, and declares that she is still alive; "et Wratis[lauie] hodie superest." f. 104 b.

32. Monk at Oliva sits up while being laid out for burial, and asks the brethren to let him die before they bury him. f. 104 b.

33. Philip, [Arch]bishop of Cologne [1167–91], sees a man approach the altar for communion, wearing "tunicam stulto, ut nunc est moris, caudatam," and forbids him to communicate until he has cut off the "caudae"; he tucks them out of sight instead, and returns; but as he receives the Host he falls dead. f. 105 b.

34. Infirmarer in a Premonstratensian house commits many thefts and secretly breaks the dietary rules of the order. He communicates and acts as deacon at a great festival, having only confessed in general terms; that night he cuts his throat, and is carried off bodily by devils, but they are forced by the Virgin to leave him on the church-roof, where the brethren find him next morning still alive. f. 105 b.

35. Terrible end of "Odo Magdeburgensis episcopus" (see above, p. 258); the usual Latin text, as in the printed editions. f. 107.

36. Dying theologian, urged by bishop to resign his plural benefices, refuses, saying that he wants to test whether a pluralist can be saved; he appears after death, and says the answer is in the negative. f. 111. The story of Philippe de Grève, see above, pp. 391, 502.

37. Cistercian monk in France dies without cowl or scapular, having taken them off because of the heat; St. Benedict stops him

at the entrance to paradise, and he is sent back to earth to be absolved and re-clothed by his abbot. f. 111 b.

38. Accursed dancers (above, p. 538). "Ego Olbernus peccator . . . . in quadam villa Saxonie ["Kaukendorff" interlined in different ink], vbi erat ecclesia Magni martyris." f. 115 b.

39. Letter of thanks from "Beelzebug princeps demoniorum," given by a dead clerk to his friend, who afterwards became a monk at Rennes (above, p. 536). f. 117.

40. Philosopher first prostrates himself before a king, then sits down beside him. f. 118 b. From Innocent III., De Contemptu Mundi, ii. 36 (Migne, ccxvii. col. 731). Told elsewhere of Magister Jordanus and King Roger of Sicily: see above, p. 123.

41. Monk addicted to murmuring against his superior is promoted by him, and says that his mouth has been stopped with a "calamitum" (explained as meaning a kind of frog which a thief puts into the mouth of a barking dog: *cf.* Ducange, *Glossarium*, s.v. calamites). f. 118 b.

42. Anselm, chamberlain to the King of England, converted by his servant's jocular allusion to his corpulence, becomes a monk at Clairvaux. f. 119.

43. Ten hexameters beginning "Fragmina verborum Titiuillus [glossed "paruus stultus dyabolus"] collegit horum" (*cf.* above, pp. 354, 555–6, *etc.*). f. 130 b.

44–48. From Petrus Damianus, Opusc. xxxiv., De variis miraculosis narrationibus, capp. 5–7 (Migne, cxlv. cols. 578–582):—Monk reproved by seeming pilgrim for saying compline in bed;—similar rebuke given by a demoniac to John, Prior of Fonte Avellana;—the same demoniac's reply to another hermit, John de Anso;—dying monk at Cluny prays to be reminded of any sins which he has forgotten to confess, and a voice from heaven answers him;—St. Severin appears in purgatorial torment (above, p. 570). ff. 318 b–321.

Harley 2250. ff. 84–87.

Paper; end of the xvth cent. Quarto; ff. 4, in double columns of 62 to 76 lines. For the rest of the volume, see this *Cat.*, ii. pp. 690, 738.

Religious Tales, extracted from the Festial of John Mirk. *English.*

John Mirk, Prior of the Augustinian abbey of Lilleshall in Shropshire, is supposed to have flourished about 1403: see *Dict. Nat. Biogr.*, xxxviii. p. 50. The Festial, or "Liber qui vocatur Festialis," his best-known work, exists in many MSS. in a more or less complete state, and was often printed in the 15th and early 16th centuries; an edition of the text was published in 1905 by the Early English Text Society (*Mirk's Festial*, ed. Th. Erbe, pt. i., text and glossary). It consists of a collection of sermons for Sundays and Festivals throughout the year; most of the sermons ending with illustrative tales, derived from the Legenda Aurea and other sources.

The present MS. contains (1) Sermon for Corpus Christi Day, with five exempla, Nos. 1–5;—(2) Instructions for priests, with one exemplum, No. 6;—(3) Sermon for St. Philip's and St. James's Day, with one exemplum, No. 7;—(4) Five exempla, extracted from various sermons, Nos. 8–12.

The Sermon for Corpus Christi Day begins "Gode men and wommen, ȝe shall knaw well þat this is an hegh fest of Cristes body," and contains the following exempla, all printed in *Mirk's Festial*, E. E. T. S., i. pp. 168–178:—

1. Doubting clerks convinced by seeing the Host bleed when broken at mass by Odo, Archbishop of Canterbury [942–959]. "I rede in þe life of saynt Odo þat was bisshop of Canturburye." f. 84, col. 2.

2. Grove where all the birds die on Palm Sunday and revive on Easter Day; shown to an English pilgrim by his Saracen guide (above, p. 127). f. 84 b.

3. Dying man, here called "Sir Aubert þat was erle of Venys" (*cf.* above, p. 126), receives the viaticum through his side. f. 84 b.

4. St. Gregory and Lascina, or Lascyna, the woman who smiled as he offered her the Host. f. 84 b. This version has already been noticed, in Harl. 1288, No. 54 (above, p. 686).

5. "In Devynschire beside Auxbrige" [Axbridge, co. Somerset? or Exebridge in Brushford, on the border between Devon and Somerset?] a priest drops the Host in a meadow on his way to a dying woman: returning to search for it, after scourging himself for his negligence, he finds a pillar of fire shining from it and

beasts adoring it; he questions a horse, which kneels on one knee only, and learns that it is a devil in disguise. f. 84 b.

The Instructions for priests beg. "Hit is ofte sene þat lewed men quiche bene of mony wordes and prowde of her wytt" (f. 85), and contain one exemplum (*Festial*, i. pp. 124–9, "Formacio necessaria capellanis"), *viz.*:—

6. St. Richard and the devil who watched him shaving (= Harl. 1288, No. 53). f. 85.

The Sermon "de festo apostolorum Philippi et Jacobi" beg. "Gode men and wemen, such a day ȝe schal haue an hegh fest" (f. 85 b, col. 2), and contains one exemplum (*Festial*, i. pp. 138–142):—

7. Destruction of Jerusalem by Vespasian and Titus (*cf.* this *Cat.*, i. pp. 176–189, 928–9): omitting the Veronica-story, and representing Vespasian as cured of the "wormes like waspes" in his nostrils by declaring his faith in Christ. f. 86, col. 2.

Then come the following detached exempla:—

8. St. Andrew saves a bishop from the devil disguised as a beautiful woman. f. 86 b. Extracted from Mirk's Sermon for St. Andrew's Day, *Festial*, i. p. 9. See above, p. 66.

9. The two "chapmen" at Norwich, one of whom died in obdurate despair, rejecting Christ's offer of mercy (*Festial*, i. p. 91, Dom. i. Quadr.; above, pp. 131, 406). f. 86 b, col. 2.

10. Crucifix pierced by Jews, at Beyrout (*Festial*, i. p. 145, Inv. S. Crucis; above, p. 342). f. 86 b, col. 2.

11. Jews trying to rebuild Jerusalem after its destruction, disregarding two warning apparitions of crosses, are burnt to ashes by fire rising from the earth (*Festial*, i. p. 146, Inv. S. Crucis). Beg. "Miletus tellis in his cronicles." f. 87. Clearly taken from *Legenda Aurea*, cap. 67, p. 303; see too *Titus and Vespasian*, Roxburghe Club, 1905, pp. xxii., 228. In Add. 15404, f. 30 b (13th cent.), this tale is appended to the legendary Vita Pilati.

12. Jew plundered and bound by robbers, but released by the Virgin (*Festial*, i. p. 248, Nativ. B. M. V.). f. 87, col. 2. This was noticed in this *Cat.*, ii. p. 690, but the fact that it is extracted from Mirk's Festial was not pointed out.

Harley 2391. ff. 231–235 b.

Paper; about A.D. 1500. Octavo; ff. 5, having 32 to 35 lines to a page, but the first few lines on every page are imperfect. For the rest of the volume, see above, p. 333.

RELIGIOUS TALES, nine in number. *Latin.*

These tales, and the English sermon on the seven deadly sins which follows them, are in a different hand from the tales in English verse which occupy ff. 156 b–230 b (described above, pp. 333–6).

1. The knight who became a Cistercian monk, and could only learn the words Ave Maria (see above, p. 543). f. 231.

2. The man who used to ward off a suicidal impulse by daily attendance at mass (p. 611). f. 231.

3. Priest in Paris deflowers an orphan girl whom he has adopted; he is ashamed to confess, but after a year's penance he ventures to say mass, and the Host vanishes immediately after consecration; the same thing happens after a second year of penance, so he then confesses, and at his next mass three Hosts appear; he consumes one, but the two others are preserved "usque in hodiernem (*sic*) diem," and venerated by all Paris on Corpus Christi Day. f. 231 b. *Cf.* pp. 324, 345, *etc.*

4. Dying man exclaims that he is damned for neglecting his master's advice to make timely confession. f. 232 b.

5. Christ appears to a peasant who always kneels at the sound of the sacring bell, even when he is following the plough; and tells him that in three days he will be admitted to heaven. f. 233.

6. Priest often begins mass before the proper time, so as not to vex a knight by keeping him waiting; the knight appears after death, reproaches the priest for having indulged him to the detriment of his other parishioners, and puts a fiery crown on his head, burning him to ashes. f. 233.

7. Miser, accustomed to adore his hoard when his neighbours go to church, is ordered to lend the king £1,000. He brings the gold to court, and dies of grief as he hands it over; the king has the body opened, to discover the cause of death, and his heart is found not there, but in his cash-box. f. 233 b. *Cf.* above, pp. 469, 652.

8. Pilgrim-knight dies on Mount of Olives (see pp. 58, 631, 669, *etc.*). An angel carries his soul to heaven, and his friends find his heart lying on his chest, quartered, bleeding, and inscribed "Jesus est amor meus" in gold. f. 234.

9. Devil in form of an old woman suggests jealous suspicions to the wife of a knight devoted to the Virgin, so that she kills herself and her unborn twins; the knight is convicted of her murder, but she and the infants revive as he is being led to the gallows. f. 234 b. *Cf.* p. 547.

Harley 3938. ff. 109 b–147 b.

Paper; xvith cent. Quarto; ff. 39, having 24 or 25 lines to a page. For the rest of the volume, see this *Cat.*, ii. p. 245.

FABLES AND EXEMPLA, nearly 150 in number. *Latin.*

The collection, which was written in Italy, begins with 31 fables, mostly taken, together with the moralizations, from Odo of Cheriton. Then follow miscellaneous exempla (anecdotes, apologues, fables, facetiae, *etc.*), including extracts from Jacques de Vitry, Odo of Cheriton, and the Vitae Patrum; an Arthurian legend (No. 11 below); and several tales located in North Italy, *viz.* Padua, Ferrara and Modena (Nos. 9, 10, 19–24), one of them (No. 22) containing a sentence in Italian.

No heading or prologue. Begins: "Ovis auida propriæ libertatis, sociali relicto grege, dominium sui pastoris effugit." Among the less familiar are the following:—

1. Straying sheep returns to the fold by stag's advice. f. 109 b.

2. Thorn is proud of its blossom, fig-tree of its fruit. f. 110.

3. Cuckoo condemned for self-praise never to have a nest of its own. f. 110 b. Printed from Douce MS. 88, as No. 76 of Odo of Cheriton's Fables, by L. Hervieux, *Fabulistes Latins,* iv., 1896, p. 251.

4. Raven, having studied elocution, disputes with frog. f. 113 b.

5. Raven tells hens that fox has become a nun, but cock bids them not believe him. f. 114.

6. Priest's nephew tells his uncle's lambs they would not frisk about so gaily if they had such a uncle as his. f. 118 b.

7. Miller, hired by merchant to accompany him because he knows so much about the winds, knows nothing of them away from his own windmill. f. 118 b.

8. Parish priest sends his concubine and children away during the archdeacon's visitation; the latter with his train eats all the priest's lambs and chickens and drinks all his wine, and is believed by the priest's young son to be a sort of wolf or kite. f. 119.

9. Zapoiltro the jongleur's pranks on Pietro, Lord of "Pedagra" near Padua. f. 120 b.

10. Two brothers, magnates of "Limena" near Padua, are together one starry night; one wishes he had as many sheep as he sees stars, the other that he had a meadow as wide as the heavens; they come to blows over pasture-rights. f. 120 b. A variant of the story of the two Welsh kings Nynniaw and Peibiaw, for which see Lady Charlotte Guest, *Mabinogion*, 1877, p. 283. *Cf.* the Gothamite tale of the two men wrangling about the sheep which had not yet been bought: see W. A. Clouston, *Book of Noodles*, 1888, p. 24.

11. Sir Gawain is not only well entertained, but honourably dismissed as a model of courtesy, by a castellan whose custom is to beat his guests at their departure. "Legitur in nouis Artusii de Britagna." f. 121. This is in substance the story of Sir Gawain and the Carle of Carlisle, for which see this *Cat.*, i. p. 390. For other forms see E. C. Armstrong, *Le Chevalier à l'Épée*, 1897, p. 67; to the references given there may be added É. de Bourbon, *Anecdotes*, p. 17.

12. Husband helps himself to the best parts of a fish, alleging that he does so as penance; his wife assures him that she can do his penance for him. f. 121 b.

13. Wounded fox declines hedgehog's offer to drive away the flies that are sucking his blood. f. 122 b. A variant of Tiberius' apologue, for which see above, pp. 133–4.

14. Man cries out to another who is about to attack him "I can't fight two of you at once," and kills him as he looks back. f. 122 b.

15. Cistercian abbot, wearing small neat boots, appeals to Philip, King of the Romans, on behalf of his poor house; the king

replies that he sees the house must be poor, as leather is scarce there. f. 122 b.

16. Wife pesters her husband until he sells his only ox and ass to buy her a gown and cloak. f. 123.

17. The Count of Champagne who gave his niggardly steward to two poor knights (above, p. 693). f. 123.

18. Rustic, dining at his lord's table, begins with a loaf of millet, meaning to eat next a wheaten loaf that lies before him; but the lord orders the wheaten loaf to be changed for another loaf of millet. f. 123 b.

19. Preacher at Ferrara proclaims that he wants no offerings from women who have committed acts of frailty; all the women press up with their offerings. f. 124 b.

20. Blind beggar at Ferrara appeals to all ladies who have joy in their husbands. f. 125.

21. Jongleur at Modena, seeing thieves in his house, says they will be very clever to find anything worth stealing there by night, since he never can by day. f. 125.

22. A noble lady, Gaia de Camino, playing at dice with an actor named Cauramata, is annoyed at losing, and calls herself a "putana marza"; Cauramata at once takes up the money, and says he is under vow not to play in a tavern or brothel. f. 125.

23. Knight at Ferrara has a garrulous squire, who interrupts his stories at table with tiresome corrections; at last he exclaims "Let me tell a lie now and then when I like." f. 125 b.

24. Jongleur at Padua ("Conte Valteri ioculator") follows a bier, weeping; questioned by Count Simon, the imperial Vicar, he explains that he is weeping for the living, not the dead. f. 125 b.

25. Jongleur singing at table compared to cranes among other people's beans. f. 125 b.

26. The story of Christ and His disciples and the bag of gold (above, p. 660). "Legitur in uita beati Bartholomei." f. 126 b.

27. Sheep-stealer detected through bleating from his stomach, at the bidding of St. Patrick. "Ex legenda sancti Patricii" (cap. 15 of the life by Jocelin of Furness, *Acta SS.*, 17 Mar., p. 567). f. 127 b.

28. St. Cerbonius, summoned to appear before the Pope, is deserted by his clergy, but accompanied by a flock of wild geese. f. 128. In capp. 1–2 of the Life of St. Cerbonius, Bishop of

Populonia (*Acta SS.*, 10 Oct., pp. 97–100), is the full story, for abridged versions of which see above, pp. 489 (No. 128), 628 (No. 32).

29. Jealous husband thinks he sees his wife gadding about, when she is really staying quiet at home; St. Augustine shows him that he is being tricked by the devil. f. 130 b.

APPENDIX.

Sloane 1613. ff. 83–166 b.

Vellum; xivth cent. (first half). Octavo; ff. 84, in double columns of 27 to 33 lines. Headings in red, initials in blue with red flourishes. The MS., which belonged in the 17th cent. to Sir Henry Spelman (ff. 2, 14 b, *etc.*), contains the following:—1. "Meditaciones Bernardi," beg. "Multi multa sciunt" (Migne, clxxxiv. col 485). f. 2;—2. "De conflictu uic[i]orum et virtutum," beg. "Apostolica uox clamat" (*ib.*, xl. col. 1091). f. 14 b;—"Liber Augustini de vera religione," beg. "Cum omnis uite" (*ib.*, xxxiv. col. 121). f. 23 b, col. 2;—4. Innocent III., De Contemptu Mundi (*ib.*, ccxvii. col. 701). f. 52 b;—5. [Eadmer, De Beatitudine caelestis Patriae]. Prologue, headed "Prologus beati Anselmi in libro de beatitudine celestis patrie," beg. "Multi homines quibus nonnunquam" (*ib.*, clix. col. 587). f. 70 b, col. 2;—6. Meditations and prayers of St. Anselm (*ib.*, clviii. cols. 722, 725, 876, 935). ff. 78, col. 2—83, col. 2;—7. The present article. f. 83, col. 2;—8. [Nicholas Byard, Dictionarius pauperum], beg. "Duplex est abstinencia" (*cf. Hist. litt. de la France*, xviii. p. 531). f. 167. An inserted paper slip, f. 142, contains the end of a letter from [Sir] Thomas Pelham [2nd Bart.], 18 Aug. 1634.

TRACTATUS DE ABUNDANTIA EXEMPLORUM, *al.* LIBER DE DONO TIMORIS, *al.* DE SEPTEMPLICI TIMORE. By Humbert de Romans (?). *Latin.*

Heading: "Incipit tractatus de habundancia exemplorum in sermonibus ad omnem materiam."

The Prologue, headed "Incipit prologus," begins: "Quoniam plus exempla quam uerba monent." f. 83, col. 2. It supplies what is wanting in Sloane 3102 (see above, p. 92), and ends: "et de talibus extracta sunt fere omnia que in isto inseruntur tractatu. Circa que tamen cauendum est . . . . . presens tractatus diuiditur in vij. partes secundum illa dona Spiritus sancti septiformis, qui inuocandus est ad opus utiliter consummandum." f. 84 b. After the list of chapters, Part i. ("De speciebus timoris") begins: "Species timoris dicuntur esse septem." f. 84 b.

The text agrees with that of Sloane 3102 (described above, pp. 88–100), though the minor divisions are not always at the same places. Part ii. is headed "De timore inferni, c. iiij. (*sic*),"

f. 95 b;—Part iii., "De timore purgatorij, c. v.," f. 112;—Part iv., "De timore Domini iudicij," f. 120, col. 2;—Part v., "De timore mortis, vij. capitulum," f. 141 b, col. 2;—Part vi., "De timore peccati, ca. viij.," f. 150 b;—Part vii., "De timore periculorum," f. 158 b. Ends: "mirum est nisi ualde timeat eos omnis homo benedictus. Deo gracias. Amen." f. 166 b, col. 2.

Additional 38010.

Paper; middle of the xvth cent. Octavo; ff. 174, having 34 to 45 lines to a page. Belonged in the 16th cent. to John, Laurence and Thomas Snawdon successively (see ff. 88, 91 b, 125, 152, 154 b, 155, 168). On the margin of f. 16 b is the name Anthony Teale, with date 1551, and on that of f. 111 b is a late 16th cent. scribble: "To his well beloued freind Edmond Farebancke de Thronton [Thornton] in the countye of Yorke gentellman." Formerly MS. 8254 in the library of Sir Thomas Phillipps, Bart. (sale-cat., 1910, lot 673), and before that, apparently, in the library of Richard Heber (sale-cat., pt. xi., 1836, lot 1090).

Homilies on the Gospel-lessons, in octosyllabic verse. Imperfect, wanting half the first leaf, one leaf after f. 48, several leaves after f. 93, and several more at the end. *English.*

Of the three forms in which the English metrical Gospel-homilies exist (see above, pp. 320–336), the present MS. contains the earliest, *viz.* a series of homilies, in the Northern dialect, on the Gospels for the Sundays and principal Feasts throughout the year. This version has hitherto been represented in the Museum only by a single quire in Add. 30358 and a series of extracts in Harl. 2391. The present MS., though imperfect, like almost all the extant copies, is much more nearly complete than either of these, wanting only (besides a few lines of the Prologue) the whole of eleven homilies and parts of five more, out of a total of fifty-eight. The text agrees closely with that of the Edinburgh MS. printed by J. Small, *Engl. Metr. Homilies*, 1862, so far as the latter goes (*viz.* from Advent to the Purification of the Virgin), with that of the still more fragmentary Add. 30358, and with Harl. 2391 throughout as regards the tales (the only portions of the homilies which that MS. contains). The contents seem to agree with those of Lambeth MS. 260, the most complete of the extant MSS., judging by the comparative tables given by G. H. Gerould, *The North-English Homily Collection*, 1902, p 8; but he groups this MS., with the Edinburgh one, in a class apart from the rest.

The Prologue wants the first few lines, the upper half of f. 1 being lost. The first complete lines are:

"Thow gafe hym gast and full of witt
Swa qwaynt and crafty mad þou itt,"

answering to ll. 17–18 of the Prologue in Add. 30358, f. 2, and in Small, p. 2. The Prologue ends:

"Say (*sic*) till Criste and till aungelle,
And Cristen folk till saule heile.
That it so be, sais inwardly
A Paternoster and Aue Mary.
Explicit hic prologus euangeliorum." f. 2 b.

Then follow the Homilies, headed "Iam dicendum est de prima dominica Aduentus Domini," *etc.*, and beg.:

"Or þe fulth of þe tyme was commen
Sathanas had all man folk nommen." f. 2 b.

The last line on f. 48 b, in the homily for the Purification of the Virgin, is "For þe bysshop agaynes þe morne," followed by the catchword "Somonde." This corresponds to ll. 78 and 77 from the end of this homily (the concluding one) in Small's edition, p. 168. The next leaf is missing, and f. 49 begins "To a husband þat harly yode," evidently only a few lines from the beginning of the next homily, for Septuagesima: *cf.* Harl. 4196, f. 37 b, col. 2, l. 5.

The last line on f. 93 b, in the homily for Easter Monday, is "And fande þer when þai come thider," with the catchwords "Elleue of þe[r felows togider]" (*cf.* Harl. 4196, f. 88 b, ll. 35–6). The rest of this homily is wanting, together with those for the five Sundays after Easter, Ascension Day and the Sunday after; f. 94 beginning "In my name shall my Fadir it sende," in the homily for Whitsunday (*cf.* Harl. 4196, f. 95 b, l. 38). Probably 25 leaves are lost.

At the end, too, several leaves are wanting, the MS. breaking off in the homily for the 20th Sunday after Trinity, with the lines

"To þis bridale er þai calde
For þai for Cristen men er talde." f. 174 b.

The missing leaves must have contained the rest of this homily, and the whole of those for the 21st–24th Sundays after Trinity.

The exempla are as follows:—

1 (2nd Sund. in Advent). Black monk saved (= Harl. 2391, No. 38, above, p. 336; Small, p. 29). Beg.: "A blake munke in ane abbay." f. 9.

2 (4th Sund. in Advent). Pilgrim of St. James (Harl. 2391, No. 39; Small, p. 53). Beg.: "Itt was a man, als I harde say." f. 16.

3 (Christmas). Devil appears in form of Christ to St. Martin (Small, p. 68). Beg.: "That may ȝe by sant Martyn se." f. 20 b. From Sulpicius Severus, De Vita B. Martini, cap. 24 (Migne, xx. col. 174); *cf.* above, p. 517, No. 104.

4 (same). St. Antony told to be meek (Harl. 2391, No. 2; Small, p. 69). Beg.: "And of sant Anton fynde we." f. 21.

5 (same). Macarius conquers the fiend through meekness (Harl. 2391, No. 3; Small, p. 70). Beg.: "Ane nothir hermete hight Makary." f. 21.

6 (Sund. aft. Christmas). Archbishop's fall and repentance (Harl. 2391, No. 4; Small, p. 78). Beg.: "Ane archebishop in a rich cyte." f. 23 b.

7 (1st Sund. aft. Epiphany). St. John and the outlaw (Harl. 2391, No. 5; Small, p. 112). Beg.: "Qwen haly kyrke began newly." f. 33.

8 (3rd Sund. aft. Epiph.). Naaman and "Genezye" (Harl. 2391, No. 6; Small, p. 130). Beg.: "The buke of kynges telles vs." f. 38.

9 (4th Sund.). Miserly knight's heroic penance (Harl. 2391, No. 7; Small, p. 138). Beg.: "A haly man byȝounde þe see." f. 40 b.

10 (5th Sund.). Devil with drinks, and hermit [Macarius] (Harl. 2391, No. 8; Small, p. 148). Beg.: "Of ane hermyt a haly man." f. 42 b.

11 (Purification of the Virgin). Taper left by an angel (Small, p. 160; *Cat. of Romances*, ii. p. 739). Beg.: "A tall of þis fest haue I harde." f. 46.

12 (same). Abbess delivered (Small, p. 164; *Cat.*, ii. p. 740; Harl. 2391, No. 1). Imperf. at end, see above. Beg.: "Bot als sho went opon a day." f. 47 b.

13 (Septuagesima). Hermit enticed home (Harl. 2391, No. 9). Beg.: "And we fynde wryttyn of a ermyte." f. 53.

14 (Sexagesima). St. Marina (*ib.* 10). Beg.: "A riche man by alde days." f. 55 b.

15 (Quinquagesima). St. Bernard and the "tylman" (*ib.* 11). Beg.: "[W]e fynde wryten þat saint Barnarde." f. 60 b.

16 (2nd Sund. in Lent). Harsh old hermit punished (*ib.* 12). Beg.: "Of wyldernes come a yonge man." f. 67.

17 (3rd Sund.). Bede preaches to stones (*ib.* 14). Beg.: "And þat may yhe se be saint Bede . . . And wryten in his lyue we fynde." f. 72.

18 (4th Sund.). "Peres Tollar" (*ib.* 15). Beg.: "It was a ryche mane of lande." f. 75.

19 (Annunciation). Mary comes to Devil instead of his victim (*ib.* 13). Beg.: "It was a knyght beyonde þe se." f. 81.

20 (Passion Sund.). Hermit and thieves (*ib.* 16). Beg.: "Ane ermyte wonte in wastyne." f. 85.

21 (Palm Sund.). Sinner freed from fiend's chain (*ib.* 17). Beg.: "A haly man stode opon a day." f. 87 b.

22 (Easter). St. Martin and the beggar (*ib.* 18). Beg.: "Als we may be sainte Martyn se." f. 91.

23 (Whitsunday). Hermit waters dead tree (*ib.* 24). Beg.: "Ane hermyte wouned in wildirnes." f. 95.

24 (Whit-Monday). Thais (*ib.* 25). Beg.: "Thar was a woman of ill fame." f. 96.

25 (2nd Sund. aft. Trinity). Angel and hermit bury corpse (*ib.* 26). Beg.: "In wildernes a hermete fande." f. 101. The next homily (3rd Sund. aft. Trinity) contains the fall of "Liȝtbarne" and of Adam. f. 102 b.

26 (4th Sund.). Monk reproved for harshness (*ib.* 27). Beg.: "Twa monkes wer wounande in a cell." f. 104 b.

27 (11th Sund.). King Oswald and the hermit (*ib.* 28). Beg: "In þnglande (*sic*) be alde daies." f. 116 b.

28 (13th Sund.). Theophilus (*ib.* 29). Beg.: "A bisshope wouned beȝonde þe see." f. 126.

29 (14th Sund.). Host vanishes from sight of unshriven priest (*ib.* 30). Beg.: "A haly man was parihsse preste." f. 135.

30 (15th Sund.). Gardener ceases alms-giving (*ib.* 31). Beg.: "It was anes a gardener." f. 141 b.

31 (16th Sund.). Dying monk sees dragon (*ib.* 32). Beg.: "He saise it was ane tyme a clerke." f. 148.

32 (17th Sund.). Pelagia (*ib.* 33). Beg.: "In Antioche beȝonde þe see." f. 155 b.

33 (18th Sund.). Crucifix bows to merciful man (*ib.* 34). Beg.: "It was a tyme a hend knyȝte." f. 165.

34 (19th Sund.). Trajan and Gregory (*ib.* 35). Beg.: "Ane emperour was wonannde in Rome." f. 170 b.

Harley 4403.

Vellum; middle of the xvth cent. Folio; ff. 303, having 24 to 33 lines to a page. Headings in red, initials in gold and colours; partial borders of foliage, with flowers, berries and gilt discs, on many of the pages. Two shields of arms in the border on f. 17: the first *or*, a chevron between three mullets pierced *sable*, the two in chief having six points, that in base seven; these arms are repeated in the dexter half of the second shield, the sinister half of which has been defaced.

Exemples moraux. A large collection of theological and moral instructions, illustrated by exempla. *French.*

This is a different work from the "Exemples moraux" founded on the Alphabetum Narrationum and embodied in the "Fleur des histoires" (see description of Roy. 15 D. v., above, pp. 441–449); it is, however, clearly connected with it, containing several of its most distinctive exempla (see Nos. 1–31 below). In the present work the stories are quite subsidiary to the moral lessons deduced from them, and are told very briefly for the most part. A general idea of the contents may be gathered from the title prefixed to the table of chapters: "Ce sont les chappitres des exemples moraux qui sont contenus en ce liure, lesquelz chapitres ou exemples sont trais et compile de pluiseurs liures, cestassauoir de la bible, du viel testament et du nouuel, de la legende doree, de la vie des peres, du dialogue saint Grigore, et de pluiseurs autrez sains liures; et ensement sont compilez auec les fables et les notables exemples de pluiseurs poethes et philozophes, cestassauoir des fables de Esopet et de Auianet, et de Piere Alphons, de Ouide, de Orace, de Vergille, de Aristote, de Persij, de Tullez, de Pitagoras, de Platon, de Seneque, de Socrates, et de pluiseurs autrez prophetes et ph[i]lozophes," *etc.* f. 1. There are about a thousand chapter-headings in the table which ends on f. 16 b. The Prologue is headed "Ce sont les exemples moraux, qui sont mis et compilez de la bible," *etc.*, and begins: "Vescy vng liure qui est appelles une componiccion de la sainte escripture, lequel est pris ou viel testament et ou nouuel, et en la legende doree, en la vie des peres, et parle premierement de la creacion du monde, et aprez de lauenement nostre Dame, et aprez de laduenement de son doux Filz . . . en blasmant les vices et loant les vertus . . . et coumence primes a gloutonnie." f. 17. Ends: "Aprez parle de la legende de pluiseurs sains, aprez parle des paines denfer et des joies de paradis." f. 17 b. The work itself begins: "Cy nous dist coument nostre Seigneur crea le monde et les angeles." f. 17 b. It contains on ff. 40 b–42 a poem, in stanzas of 8, 10, 16, or 20 lines, on the Crown of Thorns, beg. "Bonne amour qui du ciel vint."

The first 31 of the exempla in the following selected list are common to the present collection and to Royal 15 D. v. (see above, pp. 444–9); the versions of the stories are the same in both MSS., but the text here is generally somewhat abridged:—

1. Tree-legacy; four sons told to shoot at their father's corpse (= Roy. 15 D. v., No. 3). f. 50.
2. Dead champion's shield hung up (*ib.* 15). f. 57.
3. Jew converted by devil's obeisance to priest (*ib.* 32). f. 69 b.
4. Woman leaves wine-cask, yet loses no wine (*ib.* 33). f. 69 b.
5. Priest crosses a flood dry-shod (*ib.* 41). f. 70.
6. Devil-worship at Milan (*ib.* 42). f. 70 b.
7. Christ-portrait on coal (*ib.* 34). f. 70 b.
8. Blood found in purse (*ib.* 36). f. 72 b.
9. Host enshrined by bees (*ib.* 38). f. 72 b.
10. Host adored by Jew's dog (*ib.* 39). f. 73.
11. Devil fails to save "bougre" from burning (*ib.* 40). f. 73.
12. King's chamberlain and one-eyed knight (*ib.* 8). f. 78 b.
13. Three brothers, each with two children (*ib.* 19). f. 79.
14. Wine-casks (*ib.* 31). f. 79 b.
15. Three warnings (*ib.* 12). f. 81 b.
16. Usurers hire clerk to confute preacher (*ib.* 46). f. 87.
17. Devil impersonates tailor at a dance (*ib.* 14). f. 101 b.
18. Devil on lady's train (*ib.* 48). f. 102 b.
19. Conversion of St. Genesius (*ib.* 29). f. 121.
20. Four kinds of trees (*ib.* 4). f. 131 b.
21. The three watchdogs (*ib.* 11). f. 134 b.
22. Death's head for mirror (*ib.* 25; see too p. 683). f. 138 b.
23. Three knights become Cistercian monks (*ib.* 9). f. 140.
24. Father encourages his three sons to boast of their laziness, and then disinherits them (*ib.* 2). f. 178 b.
25. Excommunication turns a loaf black (*ib.* 17). f. 189.
26. Miser's hoard goes to "Aubert le feure de Bordeaux" (*ib.* 27). f. 215.
27. Count of Chartres captured by Sultan, but delivered by grateful devil (*ib.* 6). f. 221 b.
28. Christ gives a young monk bread dipped in His side (*ib.* 26). f. 244 b.
29. Fat knight cured (*ib.* 10). f. 251 b.
30. King [Robert] of Sicily (*ib.* 28). f. 282 b.
31. Bishop of London and dead Dean (*ib.* 18). f. 286 b.

The following are also worth noting:—

32. Vision of an angel, and of a white hen with a sprig of laurel in its beak, seen by an Emperor and Empress of Rome. f. 21 b.

33. Bird named "Caladrix" shows whether a patient is destined to recover or not (see above, p. 162). f. 59.

34. Knight makes a compact with the devil, promising to be his when he comes to a town called Mouffle; he becomes a monk, and rises to be Archbishop of Reims; one day he falls ill at Ghent, his native town, and is claimed by the devil, who says that Gant is the same as Mouffle; but he escapes by confession. f. 143 b.

35. Suicidal impulse warded off by daily attendance at mass (see above, pp. 611, 708). f. 187.

36. Poor woman's name inscribed by an angel on a church-porch, instead of the rich founder's (above, p. 545). f. 219 b.

37. Dead lady's executor brings £100 to a monastery for the good of her soul, and complains that so few words are said in exchange; but the words outweigh the money in the scales. f. 223 b.

38. Peasant sells his cow for the poor, hoping to receive a hundredfold; while supping in the bishop's palace he prays for a candle instead of one of the hundred cows due to him, and finds a beautiful candle beside him, in exchange for which the bishop gives him a hundred cows. f. 225 b. *Cf.* pp. 531, 600.

39. Poor woman gives her one cow to the priest, hoping to receive a hundredfold; it comes back to her, leading the priest's cows, and the official adjudges them all to her. f. 226 b. *Cf.* p. 703.

40. One day's pardon sold for its weight in silver: the purchaser goes up to forty pounds, but still the pardon outweighs the money; he declares that he will give all he has rather than lose it, and immediately the money scale descends. f. 249 b. *Cf.* p. 597.

The last section is headed "De Antecrist." It begins "Ci nous dist coument la sainte escripture dist que de Babilone" (f. 299 b), and ends "ceux quy aront les mendres joies du ciel, a lequelle nous voelle mener celuy quy vit et rengne ou siecle des siecles. Amen." Followed by a four-line colophon:

"Celluy qui souuerain Juge
Doinst a cil a quy est ce liure
Quen paradis ait son refuge
Quant du monde sera deliure." f. 303.